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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE STREET.

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Biographical.

It has long been wished, that those facts illustrative of the lives and spirit of early Sabbath-keepers, which are now scattered over the pages of history, might be collected together, and presented in such a form as to interest and profit the general reader. In order to gratify this wish, it is proposed to publish a series of biographical articles, in which shall be found sketches of many of those whose memorials ought to be held in everlasting remembrance among us. These sketches will commence with such persons as appear in England soon after the Reformation, and will be extended from that time and country to other times and other lands. It is hoped, that good will in several ways result from such a course. By becoming familiar with their trials and labors, our sympathy with them, and interest in them, may be deepened. By comparing their doctrines and practices with our own, a way may be opened to more comprehensive views and thorough instruction. By having our eyes fixed upon them as a common object of interest, we may come to see things differently, perhaps alike, among ourselves. And by meditating upon the example of those who loved not their lives unto the death, our regard for the truth which distinguished them, and our consistency in maintaining it, may be increased. Should either of these advantages which we have promised to ourselves be realized, we shall be amply repaid for all the labor which the preparation of such articles may require. But should neither of them be realized, we shall at least have the consoling reflection, that we have done what we could to embalm the memories of those faithful ones who had this claim upon us.

The first name which deserves notice—not so much for his actual sufferings in defence of the truth, as for his clear exposition of it—is that of

THEOPHILUS BRABOURNE.

In order that we may fully appreciate the words and spirit of Theophilus Brabourne, it is necessary to premise, that soon after the commencement *of the Reformation*, among other practical questions which were discussed anew, we find the claims of the Sabbath introduced and thoroughly examined. There was one class of the Reformers, who, dwelling alone on the sufficiency of faith and the freeness of the Gospel, declared that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the Church, which had been appointed and might be altered at her pleasure. A second class contended, that an institution given in Paradise, and enforced by one of the precepts of the Decalogue, could not have been abolished; yet finding themselves in the dilemma of observing another day than that which was originally appointed, supposed the change had been made so early as to warrant us in allowing it. A third class contended that an institution so early given and so often enforced, could not have been changed without explicit authority; *that this* explicit authority had never been given; that, therefore, the seventh day of the week was still to be observed. The first theory here mentioned was adopted and defended by leading members of the established church, and by them called "the orthodoxal doctrine of the Church of England." The second was confined mostly to the Puritans, and was sometimes called a "Sabbatarian novelty." The last view was not confined to any existing body, but embraced those who had belonged to almost all.

THEOPHILUS BRABOURNE was a minister of the Gospel in the established church, and was stationed at Northfolk. At what time he became convinced of the claims of the seventh day, it is not easy to determine. It is probable, however, that this took place soon after the subject began to be discussed in England. The first English book which appeared, advocating the Puritan view of the morality of the Sabbath, and the change of the day, was written by *Dr. Bound*, of Portsmouth, and published in the year 1595.—Theophilus Brabourne's first book was "*printed the 23d of Dec. Anno Dom.* 1628." From his entire familiarity with the subject, and his clear and forcible manner of exhibiting it, we judge that he must have been for some time interested in it. The title of his book shows its scope sufficiently. It is as follows:

A

DISCOURSE UPON THE SABBATH DAY,

Wherein are handled these particulars following:

1. That the Lord's Day is not Sabbath Day by Divine institution.
2. An exposition of the fourth commandment so far forth as may give light unto the ensuing discourse; and particularly here it is shown, at what time the Sabbath Day should begin and end, for the satisfaction of those who are doubtful in this point.
3. That the Seventh-day Sabbath is not abolished.
4. That the Seventh-day Sabbath is now in force.
5. The author's exhortations and reasons, that nevertheless there be no rents from our church as touching practice.

WRITTEN BY THEOPHILUS BRABOURNE.

"Remember the Sabbath day"—"The Seventh day is the Sabbath."

"Whatsoever thing I command you, take heed you do it; thou shalt put nothing thereto, nor take ought therefrom."

"Cursed is every one that continueth not in all things that are written in the book of the law to do them."

Printed the 23d of Dec. Anno Dom. 1628.

This book seems to have attracted considerable attention, and to have called forth some reviews. Indeed, it could hardly have failed to attract attention, [illegible] as it was in a bold and candid spirit, with [illegible] clearness and strength of argument, and at a time when the subject was agitating the public mind. That it was reviewed, is indicated by a book which Brabourne published less than four years afterwards, in 1632, with the following title:

A DEFENCE

OF

That most ancient and sacred ordinance of God's, the Sabbath Day.

In this last book, as we are told by a Bishop of the English Church, (Dr. Francis White, Lord Bishop of Ely,) "proceeding after the rule of Presbyterian principles, among which this was principal, *That all religious observations and actions, and among the rest the ordaining and keeping of holy-days, must have a special warrant and command in holy Scripture, otherwise the same is superstitious*; he concluded from thence, *by necessary inference*, that the *seventh day* of every week, to wit, Saturday, having an express command in the Decalogue, by a precept simply and perpetually moral, and the *Sunday*, or Lord's Day, being not commanded in the Law or in the Gospel; the *Saturday must be the Christian weekly Sabbath, and the Sunday ought to be a working day*."

We here subjoin the three positions which it was the main design of the book to establish. From them it is easy to judge of the character of the work. It ought to be further said, however, that in the illustration and proof of his positions, Brabourne was singularly happy. These are his positions: "1. The fourth commandment of the Decalogue is a Divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary working day; and it is superstition and will-worship to make the same the Sabbath of the fourth commandment."

Such were the doctrines which he advanced, with the fearlessness and confidence of one who believes himself to speak according to "the law and the testimony." Indeed, so confident was he, as we are told by an English writer of that time, that he "defied his Puritan adversaries, and loaded them with contempt." In this defiance, (he tells us in his preface to the "*Defence*,") he has reference to ten of their ministers, who were his "professed enemies in this point." He cannot, therefore, be regarded as wanting in the Christian spirit, because he uses strong language. In explaining the reasons of his deep feeling, he says, that they, *yielding and maintaining his principles*, and yet *denying his conclusions* scarcely deserve to be answered with reason.

Nor did he confine his attention to his opponents. He dedicated his book to the King himself, imploring his aid to set up the Sabbath again; and admonishing the Reverend Bishops of the kingdom, and the temporal state likewise, to restore the fourth commandment of the Decalogue to its ancient possession. His zeal in the work of reformation to which he had put his hand was so great, that he professed himself ready to suffer martyrdom, rather than betray such a worthy cause. His own language is:—"I am tied in conscience rather to depart with my life than with this truth; so captivated is my conscience, and enthralled to the law of my God."

But Theophilus Brabourne was not to be allowed to go on unmolested in the proclamation of such views. He was convented and called to account before the Lord Arch-Bishop of Canterbury and the Court of High Commission. A considerable number of persons were present at his examination, "of which number there were some honorable Lords of His Majesty's Privy Council, and many other persons of quality." Here a deliberate, patient, and full hearing, is said to have been given him, after which an attempt was made to answer his main objections. Whether from being overawed by the character of that assembly, or fearing the consequences which must result from rejecting its overtures, or desiring the favor which might be connected with gratifying its wishes, or really losing confidence in the soundness of his positions, Theophilus Brabourne was so much affected as to consent to a private conference, which so far prevailed with him, as we are told, "that he became a convert, and freely submitted himself to the orthodoxal doctrine of the Church of England, both concerning the Sabbath day and likewise concerning the Lord's day." What that orthodoxal doctrine was, we have already stated.

In justice to the man, however, and to the doctrines which he held, the ground upon which he rests his recantation ought to be stated. To the last, and in his recantation itself, he declares, that if the Sabbath be moral and perpetually binding, then his conclusion, that the seventh day ought to be observed, is necessary and irresistible. "The time of keeping the fourth commandment," he says, "is limited by God to the seventh day; and how can this day be separated from the commandment, it being an inseparable circumstance of the substance of the fourth commandment." But by denying the morality and perpetuity of the institution, a way was opened for the introduction of a new day upon the authority of the Church. Brabourne was not the first man, nor was he the last man, to see the inconclusiveness of the reasoning by which the observance of the first day is maintained, and *therefore* to deny the perpetuity of the Sabbatic institution. The number is very great of those who, in consequence of the refusal of its friends to carry out their principles to their natural consequences, have been driven both theoretically and practically to disregard all sacred time.

Before dismissing the name of Theophilus Brabourne, it may be said, that most important results are connected with what he wrote and spoke. Though his books were called in and destroyed as far as possible, and a learned work published by royal authority to counteract their influence, the seed which was about that time sown, by whatever hand, sprung up, and has brought forth fruit, which is now seen in the existing churches of Sabbath-keepers, and in the modified views of that church to the bosom of which he returned.

Religious.

FRIENDSHIP WHICH NEVER SHALL FADE.

In the tempest of life, when the wave and the gale,
Are around and above, if thy footing should fail,
If thine eye should grow dim, and thy caution depart,
Look aloft and be firm and be fearless of heart.

If the friend who embraced in prosperity's glow,
With a smile for each joy and a tear for each wo,
Should betray thee; when sorrow like clouds are arrayed,
Look aloft to that friendship which never shall fade.

Should they who are dearest—the son of thy heart,
The wife of thy bosom, in sorrow depart,
Look aloft from the darkness and dust of the tomb,
To the soil where affection is ever in bloom.

And O! when death comes in terrors to cast,
His fears o'er the future, his pall o'er the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, look aloft and depart.

ANECDOTE OF LUTHER.

At a certain time Dr. Luther received an express, stating that his bosom friend and co-worker in the Reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles, to visit him, and upon his arrival he actually found all the distinctive forms of death: such as the glazed eye, the cold clammy sweat, and insensible lethargy upon him. Upon witnessing these sure indications of a speedy dissolution, as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing this voice, to the astonishment of all present, Melancton opened his eyes, and looking up into Luther's face, remarked, "Oh, Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "O no, Philip, we cannot spare you yet." Luther then turned away from the bed, and fell upon his knees, with his face towards the window, and began to wrestle with God in prayer, and to plead with great fervency, for more than an hour, the many proofs recorded in Scripture of his being a prayer-hearing and prayer-answering God; and also how much he stood in need of the services of Melancthon, in furthering the cause, in which the honor and glory of God's great name, and the eternal welfare of unnumbered millions of immortal souls, were so deeply interested; and that God should not deny him this one request, to restore to him the aid of his well-tried brother, Melancthon. He then rose up from prayer, and went to the bedside again, and took Melancthon by the hand. Upon which Melancthon again remarked, "Oh, dear Luther, why don't you let me depart in peace?" To which Luther again answered, "No, no, Philip, we cannot possibly spare you from the field of labor yet." Luther then requested the nurse to go and make him a dish of soup, according to his instructions. Which being prepared, was brought to Luther, who requested his friend Melancthon to eat of it.—Melancthon again asked him, "Oh, Luther, why will you not let me go home, and be at rest?" To which Luther replied as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him. Upon which, Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, and immediately grew better, and was speedily restored to wonted health and strength again, and labored for years afterwards with his coadjutors in the blessed cause of the Reformation.

Upon Luther's arrival at home, he narrated to his beloved wife, Catherine, the above circumstances, and added, "God gave me my brother Melancthon back in direct answer to prayer;" and added farther, with patriarchal simplicity, "God on a former occasion, gave me also you back *Kata*, in answer to my prayer."

THE LORD WILL PROVIDE.—Who were the founders and fathers of the Baptist Missionary Society in England? In the breast of Carey, a young shoe-maker, the work originated. When a secretary was needed, Fuller was brought from the plough. A little boy brought his copy book to a venerable minister. The old man stroked his head, saying, "John, you write a fair hand; perhaps you will one day be a secretary of the Missionary Society." That boy became John Dyer. Afterwards a treasurer was needed. A little boy was a copyist in his father's office; that lad became R. W. Gurley.—*Dr. Belcher.*

THE BIBLE.

The Holy Scriptures are designed to promote the glory of God BY THE SALVATION OF MAN. The peculiar purpose of the whole is, to turn men from darkness to light, and from the power of Satan to God: to raise them from the ruins of the fall, and to put them in possession of the blessing of redemption; to lead them from sin to holiness; to conduct them through a state of conflict and trial on earth, to a state of rest and felicity in heaven; and so to assist and direct them in all possible conditions in life, that they may not fail of these great ends except by their own wilful rejection of the counsel of God against themselves. The salvation of his own soul should therefore be the grand concern of every reader of the Scripture. Here the immortality of the soul is brought to light, and sustained by unquestionable evidence. Here man's defection from original purity is clearly demonstrated; the means of his restoration are set forth, and his future destiny is declared. It is an awful responsibility which they incur, who wilfully neglect this holy book, and devote all their time and the powers of their minds to terrestrial and subordinate objects. They slight the pearl of greatest price, which is nowhere else to be found; and seem as if they were determined to frustrate, as far as respects themselves, all that Divine wisdom and goodness have done to rescue the immortal mind of man from spiritual ignorance, error, vanity, vice, and ruin. Those, however, who are seeking to enjoy the blessings which the gospel reveals, will, as they are able, *search* the Scriptures; and such persons will receive great help from having references at hand to assist their inquiries. "It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. It is incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner WITHOUT ANY OTHER COMMENTARY, OR EXPOSITION, THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." So great and perfect is the coincidence of every part of the Word of God in the grand and merciful design of the whole!—*Preface to the Polyglott Bible.*

ANECDOTE.

"In a certain place last winter, they engaged a professed infidel to instruct a reading school. The school, when they came together one afternoon, were not able to read. The teacher, after several vain attempts to have them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was also at this house, and also went with the other to the school. As an awakening had begun in the town, the minister had little doubt what was the matter. When he came in, and saw the solemn appearance, he first said to the teacher, 'Sir, what is the matter with your school?' He replied, 'I do not know.' Said the minister, 'Have you not been correcting them?' The master answered, 'No, we have had no disturbance.' 'Well, said the minister, 'what then *can* be the matter?' 'I cannot tell,' replied the master. 'But you must have some opinion about it: tell me what you think it is.' Not able to endure any longer, the poor Deist burst out into tears, and said, 'I believe it is the Spirit of God,' and in a short time, the teacher and fifteen of the scholars became apparent believers. I had this, the other evening, from the mouth of a worthy Christian brother, who was knowing to the fact."—*Life of Rev. Jeremiah Hallock.*

MAXIMS OF BISHOP MIDDLETON.

Maintain dignity without the appearance of pride.

Persevere against discouragements.

Keep your temper.

Be punctual and methodical in business, and never procrastinate.

Preserve self-possession, and do not be talked out of conviction.

Never be in a hurry.

Rather set, than follow example.

Rise early, and be an economist of time.

Practice strict temperance.

Manner is something with every body, and every thing with some.

Be guarded in discourse, attentive, and slow to speak.

Never acquiesce in immoral or pernicious opinions.

Be not forward to assign reasons to those who have no right to ask.

Think nothing in conduct, unimportant and indifferent.

In all your transactions, *remember the final account.*

CHRISTIANITY.—It is not vulgarizing Christianity to bring it down to the very humblest occupations of human life. It is, in fact, dignifying human life, by bringing it up to the level of Christianity. It may look to some a degradation of the pulpit, when the household servant is told to make her firm stand against the temptation of open doors, and secret opportunities; or when the confidential agent is told to resist the slightest inclination to any unseen freedom with the property of his employers, or to any undiscoverable excess in the charges of his management. This is not robbing religion of its sacredness, but spreading its sacredness over the face of society. It is evangelizing human life, by impregnating its minutest transactions with the spirit of the Gospel.—*Chalmers.*

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian.—But instead of such a spirit as this among the great body of tradesmen professing themselves religious —what do we see but a driving, impetuous pursuit of the world!—and, in this pursuit, not seldom—low, suspicious, yea, immoral practices!

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character: and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have everything I wish. More would encumber me—increase my difficulties—and endanger me."—*Cecil.*

THE HARVEST.

From the Religious Herald.

"Say not ye, there are four months, and then cometh the harvest."

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Say not, four months must intervene,
Before the golden sheaf is seen;
But cast your eyes around.—
The early and the latter rain
Have well matured the fields of grain,
That clothe our Maste[illegible]ound.

E'en when the reapers have [illegible]gun,
How much remains, that should have done;
How many foes their arts employ,
This precious harvest to [illegible]y,
Then let the reapers [illegible]

How many fields of ripened grain,
That even yet untouched remain,
Demand our speedy care.
The fields are great—the reapers few;
The work is more than man can do;
Then let us breathe this prayer:

Thou mighty Owner of the soil,
Behold thy servants at their toil,
And let more lab'rers come.
O may I glean, if nothing more,
Until my day for work is o'er,
And thou shalt call me home.

Suffield, May 16th, 1844.

CONVERSION TO ISLAMISM.—The Augsburg Gazette, in a letter from Constantinople, of the 24th ult., states that a whole Prussian family, which has lately arrived at Constantinople, has declared its intention to adopt Islamism. It appears that one of the daughters of the family fell in love with a young Turkish officer, who was for some time in Berlin; that she and her family followed him to Constantinople, where the young lady is to be married to the object of her choice; and the consequence is, that not only she, but all her family, are to become Mahomedans. The Prussian Minister has taken some steps to prevent the affair, but apparently without effect.

CAR OF JUGGERNAUT.—Hear yon deafening shout, that seems to roll over the peopled plain like the growling thunder! What is it? Ah! it marks the progress of the great idol car. Infuriated men catch the long ropes, and drag its ponderous weight through the deep sand. On it rolls, like a fiend-drawn chariot. The robed brahmins sit perched in its high tiers, and jeweled gods are hung with garlands. The clang of harsh instruments, the sound of the tomtom, and the deep monotonous roar of the swarthy throng, that swarm around its unwieldy course, all mingle in one terrific chorus. The blood of the self-sacrificed spirts up on the massive wheels, and from the mangled carcasses in its deep ruts is heard the death wail of souls. Behind, in the dust, men and women roll themselves, piercing their bodies, and uttering wild shrieks—a proper dirge over the dead. A just emblem of idolatry is that car of heathen state.—*Rev. H. M. Scudder.*

THE FATHERS.—When God's word is by the fathers expounded, construed and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright and clear, but through the doctrines, books and writings of the fathers, it is very surely darkened, falsified and spoiled.—*Luther.*

He that never examines his own heart is like a captain of a vessel who never examines his ship to see if there is a leak; and without reformation, all such will finally shipwreck their souls, and all will be lost. Alas! what multitudes, who once shone as burning lights, have perished for lack of self-examination. Reader! art thou secure?

The Sabbath Recorder.

NEW YORK, JUNE 13, 1844.

☞ The publication office of this paper is at No. 9 Spruce Street, first door below the Tribune Buildings, and five doors from Nassau Street. Our friends will find there the publications of the New York Sabbath Tract Society, the Address of the General Conference to the Baptists, the Minutes, etc.

INTRODUCTORY.

In presenting to the public the first number of a paper, a statement may justly be expected of the reasons for its publication, and of the course it is intended to pursue.

A wish has for some time past been expressed, for the removal of the publishing interest of the Seventh-day Baptist Register from the village of De Ruyter to the city of New York. This wish has led to negociations which have resulted in an amicable arrangement for securing such a transfer. We now propose to issue from this city a weekly sheet, in the place of the Register, devoted to an exposition and vindication of the peculiar views of the Seventh-day Baptist denomination, in connection with the circulation of religious and secular intelligence. In the prosecution of our labors, we shall endeavor to speak consistently with that grand maxim, "the Bible only is the religion of Protestants." To this standard would we adjust our own belief and practice, and by this standard we shall endeavor to estimate the professions and labors of others; being fully convinced, that "the Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man."

Two objects, connected with the people for whose especial benefit our paper has been established, will be constantly before us. Our *first* object will be, to promote vital piety, in connection with united and vigorous benevolent action, among the people themselves. It is a well known fact, that it is much easier to contend with earnestness for any peculiar truth, than to illustrate and enforce that truth by a course of consistent Christian action. And it is equally well known, that such contention for a faith, unless united with a praiseworthy example, is comparatively useless. It shall be our aim, then, to exert an influence in favor of joining the two, and leading men, while they "keep the commandments of God," to honor also "the faith of Jesus." In order to accomplish this, we shall present such intelligence respecting religious enterprises among ourselves and others, as seems likely to awaken a spirit of Christian emulation, and stimulate to activity in the work of spreading the Gospel. If by such means an interest shall be excited in the exertions now making to advance the kingdom of Christ, and an increased anxiety to maintain all Scripture truth, we shall feel that an important object has been gained.—Our *second* object will be to show the reasons why the Seventh-day Baptists occupy their present position in regard to other denominations, and the bearing of the common view respecting the change of the Sabbath upon the influence of that institution. With a full conviction, that by forsaking the day originally set apart by God for the Sabbath, men have been led lightly to estimate the privileges and to neglect the duties of the institution, we shall from time to time speak freely of our reasons for believing that a return to the observation of the seventh day of the week is the only means of securing fully the designs of the Sabbath. We cannot think that this is a question of words merely, but must think that it is a question vital to the best interests of an institution which has exerted, and must continue to exert, a most important influence upon the destinies of man. And we shall endeavor, by presenting the history of the Sabbath, the different discussions which it has undergone, the results of those discussions, and the persecutions to which its observers have been exposed, to show, that the change of the day has withdrawn from the institution the sanction of God's authority, has given occasion for men to deny the soundness of Protestant principles, has strengthened the hands of papacy by allowing the authority of tradition, has laid a heavy burden upon the Jew and prejudiced his mind against the reception of Christianity, and has done injustice to all those who adhere strictly and conscientiously to the fourth commandment. It is not from a love of controversy, or from a light estimation of the Sabbatic institution, that we take this position and commence this work. It is from a deep sense of duty, and a sincere desire to see the Sabbath made a delight, and its hallowed influences extended to all men. At the same time that we shall endeavor to state our views with distinctness, and defend them with becoming zeal, we are determined that those who differ from us shall have no occasion to complain of unkindness or unfairness. Our columns shall be open to articles upon the subject from other pens, if written with the spirit of honest inquiry and Christian candor.

In addition to articles of an argumentative character on the subject of the Sabbath, it is our design to present frequent notices of some of the leading Sabbath-keepers who have exerted an influence in this country and other countries, and by exhibiting their characters and sufferings to show some of the causes which have appeared to operate against them and the truth.

The benevolent and reformatory movements of the day will receive a full share of attention. We shall not fail to look with deep interest upon any efforts which seem likely to improve the condition of the masses of society, to diffuse knowledge, to reclaim the inebriate, to enfranchise the enslaved, and to make known those Gospel truths which are the foundation of every thing valuable to individuals or communities. Nevertheless, we must express our fear, that many of those movements are based upon principles not sufficiently broad to ensure the desired result. A reform is needed—and an entire and radical one it would be—which shall bring us to the Word of God as the sufficient directory in all matters, and exalt that above any of the inventions of men. Such a reform would strike at the root of our difficulties. It would remove all those evils, in the church, in society, in the world at large, over which good men now mourn. Believing the Scriptures to be sufficient for this work, it shall be our constant aim to explain and enforce them consistently with this belief. To our brethren engaged in these enterprises with such views, we promise that the Recorder shall be a faithful ally.

A portion of our paper will be devoted to Religious, Literary, and Scientific subjects. Efforts will be made to render these departments as interesting as possible for the general reader, by care in the preparation or selection of such articles as they may contain. It is hoped that something may be found here, instructive to the Christian, interesting to the scholar, profitable to the business man, and, in short, adapted to the wants and taste of every class of readers.

In the Intelligence Department we design to present the most important items of foreign and domestic intelligence. Care will be taken to insert as little as possible of what is altogether sectional, while such full accounts will be given as are necessary to a thorough acquaintance with the movements of the day. A Price Current and Bank Note List will be published for the benefit of those who do not have access to other periodicals.

Such is the course we have marked out for ourselves. By pursuing this course, we hope to make the Recorder such a sheet, both for matter and style, as to render it a welcome visitor to all the families where light and religion are loved. For this end we ask the assistance of all friends of the object, and their prayer that the blessing of a gracious God, in whose name the effort has been commenced, may crown it with abundant success.

"SANCTIFICATION OF THE SABBATH."

A number of articles under this title have appeared in the religious and secular papers of New York within a few weeks past. They have reference mainly to the efforts which the city authorities are now making to compel men to desist from labor on the first day of the week, or Sunday. In addition to these efforts, our readers are aware, that much has been said within a few months past, in regard to the sin of transporting mails, and the duty of closing public thoroughfares on that day; that a society has been organized for the purpose of carrying forward this discussion; and that Sabbath Documents have been issued, and somewhat extensively circulated, laboring to prove that to rest from labor one day in seven is a very good and economical practice. In these circumstances, it is important that we understand *why* we are called upon to refrain from labor one day in each week. Is it because God commands? or because the church recommends? or because to do so is good economy? Erroneous opinions or unsound principles respecting this, might lead to the most disastrous consequences. An error seldom stands alone. Once adopted and maintained, it often attracts "others more wicked than itself." Thus has it been in regard to the Sabbath. Abandoning the only safe ground upon which its claims can be vindicated, *the command of God and the sanction of his word*, the friends of the Sabbath have exposed it to neglect, and themselves to disappointment. A multitude of theories have been adopted, conflicting with each other, and at war with the interests of the institution. While one class of men enforce the observance of the Sabbath by the fourth commandment, yet change the day from the seventh to the first day of the week; and another class rests its claims alone on the authority of the church; and a third class upon the ground of mere expediency—nothing else could be expected, than that its hold upon the hearts and confidence of men would be lost.

But the persons engaged in these efforts apprehend no difficulty from such a source. With them the chief consideration is to obtain such legislative enactments as shall compel a nominal and apparent regard for the day which is *now called* Sabbath. To enshrine the day with its duties in the hearts of those for whose benefit it was given, by connecting it with the authority of God, seems no part of the design. Hence, in pleading for the object, either in public meetings or through the press, before the leaders of the church or the state, the bearing of this subject upon an acknowledgment of divine authority is almost wholly overlooked. And why? It needs but little penetration to see, that in bringing up this, they would be exposed to the charge of inconsistency in not observing the day sanctioned by divine authority. How many, alas! by the consciousness of their exposure to this charge, have had their mouths closed and their influence destroyed. Only the agreement of theory and practice—and the agreement of both these with the standard of truth—can give one confidence and efficiency in his labors. If the necessity for this be overlooked, failure and confusion will be the result.

Now what must be the consequence of resting the claims of the Sabbath mainly upon arguments from expediency, and legislative action? This is a question deserving the candid and prayerful consideration of every friend of religion. Such must know, that with the Sabbath, whatever is valuable and desirable in society is most intimately connected. God has given us the institution for the protection and development of these desirable things; and they must stand or fall together. It is not, then, a question of minor importance, like many about which theologians wrangle, but a practical and vital one. In answer to it, let us be permitted to express our opinion, that the result will be extremely disastrous. The standard of regard for the day will be lowered. The paramount authority of God, which alone can awe men into a solemn respect for it, will be, in their estimation, removed. The whole matter, thus left to stand upon the authority of men, will become insipid and burdensome, and the object which was sought will be lost. We should suppose, that the experiments at governing men in religious duties by advice, and pledges, and legislative enactments, had been sufficiently numerous already.—And after having seen, that every effort to promote such objects by such means, has injured rather than benefitted the cause it was designed to promote, it is surprising that men should continue to turn their eyes in this direction.

But aside from the consequences which must flow from seeking legislative aid, it ought to be considered, that government has no right to pass laws favoring one religious opinion or practice at the expense of another. If the law has heretofore been such as to infringe upon the freedom of religious opinion or action, it should be abolished. Or, if it has been such as to compel any one to occupy a place which his sense of duty forbids him to occupy, it should be modified. But in the case under consideration, neither of these difficulties is supposed to exist. No man is compelled to occupy a place where he cannot freely follow the dictates of his conscience. On the other hand, the action proposed would operate seriously against the interests and religious feelings of some. There are those who feel it to be their duty to labor six days as well as to rest on the seventh. Their feelings and rights, though they are a minority, ought to be regarded. By this it is not meant to indicate, that those who urge this movement design to infringe upon the rights or feelings of any. It is easy to see, however, that such must have been the result of the success of their efforts.

Nor are these the worst consequences of a measure like that of which we speak. A question naturally arises, when a petition is made, if the thing asked is really needed. Who will allow that legislative action is necessary to give efficiency to the institutions of the Bible? No Protestant, it is to be hoped. It is an easy thing to say, "the Bible, that is the only rule of faith—the religion of Protestants." But when men ask the aid of the state to enable them to enforce their own interpretation of this, it is not surprising that some doubt the infallibility of the standard. Suppose that temperance men were to ask for laws against the use of intoxicating drinks. All would say, it is a matter in which they had no right to take such action. They have a right to ask, that the state give it no sanction, either by licensing or otherwise. But to use or not to use rests with each man for himself. So in regard to the Sabbath. If by the use of moral means, by showing the authority which requires it, and the consequences of neglecting it, men cannot be restrained from trampling upon the institution, it is of little use to enact laws respecting it.

In this connection it should be said, that human legislation never did help to enforce a religious institution. The eyes of men have often been directed to the strong arm of law for help in such matters. At one time its aid has been asked to silence those who were promulgating unwelcome or unsound doctrines; at another time to support the arrangements of the church by endowments and privileges. But it has ever been with them, as it was with the Israelites of old when they looked to Egypt for help; disappointment has always followed this course. His glory will he not give to another; and it requires but little acquaintance with God's Providence to know, that the best way to ensure success in this department, is to keep as near as possible to the rules which Divine Wisdom has given to us. Respecting this matter of sacred time, how many efforts have been made to secure regard for it by legal enactments. Upon the statute-books of almost every state in the Union may be found laws to promote the observance of what is called the Sabbath.—There they have remained inoperative, and will continue to remain until the sentiment of the people secures what they were designed to promote. It is well that such is the case; for if they were enforced they could do nothing towards accomplishing the objects of the Sabbath. It is not in the power of human laws to make men worshipers indeed of a spiritual God. They may compel them to put on the appearances of regard, nothing more. We cannot fail, therefore, to look upon this experiment of enforcing the claims of so sacred an institution by arguments drawn mainly from expediency, though sustained by legislative action, as a most dangerous experiment.—Its failure, which past observation warrants us in saying is certain, will serve to lower it in the estimation of those who might have been affected by an appeal based on the authority of God, and sustained by "Thus saith the Lord." If we would save this institution, rendered sacred by the early example of God's resting upon it and the rich blessings which were in former times conveyed through it, from the destruction with which it is threatened, we must look beyond human authority and help, to the authority and help of the Lord of the Sabbath. Taking such a position as to honor him, and secure his blessing, we need not fear.

METHODIST GENERAL CONFERENCE ON THE SABBATH.

Some of our readers are aware, that the Methodist General Conference has been in session in this city for more than a month past. Much of its time has been occupied in discussing the question of slavery. This question arose from the relation to slavery sustained by Bishop Andrew. But the subject of slavery seems to have been laid aside for the present, and the Conference is disposing of the reports of its Committees appointed some time since. The following is the report of a Select Committee on the subject of the Sabbath. It shows the opinion of the Committee respecting the necessity of new efforts on behalf of the institution. We wish that these efforts might be made in such a way as to secure the blessing of God, and to honor his law. In this is our hope. And we are glad to see the growing impression that something ought to be done.

"The Committee appointed on the Sabbath, beg leave to report—

That they have taken into consideration the object of their appointment, and are prepared to say, that they consider that the divine appointment of one day in seven for holy purposes, cannot be questioned by any believer in divine revelation.—They therefore think it unnecessary to enter into any argument to establish this point, it being so plainly revealed and so obviously promotive of the health, comfort, and more particularly of the religious enjoyment of mankind. Hence it is a matter of joy to behold the efforts that are put forth by the various religious denominations in our country, by the formation of associations, the holding of conventions, and the use of various other means, to promote the due observance of the Christian Sabbath.

Had they time the Committee could say much upon this subject; but they must content themselves by observing, that they are glad to find from the documents submitted to their inspection, that the Christian public is waking up to the importance of renewed exertions to put down the desecration of the Holy Sabbath, and thereby induce the people generally to a right observance of its obligations, and also to find that our public men, the owners of steamboats, of railroads, and other public conveyances, are becoming more and more favorable to the promotion of this object.

The committee conclude their report by offering to the consideration of the Conference, the adoption of the following resolutions:—

1st. *Resolved*, by the Delegates of the several Annual Conferences in General Conference assembled, that it be earnestly recommended to all our preachers and people to use their best exertions to promote the due observance of the Holy Sabbath by co-operating with the various associations that have been formed for this purpose.

2nd. *Resolved*, That it be the duty of all our preachers to enforce frequently from the pulpit the divine obligation which all are under to keep the Sabbath day holy, being fully convinced that were this precept blotted from the decalogue, and men left without the restraints which it imposes, religion and (of course) morality, would cease to exert their saving and hallowed influences.

Respectfully submitted,

(Signed) N. BANGS, Chairman.

Since the above was written, the General Conference has adjourned to meet again in Pittsburgh in 1848.

Missionary Intelligence.—We are informed that on the evening of May 30, Dr. T. T. Devan was set apart to the work of the Gospel ministry with especial reference to a mission in China. The services took place in the 1st Baptist Church in this city, and are spoken of as uncommonly interesting. Mr. Devan and his wife are about sailing for the field of their future labors. Dr. Macgowan is already engaged on that field. By his acquaintance with the medical profession, he finds easy access to the confidence of the people. Recent letters state that a Hospital has been opened at Ningpo by Dr. Macgowan, for which purpose a house was freely offered to him.—This is looked upon with favor by the people, who readily avail themselves of the benefits it offers.

By a late letter from Rev. Mr. Perkins, it appears that among the Nestorians an increased attention to religion is manifest. Some have been converted. Mar Yohannan, who visited this country in company with Mr. Perkins, continues to interest himself in the work of the mission, and gives promise of great usefulness among his countrymen.

Rev. Samuel Hutchings, with his wife and three children, have returned to this country on account of the impaired health of Mr. Hutchings. They arrived in New York a few days since, having come by way of London.

By the brig Harbinger, which arrived in Boston on the 5th inst., intelligence has been received of the death of the Rev. E. G. Prescott, who sailed from Boston for India in the ship Radius. He died 64 days out, on the 11th of April.

It is said that Dr. Grant, of the Nestorian Mission, is about to return to the United States, if he is not already on his way. He is expected to come by way of England.

A Protestant missionary meeting was holden in Rome, Italy, on the 20th of March, 1844, at which a collection was taken for the benefit of the London Missionary Society, amounting to about $125. The meeting took place at the residence of an English gentleman, where it has been common to hold religious meetings for some time past. The Pope and his Cardinals seem to have been disturbed by this movement, and to have resolved on putting a stop to the like in future.

Sabbath Tracts.—We are gratified to see that the New York Sabbath Tract Society is adding to the number and variety of its publications on the subject of the Sabbath. During the past month, three new tracts have appeared, each presenting the claims of the Sabbath in a clear and concise manner. The first of these new publications is a "*History of the Observance of the Sabbath and Lord's Day in the Christian Church.*" This is rather a revised and enlarged edition of a former tract, than an entirely new one. It is designed to show, by quotations from history, that the observance of the first day of the week, or Lord's Day, commenced in company with the superstitious observance of Easter, Good Friday, and Holy Thursday; that never until the Reformation was it kept as the Sabbath or called by the name of the Sabbath; that among the Reformers there were some who discarded it entirely, while some others kept the seventh day; and that, in short, the history of the matter, rightly understood, affords no support for the claims of the first day of the week. At a time when so much is made of the authority of the Fathers, it is well to present their views on this subject. And although we claim that the Bible is a sufficient rule of faith and practice, it is both proper and useful to refer to other sources of information for aid when they do not conflict with the Scriptures. Such a course has been pursued in the tract before us; and we regard it as happily adapted to meet those who resort to sacred or profane history, upon their own ground. While it shows that the seventh day is the Sabbath of the Bible, it likewise proves that history does not make a Sabbath of the first day.

The second tract is entitled, "*A Christian Caveat to the Old and New Sabbatarians.*" It is extracted from a work with this title, written by a member of the English Church, and printed in London in 1653. The main design of the work was to show that "the day of Christ's nativity, and the day of his passion, have equal authority, equal antiquity, and equal right to be observed as the Lord's Day." In refuting the errors about Lord's Day, he fully establishes the claims of the seventh day to be the Sabbath. While so much is said about the claims of *the* Church, it might be well to inquire if some who dispute those claims in words, do not in reality allow them.

The character of the third tract is sufficiently indicated by its title, "*Twenty reasons for keeping holy, in each week, the Seventh Day instead of the First Day.*" These reasons are drawn partly from the Scriptures, and partly from considering the influence of neglecting the seventh day, upon the regard for the Sabbatic institution, upon the Protestant principle, and upon the character of the Christian.

We hope that these efforts to promote the permanent interests of the Sabbath, by explaining the ground upon which it rests, will be seconded by friends of the institution, and regarded by all who would see the Sabbath honored.

THE SECOND ADVENT AND THE SABBATH.

We learn from several sections, that considerable numbers of those who are looking for the speedy appearance of Christ, have embraced the seventh day, and commenced observing it as the Sabbath. There are several reasons why we are particularly gratified to learn this fact. Our first reason is, that it shows how men understand the Bible when they are once set free from the trammels of sect and early education. It is a very easy thing to convince an intelligent and candid man, who is not connected with any religious system or organization, that the seventh day of the week is the only Sabbath. Indeed, such do not need any convincing at all, in many cases. They are already quite well satisfied. But when the same persons become connected with some church, and feel pledged to maintain its creed, they use quite different language. Now the believers in the speedy Second Advent, standing in a position where they do not feel bound by any creed, and having sufficient self-denial to lead them to practice according to their convictions of duty, are just the persons to understand the requirements of the Word of God in this matter. We are happy, therefore, to have their testimony.—Our second reason for feeling particularly gratified is, that we are glad to see men embracing the truth, and practicing accordingly. We believe that the truth, and the truth only, can make them free. And whenever we see a candid inquirer after this, we must look upon him as in the pathway to freedom. Thanks for the occasional sight of such an one! Now, although we do not feel at liberty to fix any time for the coming of the Lord, we do feel at liberty to suggest, that the best preparation for that event is to be found in a love for the truth, and obedience to it. "Blessed are those servants whom the Lord, when he cometh, shall find so doing."

REVIVAL.

We are happy to learn, that the Seventh-day Baptist Church at Independence, N. Y., has enjoyed a precious season of revival within a few months past. It is cheering to hear of such seasons at any time, but especially so at a time of such general declension as the present. They show that the Spirit of God is still influencing the hearts of men, and encourage us to increased efforts for the advancement of Christ's Kingdom. It is to be lamented that the confidence of Christians in the power and sufficiency of the plain preaching of the truth, has been so much impaired. It has led many to rely upon impulses artificially excited, rather than upon the use of the simple and appointed means of grace. It is to be feared that we are now suffering the consequences of our want of confidence in the "word of God," which is "quick and powerful and sharper than any two-edged sword." The following account of the meeting held at Independence by brethren James H. Cochran and Sherman S. Griswold, is taken from a letter of Br. Griswold to the editor of the Seventh-day Baptist Register:—

"Agreeably to the desire of the church, we commenced holding meetings every evening, and visiting from house to house during the day. Not aiming to excite the passions, we enforced the plain truth of the Bible, until it produced its effects. Backsliders cried for mercy, prodigals returned, and those at ease in Zion trembled.—The anxious seat was crowded with sinners inquiring what they must do to be saved. The idea that all will be happy after death, being a prevailing opinion in the community, was tried by "the law and testimony," while those who had founded their hopes of Heaven on Universal Restoration were weighed in the balance of truth and found wanting. Our meetings were characterized by deep solemnity and attention. The whole community thronged to the house of God for the space of three weeks, although the traveling was bad in the extreme. Those who made ridicule of religion, and those who even cursed the meeting and the anxious seat, and declared they would rather die than kneel, have bowed not only the knee, but the heart, before the mercy seat. Man has been abased, and the Lord only exalted. * * * Thirty have connected themselves with the church in this place, many of whom formerly observed the first day, but now acknowledge the seventh day to be the Sabbath. On two first days I administered the ordinance of baptism to twenty candidates, while the banks of the stream were thronged with gazing spectators. On the *evening* of the last *first day of the week*, the brethren came together to break bread, and I preached unto them, ready to depart on the morrow. The house was filled to overflowing, while the tearful eye betrayed the feelings of the heart. After the sermon, we celebrated the Lord's Supper, and it was a scene of deep solemnity. Most of the converts are adults, and several are heads of families.—One family, consisting of eight members, joined the church simultaneously. Thus we have households baptized even now. Although compelled to leave, it is with regret, as the work seems not diminished. Many are earnestly inquiring. Over this wide section of country the Lord has impressed the minds of the inhabitants with great solemnity.

"Before closing permit me to remark, that I am more than ever impressed with the importance of preaching the *truth*, addressing the *judgment*, and adhering closely to the *doctrines of the Bible*, even in a revival. Although many of the converts were brought up to observe the first day as the Sabbath, yet without any proselyting they abandoned that sentiment about as soon as they were converted. The *truth*, the *whole truth*, and *nothing but the truth*, should be preached during a revival if ever. Although more than half the congregation observed the first day, yet I heard not a word against what all said was *plain, Bible* truth. If a sinner is converted, knowing that the Word of God is to be his guide, he will stand to the Bible. But let him hold that God's commands are, many of them, non-essential, and he will be carried about by every wind of doctrine. Brethren in the ministry, let us endeavor to convert men from error to truth, rather than to excite their passions, which soon subsides, and leaves them worse than before.

SHERMAN S. GRISWOLD.

Independence, 12th March, 1844.

Bro. J. L. Scott.—By a letter which has been handed us, we learn that Brother Scott is again laboring in the missionary field from which he returned some time ago. His letter, dated May 8, 1844, says:

"By the blessing of God, I with my family, arrived in Fulton Co., Illinois, about two weeks since. I found the friends here in a very discouraged condition—hope had almost fled. . . . The subject of the Sabbath is creating great excitement in this entire vicinity. Two families have just embraced God's holy law in that respect, and many are investigating the subject. They call for tracts and say, O for tracts and Vindicators—must I be deprived of them. The people appoint meetings for discussion to inquire into the propriety of keeping Sunday. Never could there be a more propitious time to engage. The subject has been agitated ever since I was here in 1842."

We are informed that Brother Azor Estee has interested himself to provide for the wants of this enterprise. He will present the matter, as opportunities offer, to the consideration of the friends of a mission in the West. That something ought to be done in that section, and that there is great encouragement to labor there, no one can doubt. It is important that those young and growing communities should be brought under the influence of Gospel truth, and taught to observe all things whatsoever is commanded.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

We have received a copy of the Minutes of the Eastern Seventh-day Baptist Association, which met with the 1st Church in Hopkinton, R. I., May 22, and continued its sessions for three days. The meeting was well attended, and uncommonly interesting. By the statistics of the churches, it appears that the number of additions during the year has been small; yet in some places the favor of God has been manifested in the revival of his work, and the conversion of sinners. The letters from the churches speak of a good degree of union existing among them, and a gratifying interest in attendance upon the stated means of grace and the Sabbath schools. A number of items of business of considerable importance were discussed and determined upon. Among these, we might mention the report of a Committee appointed to confer upon the best means of giving efficiency to the action of the Association. This Committee was appointed at an early period in the deliberations of the Association, and after considerable consultation, a report was presented by the Chairman, Alexander Campbell. This report was patiently discussed, and unanimously adopted by section. It is as follows:—

Your committee, appointed to confer in relation to the objects of the Association, and the best means of securing those objects, respectfully report the following as the best plan which they have been able to devise:

1st. We consider the grand objects of this Association, in its annual convocations, to be the promotion of the piety, order, and increase of the churches belonging to the body; and the concerting and furthering of such measures as shall appear to them calculated to promote the cause of our Lord Jesus Christ in the world.

2d. To further these objects, we recommend the annual appointment of an Executive Committee on each of the benevolent objects entered into by our denomination, who shall have the direction of these interests within the bounds of this Association for one year, or until others are appointed; these Committees severally to represent the Association in the Board of Directors of the several general Benevolent Societies to which the Association shall be auxiliary. They shall appoint their own meetings, officers, &c., and report to the Association at its annual meetings; when a full expose of the affairs of each Society shall be given, and opportunity to advocate its claims, and to take up a collection for its benefit.

3d. We would recommend the appointment of one or more delegates from this Association to the annual meetings of the aforesaid Societies, who shall carry a report of the doings of this body in relation thereto, and be instructed to co-operate with those Societies in promoting their general objects.

4th. That this Association recommend to the several Churches composing this body, to take the subject of Missions and other benevolent operations into early consideration, and either by forming distinct Societies in aid of these several objects, or by appointing set times for such purposes, when the churches, as such, shall attend to the interests of the several Societies which they are disposed to favor, and take collections, or by such other means as they may devise, raise moneys for the promotion of their objects; and that they be requested to forward in their annual letter to the Association the results of such efforts.

5th. That a full report of all such sums raised and expended within the Association during the year, be annually presented by the Treasurer, and published in the Annual Minutes of the Association.

6th. They would likewise recommend the annual appointment of an Associational Messenger, who shall visit during the year all the churches in the Association and its immediate vicinity; to preach and confer with them upon the state of religion, and missionary and other benevolent objects; and report to the Association at its next anniversary, the results of his observations and labors; and that each church be requested to contribute on the occasion sufficient to pay his expenses.

Your Committee hope that, by the adoption of this course, worthy objects will be regularly before the Association; opportunities will be given to awaken a deeper interest in the cause of missions; the designs of the general Societies will be promoted, and important objects will be secured by the Annual Meetings of the Association.

Your Committee desire further to report, that they consider taking congregational collections for pious purposes on the Sabbath day perfectly consistent with the Scriptural observance of that holy day, and would, therefore, recommend all our churches to take frequent congregational collections for missionary and like purposes on that day.

The officers spoken of in this Report, and necessary to carry it out, were appointed. Brother Samuel Davison was appointed the Associational Messenger for the ensuing year. This office of Messenger is one which has long been maintained in some churches with great advantage. Through its influence, the different members of an Association, though widely scattered, may be brought together; by becoming acquainted with the labors which are put forth in other sections, their interest in them may be increased; and by looking upon these movements with the same explanations, they may come to see eye to eye.

A full report was made of the labors connected with the mission to England during the past year, undertaken by request of the Association at its last anniversary.

A request having been made by the 1st Hopkinton Church, that the Association would consider the propriety of ordaining Brother Alfred B. Burdick, he was examined in public as to his experience and doctrinal views, on sixth day morning; and, by a vote of the Association, he was on the first day of the week set apart to the work of the Gospel ministry by the laying on of hands and prayer.

The afternoon of the first day was occupied in listening to a missionary discourse by brother Samuel Davison. A collection for missionary purposes was taken up, amounting to about $50, after which the assembly dispersed.

The Central Association met at De Ruyter last week. We shall give some account of its doings soon.

TO OUR AGENTS AND FRIENDS.

We send the first number of our paper to all the former subscribers for the Seventh-day Baptist Register, and some who were not subscribers for that paper, in hope that they will give us their patronage. The publication of the second number will be delayed for about two weeks, or until the 3d day of July, in order to allow time for our agents and friends to make returns. We have now three requests to make, which we hope will receive the prompt attention of those to whom they are directed:—

1. We request that those persons who receive this number of the paper, and do not wish to take it, will write their name and Post Office address upon the paper, enclose, and return it to us, directed, "*Sabbath Recorder, New York.*"

2. We request that our Local Agents will take immediate measures to increase the number of subscribers in their respective sections if possible, and to induce those who subscribe to pay in advance. By a reference to the terms, it will be seen that advance payments are best for subscribers, and we are sure they are best for all concerned. Nevertheless, we would not exclude any who wish to have the papers from that privilege, and for this reason we have made the provision which will be found in the terms. Very much depends upon the efficiency of the Local Agents. By devoting two or three days to the work, they may in most cases do it up effectually, and send on their report. We hope they will do so, and we promise that for this they shall be compensated.

3. We request that those living remote from our societies, and ministering brethren generally, will act as agents for the paper, to extend its circulation and its usefulness.

☞ Post Masters are authorized by law to forward, *free of postage*, all orders and money for papers, and they will in most cases cheerfully do it.

Communications, orders, and remittances should be directed to "Geo. B. Utter, *No 9 Spruce Street, New York.*"

Bro. Nathan V. Hull writes from Clarence, N. Y., that some additional and valuable accessions to the ranks of Sabbath-keepers have been made in that section. In conclusion, he says, "I am still laboring in the cause of Sabbath reform, with the best prospects to cheer me that I have ever enjoyed. I feel my whole soul engaged in the work."

Thomas B. Brown and the Church at Hayfield.—The following preamble and resolutions were sent us some time ago, in expectation of the earlier publication of the paper. As they serve to show the feeling of the Church in Hayfield towards Brother Brown, we insert them at this late period. We are sorry to learn, that in consequence of ill health, Brother B. was detained for a considerable time at Milton, Pa. He has contemplated making that a place of residence and labor for a season.

At a meeting of the Seventh Day Baptist Church in Hayfield, Crawford Co., Pa., the following preamble and resolutions were unanimously adopted:—

Whereas Brother Thomas B. Brown has concluded to withdraw from his connection with this Society, and locate himself with the Church in Plainfield, N. J., and the occasion seems to be one suitable for the expression of our feelings towards him, our estimate of his character, and the universal approval of his services and labors of love amongst us; therefore,

Resolved, That in bidding adieu to one who has for four years past officiated as our pastoral guide, we are affected by sentiments of the most heartfelt sorrow and regret; that his highly exemplary character, ennobling talents, pure Christianity, and true benevolence, entitle him to our sincere esteem, love and admiration; and that the memory of his sojourn with us will ever be cherished as among the most pleasurable and endearing of recollections.

Resolved, That we humbly and devoutly invoke the blessing of Heaven upon our beloved brother and his highly-esteemed family, that in their future life they may be guided and protected by the favor of Divine Providence, and in every vicissitude be buoyed up and strengthened by a lively faith in the glorious gospel of our Divine Redeemer; that our brother may enjoy the blessing of health, and be enabled to continue his labors in the ministry as a good steward of the manifold grace of God; and when he shall have finished his course here on earth, may be rewarded with a crown of righteousness.

A Permanent Minister.—It is gratifying, at a time when ministerial changes are so frequent, to look at the instances in which permanent settlements and faithful labor have brought forth their abundant fruit. By the Hartford Courant, we are informed that the Rev. Chapin preached his fiftieth anniversary sermon at Rocky Hill, Conn, not long since. In that sermon, he stated that the church had been formed 122 years—the number of members, at the period of organization, was 8—when he was ordained, 27—since which time 591 have been admitted. The present number is 398. He has baptized 939 persons, married 435 couples, attended 818 funerals, and administered the sacrament between 550 and 600 times. There are but three persons now living who belonged to the church when he was ordained—at which time there were 90 married couples living in the village, every one of whom have been divided by death. Dr. Chapin is now upwards of 80 years old.

Convention to Promote the Observance of Sunday.—In another column we have spoken of the efforts now making to promote this object, and given our views of those effors to some extent. We learn that a Convention was held at the State House in Harrisburg, Pa., on the 30th ult., which was presided over by the President of the board of canal commissioners, and attended by a large number of delegates. Dr. Edwards of Boston, Secretary of "the Sabbath Union," and Dr. Bethune of Philadelphia, were present and addressed both the Convention and the citizens of Harrisburg on the subject.—Several resolutions were adopted, and also an address to the inhabitants of Pennsylvania.

A meeting for the same object was likewise held in Philadelphia on the 11th inst.

Defection of a Minister.—We are pained to have occasion to notice the fall of one who has been considerably connected with religious movements for a time past. Faithfulness, however, will not permit us to neglect this duty. The following official statement of the action of the Newark (N. J.) Presbytery in the case, will explain the whole matter. However much occasion for grief to those who love the cause of religion this may afford, they will rejoice that when the facts were known, decided steps were taken to prevent further evil by withdrawing at once from him who had been the occasion of scandal to the cause which he was bound to honor and defend. Here is the official statement:—

THE CASE OF NATHANIEL E. JOHNSON.

At a meeting of the Presbytery of Newark, held on the 10th instant, charges were preferred against Nathaniel E. Johnson, of unministerial and unchristian conduct:

1st. In the use of intoxicating drinks to the extent of drunkenness.

2d, In attending the theatre, in the city of New York at several times, under circumstances of peculiar aggravation.

3d. Of gross licentiousness.

Mr. Johnson having expressed his desire to forego the formalities of a regular process of trial, and having pleaded guilty of each of the charges above specified, the Presbytery resolved unanimously, that he be deposed from the office of the gospel ministry, and excommunicated from the communion of the Christian church.

E. Seymour, *Stated Clerk.*

General Intelligence.

CONGRESSIONAL DOINGS.

The Senate having concurred in a vote of the House to adjourn sine die on the 17th inst., most of last week was taken up in disposing of such matters as needed attention before the close of the Session.

In the *Senate*, memorials were presented for annulling the treaty for the joint occupation of Oregon; for and against the annexation of Texas to the Union; a bill reported for holding the presidential election on one day throughout the Union; a bill passed for the settlement of the difficulty about Pea Patch Island; a bill was introduced to purchase and construct Morse's Electro-Magnetic Telegraph between Baltimore and New York; and the bill for the remission of duties on railroad iron was taken up.

In the *House*, in Committee of the Whole on the General Appropriation Bill, after considerable debate, the bill was finally passed, an amendment having been made, directing the Secretary of the Senate and the Clerk of the House to supply the two bodies with articles of American manufacture, when of equal quality and price; the Naval Appropriation bill was passed, containing a provision for the abolition of corporeal punishment in the Navy; and a bill to repair the Pennsylvania Avenue was laid on the table.

On Saturday the *Senate* was engaged in discussing the Annexation of Texas treaty. Speeches were made in favor of and against the ratification of the Treaty. About nine o'clock that evening the Texas treaty was rejected in a full Senate by a vote of 16 for it, and 35 against it.

As soon as the vote upon the treaty was announced, and the injunction of secrecy removed, Mr. Benton gave notice that on Monday he would introduce a bill to annex Texas to the Union.

The following account of the doings on Monday, we copy from "*the Republic*" of Wednesday morning:—

In the Senate on Monday, immediately after the reading of the journal, Mr. Benton, in accordance with previous notice, introduced his bill to provide for the annexation of Texas to the United States, which was read. The bill authorizes the President to negotiate with Mexico and Texas a treaty for the annexation of Texas on the following basis, viz.: The boundaries of Texas to be the boundaries of the original province of Texas, embracing the lands bordering on streams flowing into the Mississippi, and comprehends 200,000 square miles—enough for four States. 2d. The assent of the people of Texas. 3d. The "State of Texas," embracing the well-settled part of Texas, and with a territory not exceeding that of the largest State in the Union, to be admitted into the Union on a footing of equality with the original States, immediately upon the completion of this act of annexation. 4th. The remainder of the territory to be constituted a territorial government, to be called the South-Western Territory. 5th. The whole territory annexed to be equally divided into two parts, in the northern part of which slavery shall never be tolerated, and in the southern part of which it shall be tolerated. 6th. The assent of Mexico to be first obtained to the annexation, or to be dispensed with only when Congress shall deem that assent unnecessary. 7th. Other details to be adjusted by treaty so far as they come within the scope of the treaty making power. The bill was ordered to a second reading, and to be printed. Mr. Allen gave notice that he should call for its second reading to-morrow.

A message was received from the House, announcing the death of the Hon. Almon H. Read, late a representative from the State of Pennsylvania: whereupon Mr. Sturgeon rose and delivered an appropriate eulogy on the character of the deceased, and moved the usual resolutions to testify the respect of that body for his memory; which were unanimonsly adopted, and the Senate forthwith adjourned.

No business of any importance was transacted in the *House* to-day. At an early hour, Mr. Bidlack announced the death of his colleague, the Hon. A. H. Read, one of the representatives from the State of Pennsylvania. After a neat and appropriate eulogy on the character and services of the deceased, Mr. Bidlack concluded by offering the usual testimonials of respect for his memory, which were unanimously adopted. The House then adjourned.

In the *Senate*, on Tuesday, several petitions relating to the annexation of Texas were presented, and considerable debate was had upon the subject. The bill to remit duties on railroad iron was rejected.

In the *House*, a Message was received from the President, urging the annexation of Texas. The Eastern Harbor bill which appropriates about $350,000 was returned with the objections of the President.

The great Robbery at Albany.—Mr. Wm. H. McKee, of Salem, Washington Co. was robbed of ten thousand dollars at the City Hotel in Albany, Friday morning last, under the following circumstances. Mr. McKee arrived in Albany from this city in the morning boat, stopped at the City Hotel, and seeing no one in the bar-room, hung up his carpet bag, containing the money, and went directly into the dining-room, where breakfast had just been served, and when he came out from his breakfast, in about fifteen minutes, discovered his loss and immediately offered a reward of $500 for the recovery of his money. This reward was afterwards increased to $2,000. The police officers have been on the alert to secure the thieves and the reward; and on Tuesday officers Stuart and Walker arrested John Daily, and a female named Elizabeth Hanson, and recovered the bag and $9199 of the money. They were about to depart in the afternoon boat for Providence;—but the boat had left a quarter of an hour before they arrived at the place of starting.

Since the confinement of Daily in prison, he has attempted to commit suicide. On Wednesday morning, between five and six o'clock, he was found in his cell covered with blood, and completely exhausted. It appeared that he had concealed a lancet in the lining of his hat, with which, when left alone, he had cut his throat partly round, and had opened the veins of his arms, his wrist, ankles and thighs, so as to occasion the flow of a large quantity of blood. A physician having staunched the blood, and bound up the wounds, it is thought he will recover. It is said that Daily is not his real name, and that he has been arrested before on a similar charge. The fact that in his room a dark-lantern and some burglars tools were found, indicates that this is not new business to him.

SUMMARY.

Mr. John Hepburn Clark, a gentleman who resides at 82 William street, on Monday received a watch of which he was formerly owner, but which was stolen from him fourteen years ago, when he was a boy at school. With the watch he received a note, calling to his recollection the time and manner of the theft, which was effected by one of his school-mates. The writer says that the watch had become "a source of great affliction to his guilty conscience," so much so that he had resolved to return it without delay.—*Republic.*

One of the iron guns, belonging to Capt. Kidd's vessel, sunk in the North River, near Caldwell's, in 1699, has been raised and was brought into Wall-street, New York, this morning, and is now in the office of A. C. Thompson, Esq. No. 50 Wall street. It is expected that all of Capt. Kidd's money will be found in this vessel, and that it will be got up in the course of a few days. Specie will fall in price, of course.

[*Brooklyn Star.*

The Affghan war cost fifteen million pounds sterling, and thirteen thousand lives, and produced a harvest of two old wooden gates.

The amount of toll taken on all the canals of the State of New-York to the close of the third week in May, being a period of 45 days, is $501,000. Last year to the close of the first week in June, a period of 38 days, the amount was $418 000; and to the close of the 3d week of May, about $300,000.

Quick Traveling.—A gentleman left Rochester, N. Y. on Sunday evening at 5 o'clock, and arrived in Boston last evening at 7 o'clock—a distance of 450 miles in 26 hours. So much for railroads.—*Boston Transcript.*

Gov. Fitzpatrick, of Alabama, has issued a Proclamation recommending the third Friday in June to be observed as a day of fasting, humiliation and prayer throughout the State.

The bill repealing the laws of 1838 and 1839, in relation to fugitive slaves, and which is intended to prevent any officers of the State from arresting slaves, has passed the Connecticut House of Representatives without a division. The provision of the bill, making it a penalty of $500 to voilate the law, was stricken out.

The increase of Mormons during the past year amounts to six or eight hundred from foreign countries, and three or four hundred from the United States, (principally from Pennsylvania, Connecticut and Massachusetts.) Fifty or sixty missionaries arrived at St. Louis, on the 26th ult., on their way to preach Mormonism in different parts of the country.

The steamboats Rhode Island and New Jersey, are now running in competition between this city and Providence, by which means the fare has been reduced to $1.

Dr. Cox, of Brooklyn, laid the corner stone of a new Presbyterian Church at Plainfield, N. J. Thursday afternoon, and preached on the occasion.

England and the Slave Trade.—The number of vessels of war employed by the British government for the suppression of the slave trade in 1842 was fifty-eight; the sum total of the guns carried by them was 945. The whole expense of this armament was £575,466.

Jews in Poland.—A late number of the Universal German Gazette says that several wealthy Polish Jews, having ascertained the impossibility of avoiding the conscription, had determined to embrace the Roman Catholic religion.

Jews in Hungary.—The General Diet of Hungary has adopted, by a vote of forty-one to eight, a resolution to emancipate the Jews.

A London correspondent of the Journal of Commerce says, "The Post Office, under the Penny system, and against which the metropolis have been wailing, increased thirty thousand pounds on the last quarter."

The Rev. S. Wollard, of South Carolina, has purchased the Limestone Springs property, in Spartansburg district, from the State Bank, for the sum of $20,000, and has presented it to the South Carolina Methodist Conference, provided they will establish in a certain time, a college with two professorships, one of Divinity, and the other of Law; also, a house lot for a parsonage.

Progress of Temperance.—Edward C. Delevan, Esq., the Temperance Reformer, is building a new Temperance Hotel at Albany, expected to cost $100,000. The Croton Hotel of this city, has been enlarged by its enterprising proprietor.

Of 380 men and boys, comprising the crew of the U. S. frigate Cumberland, now on the Mediterranean station, less than 20 draw the spirit ration.

Father Mathew.—We see it stated that a letter has been received in this country from Father Mathew, in which he declines visiting the United States the present season, according to his previously expressed intention.

Another Hero Gone!—The Salem Register announces the death of the last of Washington's Life Guards, in the person of Capt. Jesse Smith, who died at his residence in Salem on Tuesday, aged eighty-eight. He was in the battle of Bunker Hill, and afterwards was drafted into Washington's Guards. He was present in the battles of Brandywine, Trenton, Germantown and Monmouth. He received his discharge in 1779, from General Washington.

Payment for Books.—Mr. Stephens, author of incidents of travel in Central America, has received from the Harpers, as the profits of the sale of this work, $20,000; the same firm have paid recently to Mr. Prescott, for his work entitled the conquest of Mexico, $7500, and the demand for the work still continues; they have also paid to the learned Dr. Charles Anthon more than $5000 annually, for several years, as copy-right for his various classical and school books.

It is said that in every county in Massachusetts except Franklin, spirit licenses, with the sanction of the people, and under their instructions, are refused altogether.

The Presbyterian Synod of England have established a Theological Seminary in London, and appointed Rev. James Buchanan, D. D., their first professor. It is stated in the London Magazine, that Presbyterian congregations are multiplying in the larger towns of England, while the supply of ministers is very inadequate.

The widow of John C. Colt, the Barre Gazette states, is now in Warren, Worcester co., Mass. qualifying herself as a teacher. It will be recollected that she was married to Colt while in prison, but a few hours before his death. Her original name was Caroline Henshaw.

Bishops in the Methodist Episcopal Church.—The General Conference now in session, proceeded on Saturday to the election of additional Bishops. The Rev. Dr. James, of this city, Financial Secretary of the American Bible Society, and Rev. L. L. Hamlin of Cincinnati, were elected. There are now seven Bishops or Superintendents, who have the oversight of the whole Church included within the bounds of the United States and Texas, numbering over one million of church members. A Bishop in this church has not the oversight of any one section of the country, but conjointly with the others, exercises a general superintendency over the whole church. They are not therefore Bishops of this or that place or State, but Bishops of the Methodist Episcopal Church.—*Republic.*

A CARD.

In one of the last numbers of the Seventh-day Baptist Register, a request was made for an explanation of the expression, "for the purpose of opening a correspondence with our brethren in England," which occurs in the Minutes of the Eastern Association respecting the appointment of a person to visit that country, and also in his report. This expression was thought to indicate a low estimation of the former correspondence, and of the labors of the Corresponding Secretary.—As the request was directed to either the Association or the Missionary, I take the liberty to say, that I believe the thought of depreciating the former correspondence did not occur to the Association, and that I am sure it did not to the writer of the report. Perhaps to "extend our acquaintance," would have expressed the design equally well, and this is about the meaning of the expression.

G. B. Utter.

DIED,

At Milton, W. T., December 16th, of a cancer, Susan, wife of Edward Burdick, aged 50 years. Mrs. Burdick embraced religion in early life at Berlin, Rens. Co., N. Y., where she united with the Seventh Day Baptist Church. Subsequently she removed to Alfred, Allegany Co., N.Y., where she held her membership in the 1st Seventh Day Baptist Church until her ransomed soul took its flight to join the church triumphant. She lived a consistent member of the church militant more than thirty years, and was highly esteemed by all her numerous acquaintances. During her last protracted and painful illness, she exhibited that patience, meekness and resignation, which a well-grounded hope in the atoning blood of Christ alone can inspire.

As the tide of life gradually ebbed, and the dark valley yawned fearfully before her, the prospects of immortality seemed to increase in brilliancy, earth to lose its attractions, death its sting, the grave its horrors, and her ransomed soul to swell with triumphant rapture, till she felt asleep upon the bosom of her Saviour, to wake in his likeness and be caught up with him in the air.

S. C.

January 13th, after a short illness, from pulmonary consumption, Mr. Hiram Fenner, in the 22d year of his age. The deceased moved with his father's family, but a short time previous to his death, from Poland, Herk. Co., N. Y., to White Water, Walworth Co., Wisk., where he left them to mourn their irreparable loss. He lived beloved, and died regretted by all who knew him. But while we regret his premature death, and sympathize with his bereaved family, we rejoice that he died in the hope of a triumphant resurrection.

I. D. B. S.

At his residence in Hopkinton, R. I., January 19th, Mr. Christopher Brown, in the 88th year of his age. He was a man of great moral worth, and took an active part with his patriotic countrymen in achieving our national independence. Embracing the Bible Sabbath in 1806, he became a member of the 1st Seventh Day Baptist Church in Hopkinton, where he continued an exemplary member till he departed this life in the full enjoyment of that religion of which he had been an ornament through his long life.

Comm.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatrians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Society has published, also, in quarto form, [$1,25 per 100, or $10 per 1000,] two numbers of The Sabbath Vindicator.

The Bible says ☞ **THE SABBATH** ☜ The Church says

The seventh day is … The first day is

WHICH SHALL WE HEAR?

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith. It is hoped all who love the Sabbath, and reverence God's word, will give this address a prayerful consideration.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, (3 per 100,) and at the bookstores generally, price 6 cents.

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Revealed, in a series of Essays, compiled from eminent authors; to which is added a letter from Charlotte Elizabeth to the Bishop of Jerusalem, on the perpetuity of Israel's Ordinances.

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23. The delivering of the Kingdom to God the Father and commencement of the Everlasting Age.
24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth.
25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of all Creation.
26. On Death and Hades, and the period of Satan's dominion over the present evil world.
27. The approaching New Dispensation.
28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

☞ Any person desiring the above Work, can have it sent to them, in sheets, by mail, by enclosing One Dollar, (post-paid,) addressed to Rev. I. P. Labagh, New York, or by calling at his Office, 130 Fulton street, or at 9 Spruce street, between the hours of 11 and 3 o'clock.

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ASHES.	
Pot, first sort	4 25 a —
Pearl	4 68½a 4 75
BARK.	
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Cuba white, lb	— a 48
American yellow	30 a 30½
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow, lb	9 a 12
Sperm, east and city	29 a 32
Do Patent	— a 38
COAL.	
Liv'pool, chal.	6 75 a 8 25
Newcastle	6 50 a 7 50
Anth. 2000 lbs	4 25 a 5 25
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Java	10 a 11
Sumatra	7 a 7½
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
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COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8 a 8½
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3¼a 3½
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16½a 17
Camphor, ref.	70 a 72½
Cream of Tartar	14¼a 14½
Cochineal	1 15 a 1 25
Copperas	1¼a 1½
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	15 a 40
Gum Shellac	8 a 16½
Do copal, washed	35 a 42
Do Arabac	22 a 38
Jalap	65 a 70
Madder	12 @ 19
Maguesia, calc	55 @ 75
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil, Pepperm't, lb	3 00 @ 3 25
Opium Turkey	2 75 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	24 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @[illegible]
Logwood, Cpy	[illegible]
FEATHERS.	
Foreign, lb	13 @ [illegible]
American, Live	[illegible]
FISH.	
Dry Cod, cwt	2 81 @ 3 00
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	[illegible]
Pickled Salmon	[illegible]
Smoked Salmon lb	[illegible]
Mackerel, 1 bbl	[illegible]
No 2 bbl	[illegible]
No 3 bbl	[illegible]
Shad, Ct h'f bl	[illegible]
Buckep't do	[illegible]
Mass do	[illegible]
Hering, pick'd	3 50 @ 3 62
Do scale box	[illegible]
Do No 1	[illegible]
Do No 2	[illegible]
FLAX.	
Russia, lb	[illegible]
American	[illegible]
FRUIT.	
Raisins, Sun cak	[illegible]
Do bunch box	[illegible]
Currants, Zante lb	[illegible]
Citron Genoa	[illegible]
Almonds soft shl	[illegible]
Do shelled	[illegible]
Figs Smyrna	[illegible]
Prunes Bordeaux	[illegible]
FLOUR AND MEAL.	
Genesee	[illegible]
Troy	[illegible]
Ohio, via Canals	[illegible]
Michigan	[illegible]
Philadelphia	[illegible]
Baltimore	[illegible]
Richm'd c mills	[illegible]
Brandywine	[illegible]
Rye flour	[illegible]
Indian Meal	[illegible]
Do per hhd	[illegible]
GRAIN.	
Wheat W & N Y	[illegible]
Do South new	[illegible]
Rye, Northern	[illegible]
Corn N & Jersey	[illegible]
Southern	48 @ 49
Barley N R	50 @ 52

Oats, Northern	31 @ 33
Do Southern	28 @ 30
HEMP.	
Russia, ton,	170 a 185
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 00
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 40@ 3 50
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft]	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	23 00@26 00
Heading, w o	35 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	30@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turp W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 10 @ 5 50
Do prime	3 25 @ 3 50
Pork mess bbl	8 50 @ 8 62
Do prime	6 12½@ 6 25
Butter, prime	11 @ 15
Do order to good	8 @ 10
Hog's lard	5½ a 6¼
Cheese, Am lb	3 a 5¼
Hams smoked	5 a 8
RAGS.	
Leghorn	4½ a 7
Trieste	[illegible]
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a 14 00
Flax, rough	[illegible]
Do clean	[illegible]
STEEL.	
German lb	10½ a 13
English hoop L	[illegible]
Trieste in boxes	[illegible]
American	[illegible]
Spring	[illegible]
SUGARS.	
St Croix lb	[illegible]
New Orleans	[illegible]
Cuba, muscovado	[illegible]
Porto Rico	[illegible]
Havana white	[illegible]
Do Brown	[illegible]
Loaf	[illegible]
SALT.	
Turks Isl bush	[illegible]
Liverpool, ground	[illegible]
Do do sack	[illegible]
Do do fine	[illegible]
SOAP.	
N. York brown lb	[illegible]
Castile	[illegible]
SPICES.	
Cassia lb	[illegible]
Cloves	[illegible]
Ginger, race	[illegible]
Nutmegs No 1	[illegible]
Pepper, Sumatra	[illegible]
Pimento, Jamaica	[illegible]
TALLOW.	
American	[illegible]
TEAS.	
Imperial lb	[illegible]
Gunpowder	[illegible]
Hyson	[illegible]
Young Hyson	[illegible]
Hyson skin	[illegible]
Souchong	[illegible]
TIN.	
Block, E	[illegible]
Do E. India	[illegible]
Plates	[illegible]
WOOL.	
Am. Sax. Fleece, lb	[illegible]
Do merino	[illegible]
Pulled superfine	[illegible]
No. 1	[illegible]
No. 2	[illegible]

Miscellaneous.

LINES,

Written by SYLVESTER GRAHAM, *on the death of his youngest child, aged four years.*

Blow after blow! O thou Almighty God!
Thou holy and benignant Father of us all!
Blow after blow, thy castigating rod
Upon our still rebellious hearts doth fall—
Not as the master scourgeth the poor thrall—
Not as the parent doth his child chastise—
Not in thy wrath to punish nor appall;
But in thy love to chasten—make us wise—
To purify our souls, and fit us for the skies.

Blow after blow! How keen, how deep the smart!
How fierce the anguish, how intense the pain!
Oh how the agony doth wring the heart!
How the dread phrenitis assails the brain!—
Great God, let not these sufferings be in vain!
Nor serve to harden rather than subdue.
But may we through these tribulations gain
That Grace which shall, within us form anew,
The image of Thyself, Thy Holy One and True.

Oh that there were a heart in us to be
All thou requirest—all our good requires:
O that we might become conform'd to Thee!
Filled with that spirit which thy love inspires;
Exalted by Heaven's holiest desires;
Children of God, born to a life divine;
Cleansed by the Spirit's sanctifying fires,
And made in all thy attributes to shine,
With goodness, righteousness, benevolence like Thine.

Yet Heavenly Father, that beloved one—
That darling child of our declining years,
Whose earthly course has been so quickly run—
Whose death has filled our eyes with scalding tears,
Our souls with sorrow, and our life with fears—
So closely to our doting hearts had grown,
That now, when from our sight she disappears,
It seems as if our comforts all had flown,
And over all our joys an endless gloom were thrown.

But, Father, she was thine to give and take!
Thou gav'st in love—in mercy thou hast taken;
And though our wounded, bleeding hearts should break,
Still, still our trust in Thee shall not be shaken;
Nor shall our souls of sweet hope be forsaken.
Though in the grave sleeps our beloved one,
Yet from that sleep shall she again awaken,
And live forever through thy blessed Son,
Where sin and death come not. Father, thy will be done!

Yes, bright and beautiful beyond the skies,
Shall her angelic spirit dwell with thee,
And her loved form again shall greet our eyes,
All radiant in its immortality.
And her sweet voice, in heavenly melody,
Again shall charm our ears; and like a flame,
Her seraph love shall warm our hearts; and we
(If thine) in rapture shall our babe reclaim—
Thou gavest—thou hast taken—blessed be thy name!

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 1.

We left Whitehall at eleven o'clock, and were soon on board our floating domicil, bound for Old England. The steamer accompanied us to the open sea, when her fastenings were loosed, and she turned to leave us. What a variety of emotions were awakened by this simple and expected event! While she continued with us, friends and home and sympathy were near; it was easy to return, and our feet might soon tread again the firm earth. But when she departed, the last link which connected us with land was broken; to return was impossible, and to proceed on a long and trackless way was our only alternative. To stand in such a position, cut off from all old associations, with no new ones formed to divide the attention, excites feelings altogether peculiar, of mingled loneliness and novelty. We gazed upon that last representative of home, until she receded from our view.

Wednesday.—We found ourselves this morning surrounded by the "great waters" to the extent of our vision. In such circumstances, what apparently trivial things serve to occupy attention and excite interest. The sight of a sail will perhaps draw forth one's sympathies, and lead to a variety of speculations. The presence of the sea-gulls, white and beautiful, hovering over the water and sporting together, as if proud of their ability to overlook the ocean, or of the little birds, *chickens* as they are called, is sufficient to give life and animation to the scene. O if one could cherish a deeper sympathy with all animate nature, it would make every place cheerful.

Sabbath.—How the duties of this day are interwoven with the remembrance of home and friends! Those friends now engaged in the duties of the Sabbath, how easily brought to mind, how near, how refreshing the thought of them! Could the repetition of those duties, or the sight of those friends, produce a deeper impression than the thoughts about them in a place like this? We are mysteriously connected with our past life and its associations, and it would be an easy thing for the Creator to bring every event of it before us as distinctly as the painter can depict to the natural eye. Such considerations, to which a Sabbath upon the ocean gives rise, attach an awful importance to the acts of every day. Who would not 'wish his days might be bound each to each by filial piety?'

Tuesday—A Storm.—The early part of the day was calm and pleasant. But about one o'clock the sky became dark, the wind increased, and the clouds rushed along as if driven by furies. The sea became rough and angry-looking, and our vessel dashed onward as if excited to boisterous playfulness by the foam and noise. Then came the rain, giving, as blown hither and thither, a tremulous appearance to the whole scene. But the peals of thunder and flashes of lightning crowned the whole with a majesty and awfulness indescribable. The thundering was different from what is heard on land, in that its sound was deeper, and produced a more general trembling. The flashes of lightning were most brilliant. They were at right angles to the horizon, reached near half way to the zenith, and appeared as though the clouds had burst asunder, leaving a jagged edge, and the observer looked directly into a world of dazzling light beyond. The whole scene was new and full of grandeur, and we gazed upon it with amazement and joy. Such a scene can hardly fail to give enlarged and vivid conceptions of the Omnipresent One. There is something in the vastness of the ocean, its unity, and its constant changes, that appropriately speaks of Him. It is surprising that this, when seen in connection with the comparative frailty of human means of traversing it, does not impress the minds of those who live upon its bosom. It would, but for the power of use and wont, which leads men, if they do but see a thing occur twice in the same manner, to lose sight of God's hand in it. To the action of law the whole matter is referred. But what, after all, are those laws which men talk so knowingly about, if there be no all-pervading Spirit to give efficiency to them? Speculate as we please about their power, if God should withdraw himself they would be just as powerful as any other dead thing, and no more. He is the source of all life, and the centre around which every thing must revolve or be dashed in pieces.

Land!—Last evening we saw the mountainous coast of Ireland. But the distance and mist rendered it indistinct. Sufficient was seen, however, to produce a decided change in the appearance of all faces. A cheerfulness was expressed by them, which the *promise* of land could not at all excite.—This morning we found ourselves passing Holyhead promontory, with a pleasant breeze wafting us along, and a bright sun shining upon us. After the monotony of a sea voyage, it was a rich treat to look upon this immense precipice, hollowed by the ocean into magnificent caverns, affording shelter for falcons and sea-fowls. From vestiges of military works still to be seen here, this place appears to be one of very remote antiquity. It must have been an important Roman station. A religious house, it is said, was erected here in the sixth century. The house for regular canons was founded about 1137. A handsome church was erected in the time of Edward III. This town being the most convenient place of embarkation for Dublin, has been greatly improved, and its business consists principally in the importation of produce from Ireland. Passing Holyhead we were borne along rapidly towards the end of our voyage, in view of the coast of Wales, with its hills and valleys, its clumps of trees and houses, its green pastures and golden grainfields. Before nightfall, that end of our voyage, of which we had dreamed and talked, came, and with it the satisfaction of feeling that we were again upon the bosom of our mother earth.

A REFLECTION AT SEA.

See how beneath the moonbeam's smile
Yon little billow heaves its breast,
And foams and sparkles for awhile,
And murmuring then subsides to rest.

Thus man, the sport of bliss and care,
Rises on time's eventful sea,
And having swelled a moment there,
Thus melts into eternity.

MORSE'S MAGNETIC TELEGRAPH.

The perfect success of Professor Morse's Electro-Magnetic Telegraph has excited the astonishment and admiration of the community. The most incredulous have been convinced, and, occurring at the time they have done, the experiments have satisfied the public that the Magnetic Telegraph is not merely a beautiful illustration of a philosophical principle, but an agent that may be made of practical and every day utility in the business transactions of the country. The long list of officers of the Democratic Convention was published in the Capitol at Washington as soon as it was announced in Baltimore, the only time lost being that occupied in the passage of the messenger from the room of the Convention to the office of the Telegraph in the Pratt street Depot. The ballotings were communicated with the same rapidity; and the expectant throng of politicians, who surrounded the Professor's room in the Capitol, were made aware of the result of each as soon as it was known at the door of the Odd Fellows' Hall in Gay street in this city. Then, again, the nomination of Mr. Wright was declined by him within fifteen minutes after it was made, and the reiterated solicitation made known, and again declined; and had Mr. Wright been in New Orleans, instead of Washington, the intervals of intercourse between him and the Convention would have been quite as brief.

All this is calculated to put us upon the inquiry into the future agency of the wonderful contrivance which thus, without metaphor, annihilates both time and space. It has been said that the railroad system has given a perpetuity to our Union, which it would not otherwise possess—and that with iron bonds is our country bound together. But the day of iron bars must now yield to that of copper wires. What difficulty does extent of territory present to permanency of government, but the delay and inconvenience of transmitting intelligence from one portion of it to another—intelligence between men in business, and between the Executive and its officers? Suppose the line of wires to extend to Oregon, and that a squadron lay off the mouth of the Columbia, which it was desired to order home, or to send to Honolulu. The Secretary of the Navy could receive the answer that all hands were piped to weigh anchor before the ink with which he signed his name to the order, if he wrote a heavy hand, had dried upon the paper. If a vessel bound for an Atlantic port had backed her topsail in the midst of the Squadron, the Commodore might ask from the Department, and receive, a permission for an officer to return in her before her yards could be braced round, and her sails sheeted home; for the rate of electricity is 180,000 miles in a second, and at this speed would the correspondence between Washington and Oregon be carried on. Startling as such statements may appear, no one can gainsay them who will see what has been doing daily for a week past at the Pratt street Depot. Instances might be multiplied without end of the availability of the Magnetic Telegraph of Professor MORSE.

Of such an invention as that in question our readers must of course desire to know something, and we believe that the following account of its origin and mode of action will be found correct.

There are few persons who have not seen an electrical machine, and witnessed the spark which passes from it, when in action, to any blunt object which is presented to it. The accumulation of electricity in the machine caused by turning the cylinder or plate, has the same tendency to pass to an object which has less electricity that air has to rush into a vacuum, or water to seek a level—electricity, like air or water, seeking to establish always an equilibrium. Besides the mode of producing electricity by friction, as in the common electrical machine, it is also produced by the action of an acid upon plates of different metals properly attached together—a fact discovered by the person whose name is perpetuated in the term of Galvanism. The mode in common use of producing galvanic action, is to immerse the plates in a trough with separate divisions—at one end of which the supply of electric fluid generated by the action of the acid is in excess. This end of the trough or battery is called the positive, and the other end the negative pole of the battery. Now, if a wire attached to one end is brought near to a wire proceeding from the other end, the electricity passes from the positive to the negative pole, and a spark is seen, like that proceeding from the common electrical machine, which is the electricity seeking to establish an equilibrium. If the two wires are kept in contact, there is a *stream* of electric fluid passing from one to the other, which is kept up by the action of the acid on the metallic plates already mentioned. The ordinary length of these wires, in a common galvanic battery, is but a few feet; but they may be a thousand, or an hundred thousand miles in length, and the effect of bringing them in contact with each other is still the same—the flow through their entire length of a stream of electricity at the rate already mentioned. If, therefore, the machine or battery is in Washington, and a wire from the positive pole is brought to Baltimore and carried back to Washington, the end of it, brought in contact with the wire at the negative pole, which is but a few feet long, will cause a stream of electricity to flow from Washington to Baltimore and back again along the wire; and it is this wire, coming here and going back, which is to be seen on the posts in Pratt street, the two wires there visible being in fact but the opposite sides of a loop of wire which would be eighty miles in length, were it extended. And this is the first thing to be understood.

Now it is known, that a piece of soft iron bent into the shape of a horse shoe, or the letter U, becomes a magnet so long as a stream of electricity is passing through wire wrapped around it: and the wire, from the positive pole of the battery, after coming to Baltimore is wrapped here round a piece of iron of the proper shape, and then goes back to Washington. To make this iron a magnet, therefore, in Baltimore, it is only necessary to connect the ends of the wires in Washington, when, so long as they are connected, the stream of electricity which passes along them produces the desired effect upon the iron. When the connection is interrupted, the iron ceases to be magnetic, and is like any other piece of soft iron. This magnet, which the Professor has the power to create at pleasure, is his prime mover. Immediately over the magnet, say in Baltimore, is a brass lever, with a piece of iron attached to it, which is brought within a quarter of an inch or less of the horse-shoe. As soon as this last is made a magnet, by uniting the ends of the wire at Washington, it attracts the iron on the lever and draws one end of the lever down, causing at the same time the opposite end to rise. At this opposite end is the pen or stylus, which is of steel about an inch long, and about the size of a knitting needle. Immediately over it is a brass cylinder with a groove around it, into which the stylus strikes when the magnet attracts the other end of the lever. Not far from this roller are two others, revolving in contact, like the rollers used to draw out cotton prior to spinning it in a cotton-mill; motion being given to them by very simple clock-work moved by a weight. The office of these two rollers is to draw from another roller, and under the grooved roller, a strip of paper which is wound round, like a ribbon on its centre block. With these explanations the operation of the machine can be readily and easily understood. When the Professor in Washington wishes to send a letter to Baltimore he spells it with letters composed of dots and lines—for instance, A may be a dot and a line, thus . —; B two dots and a line, thus . . —; C a line and a dot, thus — . By connecting the ends of the wires for an instant only, a dot is made by the pressure of the stylus on the paper which is passing over the grooved cylinder; a line is formed by letting the ends of the wires remain in contact for a longer time, when the stylus is kept pressed on the moving paper. The writing when completed resembles the raised characters used in the instruction of the blind, only instead of the common alphabet, an alphabet of dots and lines in different combinations is made use of.

The mode of connecting the wires as required is very simple. One of them is kept always immersed in a cup of mercury into which the other is dipped, whenever it is desired to send a current of electricity through the entire circuit, the fluid metal forming a conductor between the ends. The operation of writing consists in pressing a button, to which the end of the wires in use is attached, in the manner in which a single key of a piano is struck by the finger, with a succession of rapid or prolonged strokes, as dots or lines are required to be formed. We have spoken of the stylus as a single piece of iron, but it is in fact composed of three, like a three pronged fork, so that each letter is made in triplicate.

As already stated, the paper is drawn over the grooved roller, against which the stylus presses by two rollers, which are set in motion by a simple clock work—which, in its turn, is started by the first stroke of the lever—a detent or catch being withdrawn like the detent of a stop watch; and so long as the writing is going on this detent is kept back, and when the writing is done, the detent falling into its place stops the clock work, and the paper ceases to move. The first stroke of the lever also rings a little bell, which also calls the attention of the attendant to the machine. The whole machinery does not occupy a space of more than one foot by two.

We have described the mode of working the machinery, so to speak, now used, but we understand that there are others, which would enable those who want the experience of Professor Morse and his polite assistant Mr. Vail, who is at the Baltimore end, to write, by striking keys arranged like those of a piano, and marked with the letters of the common alphabet—the effect being produced by the passage of arms over projections on a cylinder, after the manner of a hand organ or musical box.

The only remaining matter to be noticed is the mode in which it is proposed to make the Magnetic Telegraph generally useful for business purposes. Let us suppose, for instance, that it is extended from New York to New Orleans.

The following is the Alphabet used.

(a) . —	(iy) . .	(r) . . .
(b) — . . .	(k) — . —	(sz) . . .
(c) . . .	(l) ——	(t) —
(d) — . .	(m) —— ——	(u) . . —
[e] .	[n] — .	[v] . . . —
[f] . — .	[o] . .	[w] . —— ——
[g] —— —— .	[p]	[x] . — . .
[h]	[q] . . — .	

John Smith, in New York, wants to buy from James Brown, in New Orleans, 500 bales of cotton at 8 cents per lb. He writes accordingly the following letter—"James Brown—buy 500 bales cotton at 8 cts. John Smith." He folds it, directs it, and sends it to the Post Office marked "Magnetic Telegraph."

Here it is at once sent to the room of the clerk of the Telegraph, who opens it and writes the contents to New Orleans, where a clerk in attendance at the Post Office at that end of the wires, puts the letter into common writing, seals, and directs it to John Smith, and sends it off instantly by a messenger in waiting. But cotton is ten cents per lb., and so James Brown writes back—"John Smith, cotton ten cents, James Brown." To which Smith answers—"James Brown, buy at 10 cents, John Smith." And all this is done between New Orleans and New York in the space of half an hour, allowing time for the passage of the letters from the offices to the counting houses of Smith and Brown. Or, if it is desired that the correspondence should not be known, Smith and Brown may agree upon a combination of dots and lines, differing from the combination of Professor Morse, and then upon sending the letter in some such shape as this—"John Smith [illegible] James Brown," to the office, the cipher would be copied and sent to New Orleans, when the clerk would send the slip of paper unwound from the machine to the counting house of Smith—and so the letter would give information to no one but the person for whom it was intended. For each letter of the alphabet employed, Government would receive, say one cent, so that the first of the above letters would cost 39 cents, the answer to it 30 cts., and the reply 28 cents.

We cannot close this notice without expressing our conviction that among the most important discoveries and inventions of the present day is the Electro Magnetic Telegraph, and that among the most distinguished public benefactors, Professor Morse, the inventor of it, will be ranked hereafter.—*Baltimore American.*

TOUCHING INCIDENT.

The following beautiful, delicate, and touching incident is taken from a work on Irish Character, written by Mr. and Mrs. Hall.

Our attention was one day called to a young girl in the town of Galway, who had "come in" for the purpose of selling two lambs. Her sweetheart had gone to sea, bequeathing his mother, a very infirm old woman, to her care. Soon after his departure, Mary left her father's more comfortable dwelling, to reside in the old woman's cabin, so that, as she said herself, "she might watch the craythur day and night, seeing that she had no one to look afther her." Her parents were strongly impressed with the idea, that she had thrown her affections away on a wild sailor, who would forget her; but her faith in him was unbounded. A sheep was her fortune, and she took it with her; it grazed among the crags, and in good time brought her twin lambs. These she hoped to have been able to keep towards the formation of a mountain flock; but the season was so "pinching" that to support her old friend, she brought the lambs into town for sale. The two creatures were coupled together like hounds; and, as she stood with her eyes cast down, yet looking *from* them, it was impossible not to note the sorrow stamped upon her gentle features. Several asked the price, and after beating her down, turned away without purchasing. This continued for some time, until at last she sat down, and passing her arm around her fleecy charge, she began to cry—

"I'm loath to part them," she said, weeping, "yet I must part them for what they'll bring.—Every one is the same; it's bitter poverty that would make me part anything that has life in it."

"Then why don't you go to your own home, Mary, and take your lammies home?"

"I am at my own home," answered Mary; "and sure it isn't because the woman is poor and friendless that you would have me lave her, is it?"

At last a rough-coated farmer, touched by her distress, offered her the fair value for her lambs. At first she eagerly accepted his proposal; but when she placed the tether in his hand, she raised her eyes imploringly in his face—

"Sure, it isn't going to kill them ye are?"

"No, my dear, no, it is not; I'd be sorry to hurt a curl of their wool; they'll go to my own flock."

"God bless you!" she said, and departed with a smiling countenance.

TO BRING THE DROWNED TO LIFE.

Immediately, as soon as the body is removed from the water, press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without interruption, until a pair of common bellows can be procured. When obtained, introduce the nozzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief, and close it. Direct a bystander to press firmly upon the projecting part of the neck, (called Adam's apple,) and use the bellows actively. Then press upon the chest to expel the air from the lungs, to imitate natural breathing. Continue this at least an hour, unless signs of natural breathing come on.

Wrap the body in blankets, place it near a fire, and do every thing to preserve the natural warmth, as well as to impart an artificial heat, if possible. Every thing, however, is secondary to inflating the lungs. Send for a medical man immediately. Avoid all frictions until respiration shall be in some degree restored.

VALENTINE MOTT,
Surg. Gen. of Am. Shipwreck Soc'y.

A POINTED BLOW.—An invalid sent for a physician, the late Dr. Wheelman, and after detaining him for some time with a description of his pains, aches, etc., he thus summed up:—"Now Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the Doctor, at the same time lifting up his cane, and demolishing a decanter of *Gin* that stood upon the sideboard!

HORRIBLE MODE OF TORTURE AND EXECUTION AT MONTE VIDEO.—In the various uses to which they apply the hides of bullocks, that of punishment is not left out. It is related of them that they sew up their prisoners in a wet hide, leaving out the head and neck only, and in this condition lay them on the ground, in the sun to dry. In the process of drying, which the hide soon does in the powerful effects of the sun, it becomes contracted, and produces the most excruciating torture on the unfortunate prisoner, by the increase of pressure; but if night arrives before he dies from its effects, the hide relaxes again with the moisture from the air, only to prolong his sufferings on the next day, which generally is the last. So cruel a death is even worse than that which the boa constrictor can inflict, and the invention of it is said to belong to a barbarian named Ramiriz.

WASHINGTON.

Washington was passionately fond of agriculture. Its improvement was ever, with him, an object of paramount regard. Virginia can boast of few sons to whom her agriculture has been more indebted, few who have assisted in promoting its interest to a greater extent, or with the manifestation of a more ardent patronizing zeal. The following account of his farming operations will serve to exhibit the father of his country—the man "first in war, first in peace, and first in the hearts of his countrymen"—in its true light. The farm of General Washington, at Mt. Vernon, contained 10,000 acres of land in one body—equal to about fifteen square miles. It was divided into farms of convenient size, at the distance of 2, 3, 4, and 5 miles from his mansion-house. These farms he visited every day in pleasant weather, and was constantly engaged in experiments of agriculture.

Some idea of the extent of his farming operations may be formed from the following facts: in 1787 he had 500 acres of grass, sowed 600 bushels of oats, 700 acres of wheat, and prepared as much more for corn, barley, potatoes, beans, peas, &c., and 150 for turnips. His stock consisted of 140 horses, 112 cows, 235 working oxen, heifers, and steers, and 500 sheep. He constantly employed 250 hands, and kept 24 ploughs going during the year, when the earth and the state of the weather would permit. In 1786 he slaughtered 150 hogs, weighing 18,560, for the use of his family, besides provisions for his negroes.—*Maine Cultivator.*

CULTURE OF MILLET.

JUNE is a good time to sow millet. It will do well sown any time of the month. It makes, when well cured, excellent fodder. One of the general advantages of this crop is, that if the hay crop is likely to come in light, this may be grown as a substitute. Half a bushel of seed, broadcast to the acre, is a proper quantity, though only a peck is sometimes sown on rich ground. It may, if desired, be sown in drills, and if designed for seed, this is the best way. A common turnip drill will sow the seed well. It will yield bountifully; and the seed, when ground into meal, is excellent for fattening animals. Rather light ground is best for it—it will, indeed, do well on land that is too light for grass. In 1841, Mr. G. Jones received a premium from Tompkins County Agricultural Society, for having raised, on two acres, five and a half tons of millet fodder, and sixty-three bushels of seed. It was new land—the wood and timber from which was taken off in the month of April, and twenty quarts of seed sown to the acre the 8th of June succeeding.—*Cultiv.*

BEES.

To stop bees from fighting and robbing one another, break the comb of the robbers so that the honey will run down among them, and they will go to work at home. I had two hives of bees destroyed this month by being robbed, and should have had another robbed, if I had not received the above information.—*Cultivator.*

The longest Canal Communication in the world extends from St. Petersburg to the frontiers of China, over a space of 4,472 miles. It was commenced by Peter the Great.

LOCAL AGENTS FOR THE RECORDER.

The following persons are requested to act as agents for this paper in the vicinity where they are located. If any are unable to attend to the business, it is hoped they will secure some one to fill their places. In societies where no one is appointed, it is hoped that our friends will take immediate steps, among themselves, to do what can be done.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clarence—Nathan V Hull
Clear Creek—Abel Saunders
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—Lester T Rogers

Mystic Bridge—T S Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

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Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loufbourro'
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethnel Church

WISKONSAN
Milton, Rock Co—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co—M Wheelock

ILLINOIS
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TERMS.

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The Sabbath Recorder.

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Biographical.

JOHN TRASK.

Before passing from this early period in the history of Sabbath discussion in England, mention ought to be made of Mr. **John Trask**, who declared himself for the keeping of the Sabbath somewhat earlier than **Theophilus Brabourne**, whose history was given in our last. It was in the time of James I. and Archbishop Laud, under whose direction the Book of Sports for Sunday was published in 1618, that Trask began to speak and write on the subject of the Sabbath. This man seems to have connected his views in regard to the Sabbath with some peculiarities respecting the use of meats, and the usurpations of the State in its connection with the Church. He evidently took high ground as to the sufficiency of Scripture to direct in religious services, and the duty of the State to impose nothing contrary to the Word of God. For these views he was called before the Star-Chamber. Considerable discussion respecting the claims of the Sabbath was had at his trial, in the course of which, Dr. *Andrews*, Bishop of Winchester, delivered a long speech on the subject, which has often been referred to since. From the positions which were taken by this influential divine, we may see in what estimation the institution was held, and what arguments it was thought necessary to use in opposition to the advocates of the Sabbath. Dr. *Andrews* says—and it is upon this assertion that he mainly relies:—"It hath ever been *the church's* doctrine, that Christ made an end of all Sabbaths, by his Sabbath in the grave; that Sabbath was the last of them." This assertion seems to have been made without any regard to the Scripture history of the matter, which shows that the Sabbath continued to be observed until the close of the canon, or to the belief of a great body of the church. However, being simply a declaration of the doctrine of *the church*, which it is always difficult to define with sufficient distinctness to deny, he might not have exposed himself to the charge of misrepresentation.—He further says, "that Sabbath had reference to the old creation, but in Christ we are a new creature, a new creation, and so too have a new Sabbath." In this way the new institution, under the title of Lord's day, was set apart from the original Sabbath, which alone had the support of divine authority. Such were the answers given to the positions taken by Trask at his trial, and by such means was it hoped to turn him from his attachment to the Sabbath. Of course one who had decided that the Scriptures were able to make him wise unto salvation, and that all religious observations must have a special warrant therein, could not be satisfied with such replies. Trask could not. He maintained still what he had at first declared, and received his censure in the Star-Chamber. Pagitt's Heresiography says, he "was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet, there to remain a prisoner for three years. Mrs. Trask, his wife, lay in Maiden Lane and the Gate House Prison fifteen years, where she died for the same crime."

In this place it may be well to mention, that from the appearance of Theophilus Brabourne's first book, until the organization of a Sabbath keeping church—a period of some twenty or thirty years—a large number of books on the subject of the Sabbath were published, each presenting it in some new light, and endeavoring either to oppose the Sabbatarian view, or to modify the strictness of the Puritanic notions, or to sustain the claims of the first day of the week. Among those books, the following were the most important and influential:—Declaration of the Sabbath, by Robert Cleaver, 1630; A learned Treatise of the Sabbath, by Edward Brerewood, 1630; Nicholas Byfield's Reply to Brerewood, and Brerewood's Rejoinder, 1632; Richard Byfield's Doctrine of the Sabbath, 1631; Bishop White's Reply to Theophilus Brabourne's second book, 1635; Dr. Peter Heylyn's History of the Sabbath, 1636; Dr. John Pocklington's "Sunday no Sabbath," 1636; Gilbert Ironside's Seven questions of the Sabbath, 1637; George Abbott's Vindication of the Sabbath, 1641; William Twiss on the Fourth Commandment, 1641; John Ley's "Sunday a Sabbath," and Reply to "Sunday no Sabbath," 1641. To these a large number more might be added. Sufficient, however, are here named, to show the character of the controversy, which was carried on with great earnestness, more than a dozen books having come from the press in a single year. Among the writers were men of considerable distinction, both in the church and in the State. All theological books of a polemical character seem to have been read with avidity; these with the rest. During this period some Sabbath keepers may be found who deserve a particular notice. Among them we can not omit the following:—

PHILIP TANDY.

Philip Tandy was educated in the established church of England, and became a minister of that church. Not being satisfied, however, in his connection with the establishment, he joined the Dissenters, and became a Seventh-day Baptist. He was unquestionably a man of piety and learning, and seems to have been remarkably active in promulgating his own views of the truth. For this reason he was charged with being "a great sectary." The principal field of his labors was in the northern part of England, where he held a number of disputes concerning his sentiments and did much to propagate them. A discussion was carried on by letters between him and a minister in York of considerable reputation. The following extract from one of these letters will serve to show the spirit of the man, and the feelings under which he wrote. No better evidence could be given of his earnestness and piety:—

"Let us lay aside tradition, custom, the reputation of learning, and all selfish respects; and let us speak and write so as knowing that we must shortly give an account to Jesus Christ for all that we build, whether it be hay or stubble, gold or wood. For my part, I am confident that within a few years I shall see him whom my soul loveth, and much will it go to my heart, if I *oppose the truth* or *maintain an error*. Sir, let us look about us; the vail is not yet taken off. In something most good men have been blinded. It may be in this for one. It is good to be tenderly jealous. Pardon me that I thus exhort you. I see so many temptations that strongly invite even godly men to contend for pedobaptism, and so far do I see, also, into mystery of Antichrist's sitting in the temple of God as God, that I cannot but give a caution to the godliest man upon earth who undertakes the defence of this practice."

In the letter which followed this, Mr. Tandy went into an explanation and vindication of his own views concerning the ordinance of baptism and the observance of the Sabbath as required by the fourth commandment. It is not known what was the result of this controversy. Mr. Tandy was living in 1646—about the time that a number of works on the subject of the Sabbath appeared, among which was Hezekiah Woodward's "Lord's day the Saint's Holy Day," Chafie's "Brief Tract on the Fourth Commandment," and Fisher's "Christian Caveat to the Old and New Sabbatarians." At what time he died we do not now know.

Religious.

For the Sabbath Recorder.

PERPETUITY OF THE SABBATH.

INTRODUCTORY LETTER.

Bro. Utter,—I have been requested to publish some account of the manner in which I was led to embrace the seventh day as the Sabbath of the Lord. If it should meet your approbation, I choose to do so through the medium of the Sabbath Recorder.

My parents being of the Baptist denomination, and I having been a member of the same for twenty-five years, and more than half that time an accredited minister among them, all my preferences and prepossessions were with their peculiarities, as churches of the Lord Jesus Christ. If there was one peculiarity that I esteemed above another, it was this, viz., "We believe that the Holy Scriptures of the Old and New Testaments are the infallible Word of God, and the only and sufficient rule of faith and practice." I never received any confession of faith as authoritative, but only as explanatory. I believed firmly, that if there were a Christian people upon the earth that had kept the faith pure, from the days of the Apostles, and had not symbolized with the errors of the Church of Rome, in her idolatrous and adulterous course, that people was the Baptist denomination. If there was any thing in my religious privileges in which I gloried, it was in having never been deceived by the working of that mystery of iniquity. I was sensible there were errors among them; but regarded them as the errors of fallible human nature, and not as constitutional departures from the doctrine and discipline of the Holy Scriptures; some of them superinduced by too familiar alliance with their more erroneous Pedobaptist neighbors, and hence immediately, though not directly, the effects of that mystery of iniquity which was predicted as to deceive all nations. Holding these sentiments, I have for a number of years supposed they might yet know the way of the Lord more perfectly—and for years I have labored and prayed so to know it, and be able to teach it to others.

I have on several occasions found that it is not always an easy matter to throw off early and strong prepossessions, to follow the truth with godly simplicity. Yet it has been the purpose of my soul so to do. The words of the Lord Jesus to his disciples, saying, "Call no man master;" "Call no man father;" have for years been so deeply impressed upon my heart, that I have scrupulously refused to call myself Calvinist, Arminian, Fullerite, or after any other human name. Yet I have my preferences in reading and choosing the sentiments of those great men.

The first time I was disturbed upon the subject of the Sabbath was about seven years ago, when a tract called the "Investigator," was sent me by Elder William Green, although I had never seen that brother. I read it, and was much disturbed by the arguments it presented for a few days; I wished then that we could have something more explicit upon the change of the Sabbath from the seventh to the first day of the week, than the New Testament afforded. Not doubting, however, but that the change was of divine authority, I satisfied myself with the "abundant apostolic example" supposed to be in the New Testament, and said, if the Pedobaptists could produce as strong examples for infant sprinkling as I could for keeping the first day of the week as a Sabbath, I would admit its validity. I would not dare to say so now. Thus I quieted, rather than satisfied my mind, and had no farther concern on the subject, until August of last year. About that time I bought Neander's History of the Christian Religion and Church during the first three centuries. I read it with much satisfaction, as the work of an able and candid historian, who takes a philosophical view of the events and circumstances of society, which operated to give character to those early ages; and which, like acorns of our sturdy oaks, struck their roots deep enough to raise a forest whose trunks have stood the blasts of fifteen hundred winters, and yet throw their shade over the present day. In the section on Christian worship and festivals, I was greatly surprised to find the following statement, viz., "*Opposition to Judaism* introduced the particular festival of Sunday very early indeed into the place of the Sabbath. . . . . The festival of Sunday, like all other festivals, *was always only a human ordinance*, and it was far from the intentions of the Apostles to establish a divine command in this respect, far from them, and from the early Apostolic Church, to *transfer the laws of the Sabbath to Sunday*. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." I was the more surprised at this statement, as I found Neander was not a Sabbath-keeper. This, said I, is placing the Lord's day on papal, puseyite, and pedobaptist ground. I have never observed it on that ground. I have ever believed that the laws of the Sabbath *were*, by divine appointment, transferred to the first day of the week! Is it possible that Neander here relates facts? Have I no better foundation for Sunday-keeping than the hierarchists have for their Christmas, and Easter, and Ascension days? I must read further and examine this subject. I read Fuller, Paley, Wilson's two sermons, Buck, Doddridge, Nevins, Archbishop Whateley, and Dr. Humphrey, with a number of anonymous pieces on the same subject, and I was astonished to find every one of these great men taking in substance the same ground, viz., that there is no express command in the New Testament for the change from the seventh to the first day of the week, and supporting the practice from inferences, and analogical reasonings on particular events. Not having veneration large enough to bow to their great names, I was fairly stranded upon a lonely shore, without pilot or compass, and no guide but the truthful chart of Revelation. And the more I examined the New Testament, the more I found it against me, and plainly teaching the perpetuity of the holy Sabbath of the Decalogue. At this time I was not acquainted with a single Seventh-day Christian. But a bookseller in Reading, Pa., (where I resided) sent me a copy of the "Address of the Seventh-day Baptists to the Baptists of the United States." This was in the month of October, and was peculiarly opportune to my state of mind. I read it with avidity; and was fully convinced of the truth of its sentiments; but did not dare instantly to submit my mind to the claims of argument, without a thorough and repeated Bible investigation of the subject; as independently of extrinsic considerations as possible.

I suffered for some time that deep mental anguish which attends a conscientious mind, where enlightened judgment conflicts with all the inclinations, swayed by interests, expectation, and the kindliest associations of life. If ever an anxious mariner sailed tremblingly between Sylla and Charybdis, surely this was my condition at this time. To contend for the observance of Sunday without Bible authority, I could not; to embrace the no-Sabbath theory, I dare not; this was too dark and downward a leap for me to hazard, and the former was too disloyal and dishonest a course for me to pursue in the name of the King of Saints. I did, however, for a time indulge a forlorn hope, that I might find some way of reconciling the matter so as to appear consistent without leaving the denomination.—But accustomed to speak the honest sentiment of my heart, I found it materially influenced my prayers and preaching, and produced an embarrassment and a burden I could not bear. I commenced keeping the Sabbath alone. I then opened my mind to my wife, and happily succeeded in making a convert of her. But who knows how we felt, with a family of eight children, and no earthly resource but my salary for their support! Then it was I felt the preciousness of faith in a promise keeping God. Dark indeed were my prospects; but in keeping his commands, and trusting to his promises, we found great peace. And blessed be his holy name, we have lacked no good thing.

I visited the German Seventh-day Baptists at Ephrata in Lancaster Co., Pa., opened a correspondence with you, and in the month of Feb. 1844, received an invitation from the church in Shiloh, N. J., to visit them, which led to my union with them in church relation. In the month of April, I removed my family there for a temporary residence, while I should itinerate among the churches that keep the Sabbath day.

Instead of giving you in this letter the immatured views I formed of the Sabbath question, while going through the foregoing exercises, I propose to send you a series of letters upon the subject, as it appears to me after more mature reflection.

Yours affectionately,
Samuel Davison.

We commend the following article to the attention of any who may openly deny the sufficiency of God's word, or may have secret misgivings as to the wisdom of relying wholly upon it. The narrative shows by what apparently trivial circumstances Divine Providence sometimes secures the greatest results. Instances of the kind might be more frequently witnessed, if Christians would honor their Bibles by practical illustrations of their faith in them. Dr. Baird, the author of the piece, was for a considerable time laboring in France in connection with a Society organized to promote vital religion in those countries where it once prevailed.

THE CHEVALIER OF THE LEGION OF HONOR AND THE BIBLE.

On a Sunday in the summer of 1835, while attending the French Protestant Chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in, and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted at first, like those who had not been in the habit of attending a place of public worship. Every thing seemed strange to them. But when the service commenced, I remarked that they listened with deep attention. During the sermon, as well as the sweet hymns which were used on this occasion, tears in abundance rolled down their cheeks. The text was, "I have set the Lord always before me." The minister was the excellent pastor, Audebez, one of the best French preachers in Paris. Sunday after Sunday, they came to the chapel, until they could no longer forbear to speak to Mr. Audebez, and ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnished to prevent men from thinking of their immortal interests. Year after year thus passed away. They frequented no church, for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. Carrying it home, he told his wife what he had done. "Why did you buy it?" said she. "Are you not aware that no one in France believes the Bible, especially in respectable circles?" "That is true," said he, "but as it was so cheap, I thought I would buy it as a piece of antiquity, *comme piece d' antiquite*," as he expressed it. With this explanation his wife was satisfied, and they sat down to its perusal. In their progress through the first part of it they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy on them. Month after month rolled away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew any thing of the wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic Church in their neighborhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, "let us go home; these people do not know the Great God of our Bible." They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavored to persuade the person who kept it to purchase a Bible. "Oh," said she, "the Bible is a beautiful thing, *la Bible est une belle chose*." As she said this a pious lady came in and added, "Yes the Bible is a beautiful thing; but the preaching of the gospel is another beautiful thing." "I can readily believe it," said the wife of the Chevalier, "but where can one find it in Paris?" "Oh," said the other, "if you will go to such a street," giving the name, "and to such a number, and ascend to the third story, you will there find a chapel, and may hear the preaching of the gospel." They went the following Sunday, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the great salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means under the divine blessing of the conversion of five individuals in a village in the eastern part of France. Who then that loves God's word, would not do all in his power, to place it in the possesion of the millions who are destitute of it in France, and other Roman Catholic countries.

And what a convincing proof of the sufficiency of the sacred Scriptures to enlighten, convert, and sanctify the hearts of men, when attentively read! Here we have an instance in which the reading of God's word without the aid of notes, comments, or "traditions of men," brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the Psalmist—"The entrance of thy word giveth light, it giveth understanding to the simple."—*Chr. Fam. Mag.*

PILGRIM'S PROGRESS.

We clip the following from one of Mr. Cheever's lectures on the Pilgrim's Progress. They are instructive paragraphs drawn from the trials to which Bunyan represents the pilgrim as exposed in the Valley of the Shadow of Death.

DISCIPLINE.

Sweet are the uses of adversity! In God's hand indeed they are; when he puts his children into the furnace of affliction, it is that he may thoroughly purge away all their dross. Every pilgrim expects of Christ that by his love's constraining power he will subdue the sins and hidden evils of the heart, and give the soul rest and relief from its corruptions all the way of its pilgrimage. Yet every pilgrim in turn has to go through this Valley, has to learn by himself both the dreadful evils of his heart, and the power of temptation, and the greatness of deliverance by the almighty power and love of the Saviour. He cannot learn this by hearing others tell it to him; God must teach him by the precious costly way of personal discipline. He can no more come to the stature of a perfect man in Christ Jesus without this discipline, than a babe could grow up to manhood without learning at first to creep, then to walk, then to speak, to read, to exercise all its faculties. The great discipline which we need as pilgrims is mostly the experience of our own weakness, and the art of finding our strength in Christ; but it is astonishing what severe treatment is oftentimes necessary to teach this, apparently the simplest and most obvious of all lessons, but yet the deepest and most difficult to be learned.

AN AWFUL PICTURE GALLERY.

When conscience takes a man in hand, and leads him up and down through the gallery of his own remembered sins, and stops at this picture and that, and points out shades and colorings that he never saw before, and sometimes darkens the room, and takes down a vivid transparency of guilt, and holds it before the fire to his vision, so that his past life seems to burn before him, it does not take long in such employment to make the room seem walled with retributive flames, and peopled with condemning fiends. Without the sense of God's forgiving mercy in Christ, such employment makes a man enter the Valley of the Shadow of Death, and there, though he may always have thrown ridicule upon these things among his boon companions, yet there, alone with himself, the sights which he sees, and the sounds which he hears are intolerable.

When the child of God, from whatever cause, wanders into this Valley, and has the face of God hidden from him, then the universe to him is covered with gloom; then the dead weight of anxiety, as the shadow of sepulchral mountains, is on its spirit; he enters into darkness, and is wandering on the borders of despair. God hides his face, and we are troubled. The gloomy, awful solemnity and coldness, that like a twilight pall enshrouded the earth in a deep eclipse of the sun at noonday, making all nature to shudder, and the animals to cry out with terror, do faintly image forth the spiritual coldness and gloom of the soul, when the face of God is hidden from it. That eclipse forebodes to the soul the blackness of darkness for ever. Hence the earnest cry of David, Hide not thy face from me, lest I become like them that go down to the pit.

MARTIN LUTHER'S ACTIVITY.

The following facts, from Prof. Stowe's article in the Biblical Repository on the writings of Luther, show the activity of this wonderful man.

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and from 1537 to 1546, the year of his death, the number was one hundred and eighty-three.—His first book was published in November, 1517, and he died in February, 1546—an interval of 29 years and 4 months. In this time he published seven hundred and fifteen volumes—an average of more than twenty-five a year, or once a fortnight of his public life. He did not go through the manual labor of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of his volumes were small enough in size to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had a lifetime to devote to it.—*Puritan.*

The advantage of living consists not in length of days, but in the right improvement of them.

To be a successful reprover, first convince men by substantial deeds of kindness, that you love them.

The Sabbath Recorder.

NEW YORK, JULY 4, 1844.

☞ The publication office of this paper is at No. 9 Spruce Street, first door below the Tribune Buildings, and five doors from Nassau Street. Our friends will find there all the publications of the New York Sabbath Tract Society, the Address of the General Conference to the Baptists, the Minutes, etc.

☞ Those who may wish to see the Editor will find him at the office between 2 and 5 o'clock P. M.

THE LORD'S DAY NOT THE SABBATH.

It is becoming quite common, among a large class of religionists, to use the term *Sabbath* in application to the first day of the week, or Lord's day. An illustration of this may be found in an article which is going the rounds in the papers, inviting the "friends of the *Christian Sabbath,*" to meet in Convention at Saratoga "to consult on the best means of promoting the due observance of the *Lord's day.*" Here the terms *Sabbath* and *Lord's day* are used synonymously, and an impression is conveyed that they refer to one and the same institution. It is true the expression is 'the *Christian* Sabbath.' But if by this is meant the day which Christ and the early Christians observed, we defy any one to show that it was another day than the Sabbath of the fourth commandment and of the whole Bible—*the seventh day of the week.*—Did this form of expression occur only in notices of meetings and newspaper articles, where there would be little danger of misunderstanding, and no false doctrine taught, we should not take the trouble to speak of it. But when in grave treatises on the subject of the Sabbath, and in the set addresses of those who profess to be its firm friends, we find the same unwarrantable and deceptive use of language, we do not feel at liberty to hold our peace. We call it *deceptive* use of language; and we do so deliberately. For when men talk about a *Christian* Sabbath and a *Jewish* Sabbath, a *first-day* Sabbath and a *seventh-day* Sabbath, that so they may fix the name Sabbath upon the Lord's day, and then persuade people that all those texts of Scripture which speak of the Sabbath day are meant of the Lord's day, what else is this than deception? It is just as absurd and false to call the Lord's day the Sabbath, as it would be to call Sunday *Saturday*, or the *first* day of the week the *last* day of the week. Throughout the Old and New Testaments, there is no other weekly religious day called the Sabbath than the seventh day; nor is there the least intimation of any other weekly Sabbath than that which was commanded to be kept on the seventh day. One of three things, then, must be true in regard to this matter. Either, 1st. The fourth commandment must be still binding, *just as it was given*, and must require us to keep holy the seventh day of the week; or, 2d. That commandment must have been abrogated, and we left without any Sabbath; or, 3d. The same authority which at first commanded the observance of the seventh day, must have substituted some other day for the seventh, and transferred to that day the authority by which the seventh was originally enforced. It will not do to throw these three propositions together, and draw out from them the duty of observing the first day. This would be to confound and mislead those who could not analyze or reject the whole. It would be imposing too much upon the credulity of men, to ask of them, because a Sabbath was once enjoined and ought to be kept, therefore to observe the first day, which was not enjoined, and to neglect the seventh day which was enjoined. Such a request might affect some who yield implicitly to the authority of *names*, but it would certainly disgust others.

But let us examine some of the reasons which are commonly urged for calling Sunday, or Lord's day, *the Sabbath*.

1. It is said that the *Sabbath* signifies a *rest;* therefore the Lord's day, being a day of rest, may be called the Sabbath. In reply to this, we say, that when, by custom and common consent, any term is used to express a particular place or thing, it then becomes a proper name for that thing, and signifies only that thing to which it is applied. For instance, a *tabernacle* means a place of worship. Yet in New York, where this name is used to express a particular and well-known place of worship, it would be absurd and false to say you were at the *Tabernacle*, and mean the Church of the Messiah. So with the Sabbath; although the word strictly means a *rest*, yet after the Scriptures throughout the Old and New Testament have used this term, *the Sabbath*, to express a particular rest, which occurred on the seventh day, it would be foolish and deceptive to speak of the Sabbath and mean the first day of the week, or Lord's day.

We will further say, that if this argument be good for calling the first day the Sabbath, and if the fact of its being a *rest* day makes it the Sabbath, then may the Mahommedans properly call the *sixth* day the Sabbath, and the fact that they rest upon that day makes it the Sabbath. Yes; and those Mexican Indians, whom *Cortes* found keeping the *fourth* day, may properly call that day the Sabbath, and directly it is made such. Even those people in Guinea, whom *Purchase* describes as having a *rest* day, but which, says he, "they observe not upon our Sunday, nor upon the Jews' Sabbath day, but hold it upon Tuesday, the *second* working day of the week," may properly call that day the Sabbath, and straightway it becomes such.—Are the observers of the first day ready to rest upon such ground for calling Sunday the Sabbath, or to continue to call it Sabbath when there is no better? We hope not. And we feel bound, as those who respect the Bible, and dare not charge the Author of that Book with folly in calling the seventh day only the Sabbath, to protest against such abuse of the language of Scripture.

2. The second reason frequently offered, is, that the Lord's day *comes in the room* of the Sabbath, and may therefore properly be called the Sabbath. Aside from the fact that the Scriptures say *not one word* about a substitution of the one day for the other, it may be said in reply, that if the argument be good, then a pedobaptist should call baptism *circumcision*, the Lord's Supper should be called the *Passover*, and King Solomon should be called *David*.

3. A third reason alledged for calling Lord's day the Sabbath, is, because it has long been the practice of Christians to call it so. In answering to this assertion, it may be worth while to inquire what has been the practice of Christians in this matter. Few will deny, that wherever, in the New Testament, the word Sabbath refers to a weekly religious day, it is to the seventh day. Wherever the *first* day of the week is spoken of, it is under its appropriate title. For nearly the whole of the first century, then, we have the testimony of Scripture that the name Sabbath belonged exclusively to the seventh day.—During the succeeding four hundred years, there were large numbers, both in the Eastern church, about Constantinople, and in the Western church, about Rome, who kept the Sabbath. And when ecclesiastical councils, in the fourth and fifth centuries, began to enact laws against them, they condemned Sabbath-keeping altogether. From this it is apparent, that the idea of calling Sunday the Sabbath had not then entered their minds.—What day was meant when the term Sabbath was used for five hundred years later still, the learned Dr. Peter Heylyn has told us in the following words:—"Wherever, for a thousand years and upwards, we meet with *Sabbatum*, in any writer of what name soever, it must be understood of no day but *Saturday*." Indeed, if we search all the books which have been written on this and kindred subjects up to the time of the Reformation, we shall not find that Sunday was to any considerable extent regarded as the Sabbath or called by that name. *Dr. Richard Whately*, Archbishop of Dublin, in a late work on the subject of the Sabbath, says, "in fact, the notion against which I am contending, [that the fourth commandment binds Christians to hallow the Lord's day, and that it may be called the Sabbath,] seems, as far as I can collect, to have originated with the Puritans not much more than 200 years ago; and to have been for a considerable time confined to them; though it was subsequently adopted by some members of our church."

So far is it from being true, that the Lord's day has been universally called the Sabbath among Christians, that even now, by the best authorities upon such subjects, it is not called Sabbath at all. The Records of England up to the present time invariably call the *seventh* day the Sabbath. In the Journals of the House of Lords, whatever is entered as having been done on the seventh day, or Saturday, is under the date, *Die Sabbati*, upon the Sabbath day. The same is true of the House of Commons. The Rules and Records of the King's Bench, and the Latin Records in the Court of Exchequer and in Chancery, do likewise call the Seventh day the Sabbath. These things may be known by any who will take the trouble to examine; and they show how groundless and erroneous is the supposition to which we are replying. Indeed, in many languages the seventh day is called by a name which indicates its Sabbatic character. In Low Dutch it is called *rust daugh*, the day of rest. In English, French, Italian Spanish, Portuguese, Latin, Greek, and Hebrew, it has its right name, *the Sabbath*, the day of rest. It would help to understand Scripture and to settle differences, if men would give to the day its proper and Scriptural title. This argument for the propriety of calling Sunday, or Lord's day, the Sabbath, because of the long-established custom, rests upon a real or wilful ignorance of the facts in the case. These facts do not at all support the practice, but give their whole weight against it.

—Now let us look at the *consequences* of calling the Lord's day by the name of the Sabbath. It has given occasion for Papists to charge Protestants with neglecting the Scriptures to follow their traditions. The Papists claims, that the change of the Sabbath is the work of their own church, and that the Scriptures nowhere warrant the keeping of Sunday, much less the calling it by the name of the Sabbath. Who will deny this latter position?—Again, it has led some earnest and pious men to charge the teachers of religion with "befooling and misleading the people," If proof of this is wanted, it may be found to any extent in books written on the subject in the seventeenth century. The charge is there distinctly and frequently made, of designedly using deceptive arguments.

We will not undertake to say, that those who are accustomed to speak in a manner so likely to deceive, design to do that. But we will say, that such would be the natural effect of their language. It would leave upon the minds of many an impression, that they were not only bound to pay a respect to the first day of the week, which has obtained the name of Lord's day, but that the fourth commandment required of them this respect. For a religious teacher knowingly to make this impression, is to be guilty of directly fostering error. Nay, more—if he should call the Lord's day the Sabbath, and refer to the fourth commandment as inculcating the duty of observing that day,—or should, without direct reference to that law, express himself in such a way as to leave his hearers to suppose—(what most of them would, if not told to the contrary)—that it required the observance of the first day, he would be wanting in faithfulness to the truth, and exposed to the denunciation of those who add to or take from it.—And yet it is not a month since, that we heard an "orthodox" minister, in an assembly composed of the ministers and members of four or five "orthodox" churches, convened for the purpose of promoting the observance of the first day of the week, earnestly exhort his hearers always to use the term Sabbath in speaking of Sunday. And what was his grand reason for this? It was because those who observe the seventh day always use the term Sabbath in application to that day, and make an impression thereby. A grand reason, surely!—because Sabbath-keepers use the term Sabbath to describe that day which all Scripture and ancient history describes by that title, *therefore* observers of the first day ought arbitrarily to take that name for their holy day. One would think that the "children of light" had become as wise as the "children of this generation." But seriously, if it has come to this, that a religious institution of so much importance as the Sabbath, must be propped up by such means, it is time that the friends of the institution were awake to the subject. A man of wisdom has said, "We cannot think that God will honor the institutions of men, however they may be dignified with the specious names of *useful, decent, agreeable*, or *prudent* contrivances; yet if they are an addition to his system, will he not say, *who hath required these things at your hands?*"

We are aware that many will think that at a time when the prevailing tendency is to disregard all sacred time, it were better not to say these things, but to leave men under an impression that the law of God required the observance of the first day of the week, and sanctions calling that the Sabbath. But this prevailing disregard of the day of rest, is a principal reason with us for urging an examination of the foundation upon which we build. Common prudence, to say nothing of Christian sincerity, would require us, in such circumstances, to place the duty upon its true ground. If it will not stand there, it will stand nowhere. It is a dangerous experiment to encourage or connive at misconceptions in a point like this. And even if we felt assured that it would be right, we are fully convinced that it would be inexpedient. It is exceedingly dangerous to acknowledge an unsound principle, although it may promise to conduct us to desirable results, or, at the worst, to produce no bad effects. It ought to be remembered, that it was in apparently trivial and harmless points that those false principles were allowed, which have infused their poison into the Catholic and other churches—a poison which, commencing with the extremities, has worked its way rapidly towards the vitals, and diffused its effects through the whole system. It is not, then, a matter of small moment. The most important consequences may result from baptizing a day of human invention with a name which the Scriptures apply exclusively to one appointed of God.

A letter has been shown us from Bro. THOMAS B. BROWN, from which it appears that he is delivering a series of lectures on the subject of the Sabbath at Milton, Pa. Four have already been delivered, and others are to succeed in due order. A more appropriate time than now to present this subject to the attention of the Christian public, could hardly occur; and we are glad to see that our brother is availing himself of the present interest to explain the claims of the institution as originally given, and that the people are disposed to listen to a full exhibition of the subject. A fault in all the efforts which have been made in connection with this institution has been an exclusiveness which ill becomes the advocates of a religious institution. We are sorry to see, that in some of the meetings which have been lately held, something of this spirit has been manifested. When there is an unwillingness to examine both sides of the question, it is quite certain that the true spirit of religious reform has not yet been attained. Not until men love the truth better than their own theories about it, will anything lasting be accomplished. We are gratified at the evidence, on the part of the people of Milton, of a desire to know the truth.—One paragraph of Bro. B.'s letter we will quote, because we like the spirit which it breathes. Speaking of the late convention in Harrisburgh, to promote the observance of Sunday, he says:—

> I believe they adjourned without making any arrangements to invoke *legislative aid*. So long as these conventions confine their efforts to moral suasion, we may let them alone, and content ourselves with diffusing the true light among the people. But when they attempt to call in the aid of the civil law I think we should make a respectful but firm remonstrance to their proceedings. I perceive that a National Convention is to be held at Baltimore in November. What course we as a denomination ought to take in reference to it, I am rather at a loss to say. The Convention will no doubt be called exclusively of those who are friendly to Sunday, and it might therefore be a breach of modesty for us to obtrude ourselves upon it as members. For Sunday keepers have a right to pursue their own operations in their own way, as well as Sabbath keepers. But could not our Conference prepare some memorial to lay before that Convention, which might serve at least to excite attention, and lead to investigation? Can we not, by some pointed appeal, make them sensible of the unreasonableness of calling on community at large to hallow the first day of the week, until the claims of that day to sanctification have been thoroughly discussed, and put beyond all doubt? Let us try.

SUNDAY KEEPING IN NEW YORK.

Since the introduction to office of the new Mayor and Common Council of New York, considerable effort has been made to prevent the open violation of those laws for the observation of Sunday which have long existed upon the statute books. These efforts are mainly in closing porter houses, preventing the hawking of papers, the sale of articles in the street, etc. One or two meetings have been held for the purpose of expressing sympathy with the movement, and encouraging the authorities. While these steps have been taken on one side, counter meetings have been called on the other side, to denounce the whole movement and deliberate upon the best means of putting a stop to it. Of course meetings of the kind, got up without any reference to religious obligation or considerations, as the meetings of both sides seem to have been, exhibit much that is lamentable to behold. There is need enough of reform in regard to this matter, as any one may see who passes through the streets in which grog-shops are located, or who visits any of the places of public resort. But it is to be feared, that the spirit of these movements is such as to defeat the object. When an attempt is made to force men into what they look upon as religious measures, it is very common to see opposition excited, and many things done purposely to show contempt. Is there nothing of the kind in this case? And is it not likely that a re-action will be seen? Perhaps the opposition meetings, and the greater rush to get from the city to the country, which is said to be manifest, may indicate this. All history has shown, that a lasting reformation of morals cannot be secured by other than religious influences. It is to be feared, that in the case under consideration, the necessity of religious influence has been overlooked. While, therefore, we are gratified to see the manifestations of desire for improvement, and cannot but discountenance all attempts to combine in opposing them, we have no hope whatever that they will result in permanent improvement.

LOST CREEK, VA.—By a letter from R. C. Bond, we are informed that the church in Lost Creek "has enjoyed a very prosperous state of religion for some time past." Considerable discussion had been raised in that section respecting the Sabbath, in the course of which an opportunity had been given to present the claims of the seventh day. An anxiety is expressed that some one may be appointed to perform missionary labor in that vicinity.

DEATH OF REV. MR. SHENSTON.—It becomes our painful duty to announce the decease of Rev. JOHN BRITTAIN SHENSTON, who died at his residence in Fulham, near London, on Sunday evening, May 12, at the age of about 70 years. He had been in feeble health for more than a year past, and at one time it was thought doubtful whether he would again be able to discharge his ministerial duties. It was his privilege, however, to continue in the exercise of his office until near the close of his days. His last illness, which confined him to his room for about a month, was very painful; but notwithstanding this, he was in a happy frame of mind, and his end was most peaceful.

Mr. Shenston was for more than forty years a member of the Board of Baptist Ministers in London, and the father of that Board. Soon after the death of Mr. Robert Burnside, in 1826, he was called to the pastoral care of the Cripplegate Seventh-day Baptist Church, gathered by Francis Bampfield. He labored as pastor of that church for nearly eighteen years, until he was called to join the church triumphant. We deeply sympathize with our bereaved friends in this severe affliction. May the Head of the Church protect that little flock, thus deprived of its beloved pastor.

We hope to be able to present a full notice of the life of the deceased hereafter.

"And she threw in two mites."

We have just received a happy commentary upon this text, from a sister in New Jersey, which we will venture to give to our readers in her own language:

> "In reading the Sabbath Recorder I learn that Eld. Scott is again in the field and calling for Sabbath Tracts, &c. I feel anxious to do something in the good cause of spreading light and truth abroad. But I do not feel able to join the tract society, as my only way of obtaining money is by the labor of my hands, and if I mistake not, the Constitution requires five dollars annually. I wish, however, to throw in my '*mite*,' and send you three dollars to pay for Sabbath publications to be sent to Eld Scott when there is opportunity."

What better illustration of the passage than this can be given? Our Saviour has said of such an example, "Of a truth I say unto you she hath cast in more than they all." Who will "go and do likewise?"

STATISTICS OF SEVENTH-DAY BAPTISTS.

A friend has sent us the following Table, which, he says, was prepared for his own "benefit and satisfaction." It may gratify and instruct others to see the gradual but steady increase of the "handful" of brethren, whose peculiar views probably present a greater barrier to accessions than do those of any other people.

NUMBER OF COMMUNICANTS *in the churches connected with the Seventh Day Baptist General Conference,* from year to year since* 1807.

Year.	Com.	Year.	Com.	Year.	Com.	Year.	Com.
1807,	1648	1816,	2056	1825,	2878	1834,	4355
1808,	1744	1817,	2063	1826,	2833	1835,	4584
1809,	1748	1818,	2143	1827,	2832	1836,	4281
1810,	1738	1819,	1922	1828,	3035	1838,	4746
1811,	1675	1820,	2330	1829,	3587	1839,	5005
1812,	1804	1821,	2528	1830,	3462	1840,	5022
1813,	1893	1822,	2605	1831,	3970	1841,	5319
1814,	1953	1823,	2862	1832,	4170	1842,	5360
1815,	2066	1824,	2824	1833,	4364	1843,	6077

* There always have been Sabbath-keeping churches in this country not connected with the Conference.

F.

The Jews in France.—A report has been made by the Minister of Justice and Public Worship in France, on the necessity of regulating the mode of establishing Jewish consistories in France, the election of their rabbies, &c. It is followed by a royal ordonnance of great length, fixing the various points connected with this subject. By this ordonnance a consistory is to be established in each department where the Jewish population amounts to 2,000, and when this is not the case their number is to be made up from the adjoining department or departments. The central consistory is to be in Paris.

ITEMS.

ANTI-SLAVERY MEETING IN LONDON.—A correspondent writing from London under date of May 17, says:—

"We attended this morning, at Exeter Hall, a meeting of the British and Foreign Anti-Slavery Society. Such an assemblage I think I never witnessed, and the platform was as well filled as the Hall. . . . . There were clergymen of all denominations. By some of the speakers your country was terribly cut up on account of the existence of slavery there. But you were ably defended by two gentlemen from New York. The famous O'Connell was present, and was received with the most deafening applause. He made a noble speech, and was almost overcome by his enthusiastic reception. In the absence of Lord Brougham, who was expected, Samuel Gurney took the chair."

—

A GOOD RULE WORKS BOTH WAYS.—The editor of the Christian Watchman, referring to the fact that many Millerites have become Sabbath-keepers, thinks it illustrates the truth that errorists and ultraists have a close affinity. Strange that it did not occur to the editor, that Mr. Miller and many of his leading coadjutors are of his own beloved *Baptist* church, and that if his "*truth*" be applicable in the case it proves a closer affinity between that church and the errorists than between the errorists and Sabbath-keepers.

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It is probable that the proceedings of the late Methodist General Conference, in the case of Bishop Andrews, will lead to a separation between the northern and southern portions of the church. The delegates from the slave-holding states have addressed their brethren, speaking of their proscription, and proposing a division.

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The Baptist Record informs us, that the Baptists in New Orleans are making an effort to build a house of worship in that city.

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The nett proceeds of a late Sunday School Floral Procession in Philadelphia, amounted to $500, which is to be appropriated to purchasing Sunday School Libraries for the Mississippi Valley.

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On Wednesday, June 19, Mr. and Mrs. Devan sailed from New York for China, as missionaries under the direction of the Board of Managers of the Baptist General Convention of the United States for Foreign Missions.—On Sabbath, June 22, four young men, Messrs. Culbertson, Loomis, Lloyd, and Harper, sailed for China, to labor as missionaries for the Presbyterian Board of Missions. This Board has already in China one minister, two physicians, and a printing press in operation. By the manner in which this reinforcement is to be stationed, it is said, they will have access to one hundred and forty millions of souls.

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It is stated that in the six New England states there are 694 Sunday Schools, 59,000 scholars, and 12,000 volumes in libraries. The number of conversions in these schools during the year was 2,174.

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The money contributed to the London Society for Meliorating the Condition of the Jews, from March 20 to March 30, 1844, a period of ten days, amounted to £9354 5s. 8d., or about $45,000.

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BAPTIST BOARD OF MISSIONS.—Eighteen Vice Presidents were elected at the late Convention, seven of whom are from the slave holding States; of the remaining eleven, though from the northern and middle States, only one is known to be an abolitionist.

—

It is stated in the London Witness that a woman in the Island of Madeira has beed sentenced to death for denying the worship of the Virgin Mary and the doctrine of transubstantiation. Memorials on the subject had been addressed to Lord Aberdeen by the people of Edinburgh. Madeira is a Portuguese possession.

—

The following is going the rounds in the papers: "The friends of the Christian Sabbath in the State of New York, are hereby respectfully requested to meet in Convention at Saratoga Springs, on Wednesday, the 28th of August, at ten o'clock, A. M., to consult on the best ways and means of promoting by example, by the diffusion of information, and other kind moral influences, the due observance of the Lord's day." We wonder if those who should say, "The seventh day is the Sabbath of the Lord thy God," would be regarded as friends of the Christian Sabbath. It is hoped that some such will be present to learn.

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A DEFENCE OF THE PROTESTANT BIBLE, as published by the Bible Societies, against the charge that it does not contain the whole of the word of God, or Sacred Scriptures, by 139 chapters. New York: Leavitt, Trow, & Company.

This pamphlet is, as it purports to be, a collection of the opinions and arguments of the most approved ancient writers respecting the canon of the Old Testament Scriptures. It is written in a clear and forcible style, and cannot fail to be an acceptable offering to those who, though anxious to do so, have not the time or helps necessary to a thorough examination of the history of the canon of Scripture. The work is especially adapted to the present time, when so much is said about the *Protestant* in distinction from the *Catholic* Bible.

For the Sabbath Recorder.

PRECEPT vs. PRACTICE.

Solomon concludes his wise sayings by a sentiment most comprehensive, as well as most consistent with sound Christian doctrine: "*Fear God, and keep his commandments, for this is the whole duty of man.*" Few will deny that it is the duty of all men to keep the commandments of God; but whether this constitutes the *whole* duty of men, seems not to be so well understood. There appears to be, at least in the minds of some, a question whether there be not a deficiency, which some inferior authority may supply, yet which mere men may not venture to assume; as though some intermediate dignity should be recognized, not only as an interpreter of the Sacred Canon, but as having power to qualify, or change the laws of God.—This assumption on the part of Papists in favor of the *church*, though not admitted by Protestants in theory, appears nevertheless to be tacitly complied with in practice. The Roman Psalters and Catechisms, omitting the second commandment, make the third to read thus, *Remember to sanctify the holy days*. Having decided with grave authority, that the Sabbatical feature of the original precept was essentially *Jewish*, the Church assumes the power of instituting numerous festivals, especially Sunday, (*dies solis*,) or Lord's day, as fit inheritors of the spirit of the original Sabbatic Law.

Papists openly advocate the doctrine of the church's supremacy over the Laws of God, and deny that the Scriptures are a rule of faith and practice. They maintain that *the church* ONLY has power and authority to impose a rule of life; consequently they are under no embarrassment when the laws of God conflict with *their* practice. *The Church*, THE CHURCH OF ROME, they say, is the RULE, and "there can be no church without a [*Roman*] Bishop," echoes her eldest daughter, the church of England, thereby vindicating her exclusive power, and testifying against those who refuse obedience to her mandates.

Papists claim for the church of Rome the right to change "*Times and Laws*" without express authority from Scripture, and charge Protestants with inconsistency in denying that right, while they religiously observe one of her chief festivals in place of the Sabbath of divine appointment. And why may we not conclude that Protestants are convicted of sin by their own rule of faith, in making that a working day which God has declared to be sacred, and in declaring that to be holy, which God appointed to be one of the six working days wherein man ought to do all his labor? Can Protestants well afford to pay such tribute to Papal supremacy? Can they hope to be relieved from the scourge of the man of sin, while they continue to sustain the assumptions of Roman power by their own practice? What will our political organizations amount to in opposing the inroads of the Roman political power, while we legislate to sustain her own unlawful enactments, and high-handed liberties with the holy law of God? Can we expect to succeed without God's blessing? Can His blessing be secured in this, while we refuse that blessing which He holds out by his promise to those who keep His Sabbath from polluting it? Protestants believe the Scriptures to contain all that is necessary to perfect the man of God in the knowledge of the Divine will; yet where shall we find the law repealing the least one of the ten precepts, or expressly qualifying the sense so as to admit of the desecration of the seventh day, or the substitution of another? The Old Testament says, "*The Law of God is perfect.*" The New Testament says, "*I came not to destroy the Law.*" "Do we then make void the law? God forbid." Man performs not his whole duty when he disregards the Seventh day; nor does he supply his deficiency by the observance of festivals instituted by a corrupt ecclesiastical power, even though consecrated to the memory of our Lord's resurrection. In the last day God will ask, "*Who hath required this at your hands?*" "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Would to God it could be said, even of Protestants, "Here are they that keep the commandments of God and the faith of Jesus." LUTHER.

LETTER FROM THE MILL YARD CHURCH, LONDON.

MR. EDITOR,—The following letter was received by the Eastern Seventh-day Baptist Association, and ordered to be printed, with its Minutes; but, for reasons deemed satisfactoy to the committee entrusted with their publication, it was omitted. If you will give it a place in your columns, you will doubtless confer a favor upon many who have expressed their desire to hear from that old but now feeble branch of Sabbath-keepers. Respectfully,

P. STILLMAN.

To the Churches of the Lord Jesus Christ, observing the Seventh Day Sabbath, constituting the Eastern Association of Churches of that order in the United States of America, The church of the same order, commonly called the Seventh Day General Baptist Church, or Sabbath-keeping Congregation, in Mill Yard, in Goodman's Fields, London, in Great Britain, sendeth greeting:

DEAR BRETHREN AND SISTERS,

Having been certified under the hand of Brother A. D. Titsworth, the President of your late Assembly, holden at New Market, in New Jersey, in May last, and by your Secretaries, that your Brother George Benjamin Utter was then "appointed to perform a Missionary tour through England and Scotland," and was recommended to our confidence and esteem; and having read the printed Minutes of that Assembly, with much satisfaction; we received him into our fellowship as a Transient Member, accordingly to the ancient practice of our Church, at a Church Meeting holden 20th August; and he partook of the Lord's Supper with us, on the first Sabbath in September.

Our Brother Utter has preached several times, and conducted other parts of the worship, in our congregation, but has been more occupied in assisting our Brother Shenston, whose affliction for a long time past has been great, and who needed his help more than we.

In order to carry out the pious design of our Brother's mission as effectually as might be, we held a Conference with our sister church in London, on 17th September, when Brother Utter was requested to give two public discourses on the Morality and Perpetuity of the Sabbath, and to visit our Sabbath-keeping friends at Natton, in Gloucestershire, being the few remains of the once flourishing Tewkesbury Congregation. Brother Utter wished our Elder to join him in the former expedient, and the latter they have also undertaken together. At that Conference we unanimously requested Brother Utter to prolong his visit until next Spring; but his apprehension of the claims of duty at home prevailed on him to shorten his stay, which we would gladly have enjoyed longer.

Dear Christian friends, we sincerely thank you for your kind remembrance of us, and your sympathy with us in our low estate. Though much reduced in numbers, we are not discouraged, but persevere. To us it belongs to bear witness to God's truth, amidst much opposition and scorn: we have vast disadvantages and difficulties, yet we "contend earnestly for the faith once delivered unto the saints." For God's truth must prevail. Ye have given to us such a token of your Christian love, and of your devotion to the same holy cause, that we thank God continually for it; and trust that, by our glad reception and friendly treatment of your excellent Messenger, ye will understand how much we esteem your good will. Having long prayed for your welfare, we have at length rejoiced that God hath given to us, in the person of our beloved Brother, the happiness of holding fellowship with you; "and truly our fellowship is with the Father, and with His Son Jesus Christ."

We greet you heartily in the Lord, and pray for your welfare in all things. Peace be with you! Farewell!

In the name and on the behalf of the Church,
by order given 17th Oct. 1843,
WILLIAM HENRY BLACK,
Elder and Pastor.

London, England,
3d Nov. 1843.

General Intelligence.

FOREIGN ITEMS.

We intend to keep our readers informed of the leading foreign movements which are of general interest. Since the publication of our first number, an arrival brought one or two items of intelligence of some importance, which we will refer to, notwithstanding considerable time has elapsed.

DANIEL O'CONNELL and his compatriots had received their sentences as follows: Daniel O'Connell to be imprisoned for twelve calendar months, to pay a fine of £2000, and to enter into securities to keep the peace for seven years. These securities amount to £10,000. John O'Connell and five others are to be imprisoned nine calendar months, to pay a fine of £50, and to enter into securities to keep the peace for seven years—securities £2000 each. They were all conveyed to the Richmond Penitentiary, where they are to occupy the Governor's house. An address, prepared in anticipation of the sentence, was published, in which O'Connell exhorted all who loved him or the cause of Repeal, to keep the peace.

THE JEWS OF POLAND.—Advices contained in the Hamburgh papers of the 17th, and dated Polish Frontiers, May 10, state that the lamentation of the Jews in the kingdom of Poland is boundless at this moment, because the Government is seriously engaged in carrying into effect a measure which the Jews have hitherto hoped to avert—namely, to oblige them to do military service. Orders have just been received to levy the recruits in all the Governments, in the course of this month, and no longer to exempt the Jews.

A NEW EPIDEMIC.—*Rome, May* 5.—We are daily apprehensive here of the breaking out of an epidemic which, during several weeks past, has spread terror over a portion of the States of the Church. Its ravages are not confined to the valleys and other low parts of the country; on the contrary, it rages more especially among the inhabitants of mountainous districts. In the little town of Tivoli, containing about 9000 inhabitants, 90 persons died in the space of a week. The malady is generally supposed to be contagious, but of this fact there is no positive proof. In every case in which post mortem examination took place, there has been found congestion of the brain, as prior to, and in apoplexy.—*Frankfort Zeitung.*

LATER FROM CHINA.—*Arrival of Mr. Cushing.*—The brig Argyle, Captain Cooper, of Baltimore, arrived yesterday from Canton, having sailed thence on the 15th of March. The only important intelligence we have from that place, is the arrival of Mr. Cushing, the American Minister, who arrived at Hong Kong on the 5th of March, in good health. He was to proceed to Canton as soon as he could make the necessary arrangements to leave Hong Kong. The American Consul was making preparations to receive him at Canton with due honor. A liberty-pole was to be raised on the occasion.

Large store-houses had been built on the ground of the late fire, and the merchants were carrying on business in them.

There was very little business doing. Teas were scarce and high.—*Tribune, June* 29.

By a late arrival from St. Domingo, we learn that quiet prevails there. Business was beginning to revive, and the market was glutted with American produce.

From Hayti, intelligence is that although affairs were somewhat settled, it was thought tranquillity would not continue.

DOMESTIC.

The Floods at the West.—By the late dates from the Missouri and Mississippi, it seems that a second flood is upon them, which is still more disastrous than the first.

The St. Louis Republican of the 17th of June, says:

> The water, yesterday, had reached within a few inches of the highest point attained this spring, and nearly to the height attained in the freshets of 1823 and '26. All the rivers above are reported to be rising, but the principal rise is from the Missouri—supposed to be the June freshet from the mountains. It is probable that the present rise will exceed the previous one of this spring, and probably any ever known by the oldest inhabitants. It is impossible to estimate the damage done to individuals residing along the banks of the rivers. Whole farms have been laid desolate, and years of labor destroyed by the sweeping off of fences, the destruction of crops, &c.
>
> Boats from above report the Missouri, the Mississippi, and the Illinois and their tributaries, as all overflowing their banks, and still rising rapidly—spreading destruction and consternation among the inhabitants of the bottoms, whose losses will be great. Many of their farms are completely under water, their crops entirely destroyed, and their stock either carried off by the flood, or scattered over the country, where they will probably never be recovered.

Later advices give still worse pictures of the effects of the floods:

> The steamer West Wind, which left St. Louis on the evening of the 20th instant, brought news to Cincinnati that the Mississippi was four feet higher than at the late flood, being considerably above any other flood since the memory of man, and still rising rapidly; and what is more startling, a farther rise of *ten feet* was reported as coming out of the Missouri, and *forty feet* out of the Kansas, a main branch of that stream.
>
> Illinois town was completely under water; the ferry-boat crossing from St. Louis to the bluffs, a distance of ten miles. The loss of property is beyond all computation; buildings were floating down the Mississippi; also the bodies of cattle drowned upon the bottoms. Crops all along the rivers were entirely destroyed; in fact, such a calamity as has fallen upon the inhabitants of the low lands of the western rivers was never dreamed of by mortal man.
>
> The Missouri had risen several feet at St. Joseph in twenty-four hours, on the 13th. The crops, fences, and stock had been swept away, many buildings destroyed, and some lives lost. The Missouri Mail, on her trip down, was compelled to assist the inhabitants, drowning on the banks.
>
> The Illinois river is still rising; the water is up to the houses in Alton.
>
> The low lands below St. Louis are entirely covered with water. Houses in some parts of St. Louis have four feet water on the first floor. At the upper part of the levee, steamboats could discharge freight near about the roofs conveniently.

The St. Louis Reporter of the 20th, says:

> The river is still rising. Last evening it was a foot higher than it has been this season. The first floors of many stores on the levee are covered with water to the depth of two or three feet, and all of them are inundated. The water is now higher than it has ever been within the memory of any of those old citizens with whom we have conversed on the subject.

The St. Louis Republican of the 21st says: The rise in the river is assuming a most fearful aspect. Since Saturday it has been rising, and for the last twenty-four hours has risen at the average rate of half an inch an hour. When it is remembered that the river is now at nearly every point from three to six miles wide, and in many places nine, some idea may be formed of the immense volume of water which is pouring down upon us.

On Tuesday night we had a violent storm of rain and wind, and it continued to rain most of yesterday. The St. Croix, eight miles below Warsaw, during the approach of the storm, landed and made fast to a tree about 16 inches over. The wind twisted the tree off and it fell across the hurricane roof forward of the chimney, breaking in the roof and the boiler deck. The lines parted and the boat drifted into the stream.

St. Louis papers of the 22d, say that the river is still rising, and express the most serious apprehensions. In some places the water is rom four to five feet deep on the pavement. It is feared that New Orleans will be overflowed.

Trouble among the Mormons.—Great excitement has prevailed at Nauvoo for some time past, in consequence of the destruction of the press of the Nauvoo Expositor. It seems that the Expositor was a paper got up by some of the seceders from the regular party; and that when it was found to be telling rather too plain truths about Smith and his followers, the authorities voted it to be a nuisance, and sent their officers to destroy the establishment, which was faithfully done. Soon afterwards writs were issued at Carthage to arrest those who committed the outrage. At the same time an ordinance passed in the Council of Nauvoo, declaring that any who should attempt to arrest those persons should be imprisoned. This so exasperated the people that large meetings were held in different sections, and strong resolutions passed. A determination was expressed, that "if the Prophet and his adherents were not surrendered, a war of extermination should be waged." These meetings have increased the feeling to such an extent, as to create the most serious apprehensions. A St. Louis paper of the 20th June says, that at Nauvoo martial law has been proclaimed, the Mormon legion is under arms, patrolling the city day and night, and that all persons are prohibited leaving the city under a severe penalty. What the result will be, it is impossible to predict.

By later information, June 23, we learn that Smith had 2,300 men under arms, and ready for defensive operations. At Warsaw and Carthage about 3,000 citizens are under arms. Gov. Ford had visited Carthage, approved of present operations, and order out 2,500 more men, before attempting to serve the writs in the hands of the officers.

American Manufactures Abroad—Miracles, they say, will never cease. Time was when the Calcutta ships brought bales of cotton goods, for which we paid 25 cents per yard. It will be seen by the following advertisment in a Calcutta paper that we are returning the compliment:—

> "Two hundred pieces American manufactured shirting, well adapted for sheetings and servants' clothes, in pieces of thirty yards and upwards (both bleached and unbleached), at per yard, 6 annas, cash. The above is a very fine specimen of the rapid progress of civilization in America.
>
> For sale at No. 9 Oliver st, Ghaunt."

Here is something also of a domestic character, which we copy from the London Patriot:—

The American Rocking-chair.—This chair, so much admired by all who have visited America, for the remarkable ease, pleasure and comfort which it affords, is just imported, and for sale at the extensive carpet and upholstery establishment of Luck, Kent & Cumming, No 4 Regent street. It is asserted with confidence, that there is no piece of furniture in use, in civilized society, more sought after, and approved of when known. The price 25s, will be a liberal discount to the trade. Stout persons and invalids will find these chairs invaluable.

We are delighted that we can supply John Bull with some comfort. The aforesaid Rocking-chair now found in the *boudoir* of the Queen and nobility, is an appendage of every American chamber in which there is a bed—common as chamomile, and almost as cheap. Well, it is some consolation, that after having been indebted to the whole world for manufactures of all kinds, we are begining in return to manufacture everything for the whole world.—*Sun.*

The energetic and liberal spirit which the Bostonians display when called upon to aid in any enterprise of philantrophy or public benefit, is not surpassed in any other city of this continent or of the world. The Boston *Courier* was on Thursday shown a subscription for the erection of the proposed additions to the Massachusetts General Hospital, amounting to fifty thousand dollars, the sum which is estimated to cover the whole expense. Among the subscribers were six gentlemen at two thousand dollars each. The other subscriptions where in sums of one thousand, five hundred, two hundred, and one hundred each. Another subscription has been obtained, amounting to sixty thousand dollars, for the erection of the new Atheneum; and another still, of thirty thousand dollars, for the erection of the building for the Female Asylum. This gross sum of one hundred and forty thousand dollars, has been obtained in Boston within the last three weeks. It is gratifying to record such instances of the liberality of those whom enterprise and sucess have enabled to be liberal. It is not always that the rich are willing to make such patriotic use of their wealth.—*Republic.*

SUMMARY.

Marriage of President Tyler.—President TYLER and Miss JULIA, eldest daughter of the late Hon. David Gardner, of Long Island, were married at the Church of the Ascension in New York, June 26. The ceremony was private, the party consisting of only about a dozen relatives and friends. The lady is said to be about twenty-five, is an heiress, and of great personal beauty. A full national salute from the United States vessels in port announced the completion of the ceremony. The party left for Washington on the following day.

MRS. MARGARET M. DAVIDSON died at Saratoga on the 27th instant, after having been for many years confined to a sick room, and for several months a victim of a most painful disease. She was the wife of Dr. Oliver Davidson, and mother of Lucretia and Margaret Davidson, whose sweet poems have been read with so much pleasure by many.

A disastrous fire occurred at Boston, Mass., on the 25th of June, which destroyed property to the amount of $100,000. The fire originated in a steam planing establishment.

A young man, named Elisha Purdy, living at White Plains, N. Y., in a fit of somnambulism, jumped through a second story window, from the wound received by which he died.

At Newport, R. I., on the 25th ult., Chief Justice Durfee sentenced Thomas W. Dorr to *hard labor in the State Prison for life.* The Chief Justice spoke with considerable emotion of his former intimate acquaintance with Dorr, and his friendship for him, as making this duty, always painful, doubly so in the present case. But Mr. Dorr seems not to have been similarly affected, for in a brief and bold address which he made, he said that as lamentable as his situation might appear, he would be very sorry to exchange it for that of the Chief Justice. It was thought that the tone and spirit of his speech would lessen his chances for an early pardon.

Disgraceful scenes continue to be witnessed among the Philadelphia firemen. Different companies have been engaged in strife with each other, to the destruction of property and life. June 26, a man was shot, and seriously, though it is hoped not fatally wounded. The city of brotherly love seems likely to secure an unenviable notoriety.

The wheat crop in Onondaga County is reported to be remarkably early and abundant this season.

Daily, the robber of Mr. McKee, committed suicide at Albany, after having been tried and found guilty.

Her Britannic Majesty has extended pardon to 17 American prisoners now in Van Dieman's Land, who were connected with the Canadian Patriot movements.

The Mayor of Charleston believes that he shall succeed in tracing out a mysterious murder which occurred in that city, through information given by a lady in a state of mesmerism.

A Jewish Synagogue, surpassing any thing hitherto attempted in England for splendor, is to be erected soon in the West of London. Sir Moses Montefiore is a contributor of £5,000, on condition that the worship agree with the usages of the Spanish and Portuguese Jews.

Slavery has been abolished in Hong Kong, China. Those who, in the absence of their masters, and on being assured of their privilege to go free, prefer to remain in servitude, excepted.

Fire at Hudson.—About 5 o'clock P. M., June 28, a fire occurred at Hudson, N. Y., which consumed some twenty or thirty buildings, including a number of stores filled with grain, wool, &c. The loss is estimated at near $200,000—A spark from a steamboat, it is thought, occasioned it.

Explosion.—An explosion of a steamboat boiler occurred near Detroit, Mich., June 25, by which four or five persons lost their lives.

Gen. W. Scott, while coming down the North River on the steamer Troy, had his pocket picked of $130. Four persons were arrested for the robbery, and most of the money found.

The Island of Jamaica.—The moral improvement recently brought about in this Island is truly cheering to the philanthropist. In the different congregations, formed by the Scotch missionaries, there are now 2,400 communicants and 1,600 scholars. A due regard to the marriage relation is observed, where a few years since concubinage was almost universal.—*Jour. Com.*

The Poor of New York.—A contract for the term of three years has been entered into between the Common Council and the Board Surveyors, by which the Alms-house and farm are to be leased to the county for the sum of $2500 per annum; the entire management of the premises to be vested in the Common Council, and the paupers of the county towns are to be maintained by the city, at a weekly allowance of 55 cents each.

There are now connected with the various evangelical foreign missions from the United States, 32,259 native communicants, and 32,915 scholars; and with the foreign missionary stations under the care of European evangelical Christians, 139,974 native communicants, and 99,297 scholars.

An old beggar of Yorkshire, has just succeeded to a fortune of £95,000 by the death of a nephew, who went out some years since to India and recently died intestate.

Mr. Dorr.—A Newport correspondent of the Providence Journal says:

A petition has been presented to the Senate, signed by Sullivan Dorr, praying that the General Assembly would liberate his son, Thomas W. Dorr, or if that could not be done, that the punishment might be commuted to imprisonment in the county jail in the County of Newport, instead of the State Prison. The petition was laid on the table.

LETTERS RECEIVED.

From George Greenman, James Bailey, M. D. Randolph, Walter B. Gillett, E. G. Champlin, William Utter, Isaac D. Titsworth. Wm. P. Langworthy, Andrew Babcock.

From Postmasters—New London, Ct. 2, Hamilton, Scott, Pitcairn, Lippitt, R. I.

RECEIPTS.

The following list includes all the money paid to the office of the Seventh-day Baptist Register which has been reported to this office. The persons credited will be supplied with the Sabbath Recorder.

Waterford, Ct.—David Rogers, Eld. L. T. Rogers. David P. Rogers. Lester T. Rogers 2d. W. B. Haynes, $1 92 each, William Maxson $1; West Edmeston—Enoch K. Crandall, Kenyon Crandall, $1 92 each; Leonardsville—Joseph Batten ,82, Samuel Clark $1 70; Alfred—Josiah Sherman, Samuel N. Stillman, Almond Witter $1 92 each, N. Wordner $2; Maxson Rogers, Brooklyn, $1 92; Rev. E. S. Bailey, Brookfield, $2; Zacheus R. Babcock, Petersburgh, $1 92; Nathan R. Truman, Sacket's Harbor, $1 42; Oliver P. Saunders, Hopkinton, R. I., $2; George P. Burdick, Pitcairn, $2; Henry Wiles, Willett, $1 54; Nathaniel Lock, Cincinnatus, ,56; Barney Crandall, Whitesville, $1 60; John Phelps, West Solon, 1 56; W. V. Hubbard, Pulaski, $2.

The following has been received at this office, for which receipts have been forwarded:

Mystic Bridge, Ct.—Geo. Greenman, Clark Greenman, Thos. S. Greenman, Ethan Lanphear, W. B. Lewis, W. M. Barber, S. C. Lathrop, C. Mallory, I. W. Dennison, Geo. Paine, G. Obin, S. M. Fish, C. Grinnell, J. W. Sisson, H. Moulton, $2 each.

Mystic, Ct.—Thomas Edwards, Benjamin F. Collins, Dudley Dennison, $2 each; Russel Williams, 50.

Westerly, R. I.—Geo. A. Lanphear, Paul M. Barber, Silas Greenman, Jr. Peleg Langworth, William Barber, $2 each; Rev. B. F. Hedden, $2.

New Market, N. J.—J. R. Dunham, I. S. Dunn .R Clawson, M. F. Randolph, A. F. Randolph, $2 each.

Millington, N. J.—Harriet F. Randolph, $2.

Plainfield, N. J.—Edward B. Titsworth, $2.

Hamilton—Luke P. Babcock, $2.

New London, Ct.—D. L. Browning, $1.

Scott, N. Y.—P. S. Cottrell, H. C. Hubbard, Jesse Burdick, Daniel Babcock, Justus H. Kenyon, $2 each.

Pitcairn—Richard S. Geer, $2,00

Little Genesee—Ezekiel Crandall $2,00

Lippitt, R. I.—Thos. P. Lanphear, Thomas R. Green, Edmund D. Randolph, Nathan Babcock, $2 each.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co. Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson. Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam. Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10.

Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm, Banking Co. Zanesville Canal & Manufac Co.—*broken.*

TO PRINTERS.

The subscriber having relinquished the business of publishing the S. D. B. Register, wishes to sell his Press, Type, &c. And he takes this method of saying, that he will sell at a very low rate to any one wishing to purchase. The Press is a No. 3, Washington. There is every thing connected with the Office that is necessary for publishing a paper, and also an extensive quantity of Job Type, and a small Book Bindery.

Will Editors with whom we have exchanged, be so kind as to give the above an insertion in their papers, as a parting favor to one of the craft? JAMES BAILEY.

DeRuyter, Madison Co., N. Y. June 18, 1844.

The Bible says ☞ **THE SABBATH.** ☜ The Church says

The seventh day is ... The first day is

WHICH SHALL WE HEAR?

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith. It is hoped all who love the Sabbath, and reverence God's word, will give this address a prayerful consideration.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, (3 per 100,) and at the bookstores generally, price 6 cents.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 18 a 4 25
Pearl	4 50 a 4 56
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 32
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 00 a 8 50
Newcastle	6 50 a 7 50
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¼ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8 a 8¼
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 3¾
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16½a 17
Camphor, ref	70 a 72½
Cream of Tartar	14½a 14½
Cochineal	1 15 a 1 25
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16½
Do copal, washed	35 a 42
Do Arabac	22 a 38
Jalap	65 a 70
Madder	12 @ 19
Magnesia, calc	55 @ 75
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 25
Opium Turkey	2 75 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	24 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @28 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 87 @ 2 91
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	16 00 @
Smoked Salmon Mlb	9 @ 10
ackerel, 1 bbl	9 75 @10 00
No 2 bbl	8 75 @ 9 00
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 25 @ 6 50
Backsp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 25@7 50
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 37 @ 4 43
Troy	4 37 @
Ohio, via Canal	5 31 @ 4 37
Michigan	4 31 @ 4 37
Philadelphia	4 31 @
Baltimore	4 50 @
Richm'd c mills	6 25 @ 6 50
Brandywine	4 75 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N Y	90 @ 95
Do South new	
Rye, Northern	67 @
Corn N & Jersey	47½@ 48
Southern	45 @47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 18
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 00
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80.00a — —
Sheet E & Am lb	5½a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 40@ 3 50
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	30@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 7@ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13½
Trieste in boxes	6¼a 7
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	8¼a 9½
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	6¼a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10 a
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¼a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6¾a 7¾
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 35
Souchong	21 a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 38
No. 1	31 a 33
No. 2	24 a 25

Miscellaneous.

REFORM.

BY REV. THOMAS L. HARRIS.

A VOICE peals o'er life's wildly heaving waters,
More startling than the anthem of the storm;
Sweet as the hymn wherewith Etruria's daughters
Went forth of old to welcome in the morn;
It shakes with fear the Despot stern and hoary,
He totters on his blood-cemented throne—
It breathes into the Warrior's ear the story
Of days when fields of blood will be unknown—
It fills the gray old-fanes, whose altars
Are fitly builded o'er the hollow tomb;
The Priest amid his incantation falters,
And trembles with the prescience of their doom;
Falsehood, with fearful agony dissembles,
Veiled in the darkness of a perished age,
And Vice, within her gilded chamber, trembles,
And Hate grows darker still with idle rage.

But the crushed Bondsman hears it, and upspringeth
To burst his shackles and once more be free,
And shouts aloud until the echo ringeth
O'er the far islands of the Eastern sea.
The faithful Lover of his Race rejoices—
The Champion girds his gleaming armor on—
The Seer saith, "God speaks in those earnest voices:
Earth's fearful battle-field shall yet be won."
Each hallowed Martyr of the ages olden
Leapeth for joy within his darkened grave.
And new-born Poets wake with voices golden
To chant the glorious actions of the Brave;
O'er Earth it rolls like peals of gathering thunder,
And Nations rise from slumber on the sod,
And Angels list, all mute with breathless wonder,
Its echo, in the Living Soul of God!
O'er every radiant island of Creation
The music of that swelling peal is borne,
Land bears to Land, and Nation shouts to Nation
The war-cry of the age—*Reform*!—REFORM!

List to that mighty music—O, my Brother!
Heed thou those anthem-voices, as they roll,
Like bursting flames that darkness fain would smother,
Through the deep chambers of the inner soul,
Waking the spirit, in its deathless power,
To gird its armor for the daily fight;
And in the Present's dark and fearful hour,
Go forth to battle for the True and Right.
Hearken, and burst the slimy chains of Fashion,
Let the false Worldling scorn thee if he will;
Rise, sun-like, o'er the storms of earthly passion,
And stem with fearless breast the tide of ill.

Success will crown each arduous endeavor,
And from the strife thy soul rise great and free,
And deed give birth to deeds that roll forever,
Wave after wave, o'er Time's grand, azure sea.
A crown of thorns the foe may twine around thee;
Press on, the way is open, heed not them—
The mournful wreath, wherewith their hate hath bound thee,
Shall change unto a starry diadem.
The grand of soul, the true, the noble-hearted,
Will hear thy strokes and rally at thy side,
And round thy brow, through rifted clouds and parted,
Stream down the smile of God. O, glorified!
From life and voice the wakened would inherit
A legacy of Truth and Love sublime,
Whose charm shall echo when thy earnest spirit
Rests with the Mighty of the olden time;
Rests, filled with joy, beyond all human story,
As looking down, with calm and god-like eyes,
It views the Race, in Mind's transcendent glory,
Sealing the star-crowned mountains of the skies!
Minden, N. Y., May, 1844.

Tribune.

LEAVES FROM A TRAVELER'S NOTE BOOK—NO. 2.

LIVERPOOL.

It is impossible to describe the feeling with which I placed my feet for the first time on English ground. That feeling was made up of increased confidence, devout gratitude, and realized expectation. However little one may admire some of the institutions of England, he can hardly fail to feel an interest in her past history and present condition. She has exerted, and continues to exert, a more powerful influence upon the commercial, social, and religious interests of men, than any other nation. And although this influence is not always exerted in the way approved by all, yet it has unquestionably promoted progress among those who were affected by it. In addition to this, England has nursed, supported, and buried great men in every department of human exertion—warriors, statesmen, scholars; and she now embraces within her dominions those whose advantages ought to make them the light of the world. Reflections like these will urge themselves upon one when first his feet press her soil.

The approach to Liverpool impresses unpleasantly one who has been accustomed to the clear atmosphere and bright appearance of an American harbor. The dark color and cheerless look of the boats—the unsightly windmills here and there flying—the columns of smoke rising from the manufactories, and creating a cloud constantly over head—the clay-colored buildings, erected with such plainness as to remind one of prisons, strong without ornament—these give a dismal appearance to the whole scene. It must be acknowledged, however, that such impressions are much modified by an hour's walk through some of the principal streets of the town, where the smooth hard pavements, the substantial buildings, with here and there a specimen of architectural taste, soon make up for these first impressions.

When we stepped on shore, we were surprised to see the number of persons who appeared to be mere idlers. They stood about the wharf where we landed, on the corners of the streets, and indeed almost every where. Idleness is always unpleasant to look upon, and dangerous to a community. But idleness, from inability to find employment, while the rewards of labor are needed, and a willingness to perform is felt, is a most mournful sight, and indicates the worst condition of society. From the appearance of many of these, we judged them to be of the latter class. In this opinion we were confirmed by noticing with what alacrity they offered their services to conduct us to the places we wished to find—how cheerful the prospect of employment made him upon whom we fixed as a guide—how ready he was to impart any information, and yet how free from impertinence. In less than an hour we had become interested in him, and interested in that class who are compelled to depend upon such employments for subsistence.

The number and appearance of the policemen soon attracted our notice. They are to be seen in the street at all hours of the day, and their number is so great that from almost any position one may be seen. The dress of each is uniform—a very neat blue suit, with figures worked in white upon the collar to indicate the office and the number. Add to this a leathern belt which is commonly worn, and a hat, the top of which, and for an inch down the side, is covered with a piece of shining leather, and it is easy to distinguish them. At first, the sight of so many watchmen was unpleasant to me. Farther acquaintance with the character of the men, however, and the results of their protective measures, removed this feeling, and enabled one to look upon them with satisfaction.

A wide difference is seen between the dress and countenances of the different classes. The number of poorly clad people in the street was very great. A plain and cheap mode of dress, which the laboring class wear, is not objectionable. It is only when this becomes shabby and filthy that it is unpleasant. This was too often the case. The countenances of the well-dressed persons who are to be met in the street indicate health, ease and plenty. There is little of that nervous excitability manifest which is so commonly seen in American cities. It is not difficult to explain why this should be the case. In American cities the demands of business are so pressing that mere boys take the responsibilities of men upon them, while young men and old give their thoughts from early morning till late evening to the cares of business. In an old and populous country, the supply of men is equal to the demand; and thousands may be found who pursue the same branch of business, in the same place and manner as did their fathers, their grandfathers, and perhaps their great grandfathers, before them. And if this employment always has procured a supply of the necessaries of life, and promises to continue to do this, why should they trouble themselves about any thing further? The result of this uniform and quiet mode of life is seen in the faces of those who have been allowed to pursue it. If there be any foundation for the old opinion that a healthy mind is generally found connected with a healthy body, this characteristic of many whom we meet in the street is not to be lightly prized.—Almost every thing which passed under our eyes during the first few hours of our observation in Liverpool, was novel and interesting.—Even when we closed those eyes for sleep, the things we had observed continued to be present with us.

Liverpool presents but little that is attractive to the visitor, nor is its history remarkably interesting. A castle is said to have been built here by Roger of Poictiers, which was demolished in 1659. On the site of it a church now stands. The town was taken during the civil wars by Prince Rupert, after having held out for a month, and many of the inhabitants were put to the sword. It was soon afterwards re-taken, however, and continued to be attached to the popular cause. It was formerly engaged deeply in the African slave trade. No longer ago than 1764, more than half of that trade was carried on by the merchants of Liverpool.—Of late years, however, since the increase of cotton manufacture, it has become the chief port for the reception of the raw material, and for the exportation of the manufactured goods. Add to this the great trade which it has with Ireland, and the reasons for its rapid growth are apparent. At present, Liverpool is supposed to possess one-twelfth part of the shipping of England; one-fourth part of the foreign trade; and half as much trade as London. Nearly one half of the tonnage inwards and outwards is connected with the United States trade. Liverpool has been more benefitted by means of canals and railways than any other port in England, if London be excepted. The docks are remarkably commodious, and are the admiration of all who visit the port. It is only about fifty years since Liverpool was made up of narrow streets, and buildings almost devoid of architectural beauty. Since that time, great improvements have been made, until it now has an elegant town hall—commodious exchange buildings, and a stupendous custom-house. The cemetery, (St. James,' as it is called,) is well worth a visit. It was once a quarry of red stone, in which a large number of catacombs have been formed. Near the entrance, on the summit of a rock, is a beautiful chapel.—Monuments have been placed here to the memory of a number of distinguished persons. The site of Liverpool is very low and extremely unhealthy.—The number of inhabitants at present is near 250,000. In every direction from the city may be found family residences of considerable importance and beauty. The cottage where Prince Rupert had his head quarters when he besieged the town in 1644 is at Everton.

LOCUSTS.

Mr. Rochet, in a narrative of his journey along the eastern coasts of the Red Sea, bears irrefragable testimony to the authenticity of the Mosaic record, and other passages in holy Scripture, wherein it is said, that "the land was darkened" by these insects (Exod. x. 15); "all the trees and fruits of the land shall the locust consume" (Deut. xxviii. 42), &c. And again in the prophecy of Joel (ii, 25), in which they are set down as a part of "my great army;" corresponding with Psalm cv. 34, "He spake, and the locusts came, and caterpillars, and that without number." At noon we saw a dark and exceedingly dense cloud arise, about three miles distant; it appeared to me nearly a league (about two or three miles) in length: its density increased every instant, and as it grew thicker and diffused itself more widely, it involved the horizon in total darkness. I imagined the cloud to herald a dreadful tempest, and went up to the king of Shoa, in Abyssinia, for the purpose of stating my apprehensions to him; but he laughed at my alarm, and told me that the cause of it was nothing more than an immense cloud of locusts, and we should readily rid ourselves of them by crushing them under our horses' hoofs by thousands. I am free to confess that I had some difficulty in getting rid of my fears, and did not place much reliance on his majesty Sahle-Salasse's explication; for the low moan and dismal, confused murmur, which are the customary precursors of a storm, were sufficiently audible at the moment.—In another instant, the matchlocks of the troops assailed the mysterious cloud; an innumerable host of locusts fell to the ground on all sides; so dense was the mass that we could not see each other at ten steps' distance. We were beset by this living fog for a whole hour; hence you may form some idea of the millions which had collected together. I recollected having seen locusts in Egypt, and extensive flights of them also at Tujurra; yet, what I had previously observed had but tended to make me more skeptical as to the reports travelers had made of the migration of this insect; now, however, I could doubt no longer; I was, as it were, an eye-witness of the dreadful plague which Moses had called down on the land of Pharaoh.

DIGNITY OF LABOR.

In early life David kept his father's sheep; his was a life of industry; and though foolish men think it degrading to perform any useful labor, yet in the eyes of wise men industry is truly honorable, and the most useful man is the happiest. A life of labor is man's natural condition, and most favorable to mental health and bodily vigor. Bishop Hall says, "Sweet is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing." From the ranks of industry have the world's greatest men been taken. Rome was more than once saved by a man who was sent from the plough.

Moses had been keeping sheep for forty years before he came forth as the deliverer of Israel.—The Apostles were chosen from among the hardy and laborious fishermen. From whence I infer that, when God has any great work to perform, he selects as his instruments those who, by their previous occupation, had acquired habits of industry, skill and perseverance; and that, in every department of society, they are most honorable who earn their own living by their own labor.

JAMES WADSWORTH.—The following notice of the Hon. James Wadsworth, who died at Geneseo a short time since, is taken from the Albany Evening Journal.

It was our privilege to have enjoyed this great and good man's friendship and confidence for many years. We say great and good, for such was truly and eminently his character. He was emphatically the architect of his own fortune and fame. His *fortune* was acquired by Agricultural enterprise and industry; and, by devoting all that was needful of that fortune to the diffusion of *Knowledge* and the encouragement of *Science*, he established for himself a reputation as enduring as time.

Mr. Wadsworth gave his thoughts as well as his money to the cause of *Education*, of *Political Economy*, and of the *Practical Sciences*. The commonwealth is equally indebted to his wisdom for suggesting and maturing, and to his munificence for carrying out measures of physical, mental and moral improvement. He established and endowed the first *Normal School* in this State. He originated and assisted in perfecting the system of *Common School Libraries*, by means of which every School District in the State is in possession of the most precious literary treasures. He has published large editions of valuable works, and caused them to be gratuitously distributed. And he has done much else, of which we hope to have a faithful memoir, and for which his memory will be gratefully cherished by the citizens of the state of New-York.

James Wadsworth, in company with his brother William, who died several years since, were natives of Hartford, Ct. They purchased a large tract of land upon the Genesee River towards the close of the last century. The Indians were for many years their only neighbors. Their industry, enterprise and intelligence soon rendered their possessions immensely valuable. Their vast fortunes show what enlightened men can accomplish even in the too much neglected pursuit of Agriculture.—Gen William Wadsworth lived and died a bachelor, bequeathing his share of the estate to his brother's children. James Wadsworth, next to John Jacob Astor, was the wealthiest man in our State.—His immense fortune descends to two sons, who are heirs also to many of their Father's virtues; and to a daughter, who though in person and mind formed to grace and charm society, has, with all a daughter's devoted affection, been the inseparable companion of her Father during his years of sickness and suffering. Martin Brimmer, Esq. former Mayor of Boston, married the eldest daughter of Mr. Wadsworth, who died many years ago, but we believe left children.

INTERESTING ANECDOTE OF BERNADOTTE, KING OF SWEDEN.—Among the wounded prisoners was a young French sergeant, who so particularly attracted the attention of Colonel Wangenheim, commandant of the Hanoverian troops in the English service, by his interesting appearance and manners, that he ordered the young man to be conveyed to his own tent, where he was treated with attention and kindness until his recovery and release. Many years afterwards, when the French army, under Bernadotte, entered Hanover, Gen. Wangenheim, among others, attended, the levee of the conqueror. "You have served a great deal," said Bernadotte on his being presented, "and, as I understand, in India?" "I have served there."—"M. Cudalor?"—"I was there."—"Have you any recollection of a wounded sergeant whom you took under your protection in the course of that service?" The circumstance was not immediately present to the General's mind; but on recollection, he resumed—"I do, indeed, remember the circumstance, and a very fine young man he was; I have entirely lost sight of him ever since, but it would give me pleasure to hear of his welfare." "That young sergeant," said Bernadotte, "was the person who has now the honor to address you, and who is happy in the public opportunity of acknowledging the obligation, and will omit no means within his power of testifying his gratitude to Gen. Wangenheim."

Wilke's Sketches of the South of India.

HOW TO BE RICH.—Hoard every cent you get or expend it where it will double in a week; never give a farthing to the poor; never lend a dollar to your neighbor; stint yourself in food and clothing; purchase your articles at a very low rate, and then insist on a discount; befriend no one in any way; belong to no society; have no intimate acquaintances, and as sure as there is a sun in the heavens, you will become rich.

Hundreds have thus become wealthy, and died, leaving their property to be disputed by profligates and spendthrifts; proving a curse instead of a blessing. If you have determined to be rich, permit us to say plainly, that you must not expect to be happy. No one will love you—few respect you—and all will rejoice at your death.—*Ch. Journal.*

HOOKS AND EYES.—Few would suppose that $750,000 per annum are expended for these little articles. Formerly they were $1,25 a gross; now we manufacture them, and the price is reduced to 20 cents. At one establishment in New Britain, Ct., 80,000 to 100,000 pairs per day, are made and plated, by a galvanic battery, or what is called the cold silver process.—*Vt. Chronicle.*

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health of body and mind. Nor can the professor of Christianity expect a rest in eternity, unless he has labored to God's acceptance.

AMERICAN APPLES.—The Northern and Eastern papers are frequently urging farmers to plant their orchards, and among other inducements are holding out the demand for apples and consequent exportation to Europe. The apples from the United States are far superior to those of England, and are retailed in London at 6d a piece. They are considered by the medical faculty as very healthy, and are recommended by them to convalescents. Dr. Dick of Edinburgh, in his late popular and valuable treatise entitled "Derangements primary and reflex of the organs of Digestion," a work which ought to be in the hands of every dyspeptic, says in p. 211, (where he is strongly recommending herbaceous aliment,) "A ripe American apple, well masticated, has been employed by me as an auxiliary and occasionally as a principal, in the treatment of the irritative and hyperœmic forms of gastric derangements." "A ripe American apple, or two or three dozen of grapes, or two or three oranges, or part of a pomegranate, taken at these times, act as valuable reducements of the *chalews, douleuo, roguer, temeur* of the gastric mucous membrane." These four conditions are, as Broussaes justly remarks, the essential ones of all inflammation.—*American Farmer.*

THE BLIND SHALL SEE.

One evening, about sun down, I stopped at a city on the Irawaddy. I sat on the boat, a short distance from the bank, and began to read from my tracts. The people sat down on the shore; some, however, went to the town to say that a foreign teacher had come. The crowd increased, and I read on till sundown. At length a tall young man came wading to the boat, and said, "Teacher, have you the Acts of the Apostles?" Imagine my surprise at hearing such a question in that place. I replied, "Yes." He said again, "Teacher, have you the Gospel of John?" He was evidently well educated; I asked, therefore, "How did you learn about these books?" He told me that long ago his grand-father had obtained them from Mr. Judson, but had lost them in a great fire; and, now hearing of the foreign teacher, the old man had sent him in the hope of getting them again. I complied with his request, and he hastened away. A storm soon came upon us, and I removed my boat to the other end of the city, two miles distant.

About eight o'clock in the evening, the young man came again; he had been searching all along the shore for me. On his return to his grand-father, the latter inquired if he had asked the teacher to stay with him; and he had now come to invite me to his house. I went up and found the old man seated in the midst of his family. He put out his hand to feel for me, and I perceived that he was blind. His family had read to him, and he spoke of the comfort he had derived from John and the Acts. "The eyes of my body," he said, "are dark; but the eyes of my mind are opened."—*Rev. Mr. Kincaid*

A THOUGHT OVER A CRADLE.

BY N. P. WILLIS.

I sadden when thou smilest to my smile,
Child of my love! I tremble to believe
That o'er the mirror of that eye of blue
The shadow of my heart will always pass;—
A heart that, from its struggle with the world,
Comes nightly to thy guarded cradle home,
And, careless of the staining dust it brings,
Asks for its idol! Strange, that flowers of earth
Are visited by every air that stirs,
And drink in sweetness only, while the child
That shuts within its breast a bloom of heaven,
May take a blemish from the breath of love,
And bear the blight forever.
I have wept
With gladness at the gift of this fair child!
My life is bound up in her! But, oh God!
Thou know'st how heavily my heart at times
Bears its sweet burden; and if Thou hast given
To nurture such as mine this spotless flower,
To bring it unpolluted unto thee,
Take Thou its love, I pray thee! Give it light—
Though, following the sun, it turn from me!
But by the chord thus wrung, and by the light
Shining about her, draw me to my child,
And link us close, oh God, when near to heaven!

INDUSTRY IN FEMALES.

Industry in a female, is always an important trait.—There is, indeed, so much uncertainty in the voyage of life, that no young man can be deemed otherwise than criminally imprudent who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in nine cases out of ten, the fairest prospects are prematurely blighted, and the brightest expectations nipped in their freshest bloom, to enter the domestic relation, and to assume the several responsibilities of husband, father, and citizen, with one who is wholly inadequate to sustain the shocks of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a *crime*! And yet there are thousands who do so,—thousands who annually lead to the altar, beings with minds as vacant, and hands as unaccustomed to employment, as though they had existed from childhood in a mental and moral *vacuum*—wholly ignorant of ordinary wants and of the means by which they are honorably supplied. It is, indeed, to be regretted that in our day the entire routine of courtship, and social intercourse between the sexes, is little better than a regularly graduated course of artful and systematized deception! "Who" says Cobbet, in his third letter of "Advice to Young Men," "is to tell whether a girl will make an industrious woman? How is the purblind lover, especially, able to determine whether she whose smiles and dimples, and whose bewitching lips, have almost bereft him of his senses—how is he able to judge from any thing that he can see whether the beloved object will be industrious or lazy? Why is it very difficult? "There are," says Maccin, "certain outward signs, which if attended to with care, will serve as pretty sure guides.—First, if you find the tongue lazy, you may be quite sure the hands and the feet are the same. By laziness of the tongue, I do not mean absence of talk, for that in most cases is very good, but I mean a slow and soft utterance, a sort of singing out of the words, instead of speaking them—a sort of letting the sound fall out as if they were sick at the stomach. The pronunciation of an industrious person is quick and distinct, and the voice if not strong, firm at least. Not masculine, as feminine as possible; not a croak nor a bawl, but a quick, distinct, sound voice.—Look a little at the labors of the teeth, for these correspond with the other members of the body, and see her work on a mutton chop and a bit of bread and cheese, and if she deal quickly with these you have a pretty good security for that industry without which a wife is a burden instead of a help. Another mark of industry is a quick step, and a somewhat haughty tread, showing that the foot comes down with a heavy good will. I do not like, and never did like, your sauntering, soft stepping girls, who move as if they were indifferent to the result."

Maine Cultivator.

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15. The New Temple Ceremonial Service.
16. The going up of all nations to worship the Lord at Jerusalem.
17. The New Division of the Holy Land, with 2 maps, the first showing the division of the land among the Twelve Tribes by Joshua, with references to chapter and verse. The second the division which shall take place after their restoration, as shown by the Prophet Ezekiel, with references also to the prophecy.
18. The New Heavens and New Earth.
19. The Paradisaical felicity and perfection of the animal and vegetable kingdoms generally restored during the Millennium.
20. Longevity restored to the sojourners on Earth.
21. The loosing of Satan and consequent Apostacy subsequent to the Millennium.
22. The Last or General Resurrection and Judgment of the wicked and the Second Death.
23. The delivering of the Kingdom to God the Father and commencement of the Everlasting Age.
24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth.
25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of all Creation.
26. On Death and Hades, and the period of Satan's dominion over the present evil world.
27. The approaching New Dispensation.
28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

AUTHORITY OF CHRIST TO CHANGE THE SABBATH,

BEING

A Vindication of the Address to the Baptists against the Charge of Heresy.

Some months ago there appeared in one of the daily papers of New York, the True Sun, an article reviewing the Address to the Baptists from the Seventh-day Baptist General Conference. In that article, after speaking of the unusual interest felt in the discussion of the subject, and giving his own reasons for being satisfied with the change of the day, the editor quoted a paragraph from the Address which he regarded as teaching an unscriptural doctrine. A reply to this soon afterwards appeared in the True Sun, and there the whole matter rested. But a member of the Committee that prepared the Address has since furnished a full answer to the objections raised, which, on account of its intrinsic value, and the interest felt in the subject, we publish in connection with the extract from the True Sun to which it is a reply.

From the True Sun.

But we sincerely regret to see the manner in which the argument is in this instance conducted by the Sabbatarians. In reply to the usual assertion that our Saviour and his apostles altered the law of the Sabbath, the Conference says:

"We ask, by what right could Christ or his apostles alter the law of the Sabbath? Do not be startled. We do not question our Saviour's divinity. We recognize him as over all, God blessed for ever. But in all his ministry he acted under the *appointment* of the Father, and according to such *restrictions* as were contained *in the law* and the prophets. By those restrictions, *no laws were to be set aside at his coming*, except such as were peculiar to the Jewish Economy; such as 'meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation.' Heb. ix. 10. To set aside these, the law gave the Messiah an express grant. Heb. x. 9. But *the very moment he should attempt to go beyond the limits of that grant, he would destroy all the evidence of his being the Messiah promised and appointed.*—For it was by his exact *conformity* to the law, that his claims were established. Hence early in his ministry he declared that he 'came not to *destroy* the law or the prophets.' Matt. v. 17. The *divinity of the Saviour gave him no authority*, therefore, to set aside any laws, except those which were 'a shadow of things to come.' Otherwise we should have God *denying* himself!—God *contradicting* himself! On this account we say, that *neither Christ nor his apostles had any right to alter the Sabbath.*"

We must confess we are startled at such argument as this. It is of a character to startle.—Those who believe not in the divinity of the Saviour, are of course entitled the benefit of the objections to his want of power to alter the Sabbath. We find no fault with those who cannot see it, but for a Christian sect, avowing full belief in the New Testament and in the Divinity, or in other words, the Godhead in the Saviour, thus to support their doctrines, is somewhat extraordinary. In opposition to *this we will* briefly state our reasons why, *if* the Seventh-day worship of God was changed, *there* was *full* authority for it, and also humbly vindicate the power of the Saviour to change the observance of this or any other day. In St. John's Gospel we are told that the word (Christ) was in the beginning with God, that it was God, that all things were made by him, and without him was not any thing made that was made. We conceive this a full answer to the extraordinary declaration in the above quotation, that he had no "authority" to set aside this law except it were a *shadow* of things to come. But in the 12th chapter of St. Matthew it is recorded that the question of the lawfulness of performing certain acts on the Sabbath came up for discussion among the Pharisees, our Saviour vindicated his passing through the corn-field, the eating of the corn by his disciples, declaring of himself, there was one present "greater than the temple," that is, the temple observances.

REPLY.

To the Editor of the True Sun:—

Some person has been pleased to transmit to me your paper containing some strictures upon the Address issued by the General Conference of Seventh-day Baptists, on the subject of the the Sabbath. As a member of the Committee engaged in the preparation of that Address, I feel myself responsible for the sentiments it contains, and am willing to undertake their defence.

As there is no attempt on your part to meet the argument of the Address, your skill being displayed in merely selecting and giving prominence to a paragraph, which you could hold up to the prejudice of unthinking persons, and create the belief that we are covertly helping forward the cause of those who deny the divinity of Christ, it would appear that you feel the weakness of the cause you would fain establish. For you dwell with much emphasis on the fact, that the early Christians met for religious worship on the first day of the week, referring both to the New Testament, and to the writings of the Fathers, for your authority. A fact, which, so far as the argument of the Address is concerned, is not even called in question. Now, as you profess to have "made this address the subject of *careful* perusal, without bias or prejudice one way or the other," one cannot but wonder how you could overlook what is so expressly and unequivocally stated, that the question at issue between us and our opponents is not, whether the early Christians *met together for worship* on the first day of the week, but whether they *sabbatized;* that is, RESTED FROM THEIR LABOR. (See page 7.) Again, it is said, (p. 10,) "should you still be of opinion that some sort of notoriety was attached to the day, and that Christians met for worship, we shall not be very solicitous to dispute the point. * * * * Our concern is not that you keep the first day of the week, but that you keep it *in place of the Sabbath*, thus making void the commandment of God." These references show conclusively, that the Address regards it as a matter of no importance to the argument, whether primitive Christians assembled for religious worship on the first day of the week, or not. The early Fathers may be quoted, over and over again, in attestation of the fact. And it is usual with the defenders of Sunday keeping, to present us with quite a formidable array of authorities. But what does it all amount to? Why, just nothing at all. For none of these authorities, so far as I have discovered, show that Sunday was consecrated by *abstinence from labor*. So that the very thing for which they are subpœnaed in evidence, cannot be elicited from them, even though they are put to the rack. The very confident manner, however, in which you appeal to their testimony, might induce the belief with some of your readers, that they pour out a shower of proof, sufficient to wash away our whole fabric. But be pleased to take their testimony again, and see if you can make them say, what the advocates of Sunday keeping are so desirous that they should say. I am confident you cannot review this matter, without feeling that our position is not so "utterly untenable and unscriptural," as you have pretended.

With a true Protestant, one who acts out Protestant principles, it is of little consequence what the ancient fathers say. His inquiry will be, what saith the *Scripture?* But as the Scripture is utterly silent in regard to the followers of Christ observing the first day of the week *by abstinence from labor*, it is the invariable custom of our Doctors to fly to the fathers to help them out. Thus they take a path, in which the common people cannot follow them, and profess to come back *laden* with evidence, that Sunday is beyond all doubt the sacred day. But I put it to these Reverend Doctors in the divine law, that they have no such proof as they pretend. If they have, let them produce it.

But to the *heterodox paragraph*, which you have culled from the pages of the Address, and given such prominence. I readily shoulder the burden of showing, that it is according to the oracles of God. No sound theologian will deny that the Scriptures of the Old Testament marked out a certain line of conduct, to which the Messiah was to give an undeviating conformity. That by such undeviating conformity his pretensions to the Messiahship were to be tested. Accordingly Christ himself appealed to this very test. John v. 39, 45, 47. And Paul, when witnessing concerning his Lord, did say "NONE OTHER THINGS THAN THOSE WHICH THE PROPHETS AND MOSES DID SAY SHOULD COME." Acts xxvi. 22. Every sound theologian also knows, that the things that were to be 'shaken and removed,' were the laws and institutions which were peculiar to the Mosaic Economy. All others to be left untouched. The whole argument of the Epistle to the Hebrews is managed upon this supposition. In that Epistle the Apostle shows, that the Messiah took away the Mosaic Economy, because the Book of the Law gave him an express grant to do so. Heb. x. 5, 9, and xii. 26, 27. Evidently implying that this was the extent of the grant. Let any man put his finger, if he can, upon a single instance where the Messiah pretended to exercise an authority beyond this grant. I am bold to say that such an instance cannot be found.

But who is the Messiah? The Bible that I read, tells me, he is "God manifest in the flesh." 1 Tim. iii. 16. And as I know of but one God, the Father, 1 Cor. viii. 6, so I believe that the God in Christ is the *very same God*, that created the world, and speaks to us throughout the Scriptures of the Old Testament. Not ANOTHER God, but the VERY SAME God. Well, we have God in the Old Testament describing accurately what character the Messiah should assume, and what line of conduct he should pursue. Then we have this same God manifesting himself in the flesh, and speaking to us in the New Testament Scriptures; and does he take a different course, from what in the Old Testament he said, he would? Does he act contrary to himself? What he was to do, was to set aside the Mosaic institutions, by introducing the true and proper sacrifice for sin. The law of the priesthood was to be changed, because the priesthood itself was changed. Heb. vii. 12. But no other law was to be changed, or altered at all. Now if God thus foretold, when he spake to the fathers by the prophets, just what he would do, when he should become manifest in the flesh; if he prescribed for himself the very line of conduct, to which he would yield an undeviating conformity; if this line of conduct so prescribed, this grant which he had given, extended not to the removal, or alteration of any thing but the laws and institutions of Judaism; *then we say, that the Messiah had no right to alter or set aside the law of the Sabbath.* We say it on the same principle that Paul says, "it is IMPOSSIBLE for God to lie;" Heb. vi. 18; and that "he CANNOT *deny himself*." 2 Tim. ii. 13. And we say it with devout reverence for our Lord, the Redeemer, believing that he is "over all God, blessed for ever." Rom. ix. 5. Yet as we do not believe, that the God in Christ possesses MORE divinity, than the God who is revealed in the Old Testament, being the very same God, so we do not believe that he has a right and an authority over and above what the Father has prescribed. He and the Father are one. John x. 30. Let those who believe the God in Christ to be *different* from the God of the Old Testament; who believe him to possess *more* divinity than the Father; who, in their ultraism, yield him a right to go contrary to the appointments and restrictions of prophecy, and in reality degrade him by their attempts to exalt him;—let *them* believe that the Messiah has a right to sweep away such institutions, as are not of a ceremonial character. But as for us, we hold such a oneness between Christ and the Father, as utterly forbids our believing such doctrine.

Having now tried the orthodoxy of the *startling* paragraph, I put it to your sober judgment, whether "those who believe not in the divinity of the Saviour, are of course justly entitled to the benefit of the objections, to his want of power to alter the Sabbath." Perhaps upon mature re-consideration of the matter, you will find, that in opening such a raking fire upon us, you have only dealt destruction to yonr friends. For the ablest writers on the Sabbath question, Humphrey, Dwight, Wilson, *cum multis aliis*, have so felt the necessity of finding in the Book of the Law, an *express grant* to the Messiah to change the institution, that they have wrested from their obvious meaning, and pressed into their service, some of the simplest passages. What else led them to suppose, that Psalm cxviii. 24, and Isa. xi. 10, had any reference to the subject? But the sacredness of Sunday must be defended; and for this purpose, Old Testament Scriptures, those sworn witnesses of the Eternal, are put to the torture. At the same time those very writers, feeling that the mission of the Messiah was to effect the abrogation of no laws, except such as were of Jewish origin, though their Sabbath creed would not let them express it in so many words, labored hard to make it appear that so far as the *particular day* of the Sabbath was concerned, it was Jewish. Hence the old Sabbath is called by them the *Jewish* Sabbath; those who observe it are considered as *Judaizing*. But why at such pains to make it appear a Jewish institution, if the proof could *otherwise* be clearly made out, that the Messiah had a right to alter it? Hence, even your friends being judges, it appears that the right of Messiah to alter or abolish the Sabbath, runs parallel with the evidence of its being a *ceremonial* institution, or with the evidence that its change was *foretold*. On any other principle their argument falls to the ground.

I admit that the peculiar phraseology of the paragraph in question, is somewhat startling to those who have always been accustomed to take their observations from a single point. It was purposely designed to be so, though not designed to convey any heterodox sentiment, nor can I admit that it does. But our first-day friends have so long harped upon the right of Christ to change the Sabbath, basing such right upon his divine nature, that we wish to wake them up to the fallacy of their position. We believe that no such right exists. It exists not in his divine nature; for that, as we have seen, would be God denying himself. It exists not in his human nature; for that is in most perfect subjection to the divine nature. And if it exist in neither of these separately, certainly nothing but the most distorted mental vision, would discover such right in him as a complex person, i.e. God and man united. The term employed, *the* RIGHT, &c. may be objected to by a captious critic. But if it will sound any sweeter in his ear, we will alter the phraseology, so as to make it thus, "How was it POSSIBLE for Christ, or his Apostles, to alter the law of the Sabbath? &c." With this alteration, which makes the language precisely like Paul's—*it was* IMPOSSIBLE *for God to lie*—let the objector make the most of it.

In defending the right of our Saviour to change law of the Sabbath, much stress is laid upon the affair in the corn-field. Matt. xii. 1—9. The Redeemer in this instance claims to be 'One greater than the temple,' and partly on this account vindicates his disciples from the charge brought against them by the Pharisees. But, strange to say, almost all our modern writers take sides with the Pharisees, in supposing that here was an actual violation of the law of the Sabbath. Nevertheless they would not be so Pharisaic, as to impeach the blessed Saviour, and therefore, to steer clear, they uphold the violation, and plead the divinity of Christ in justification of it. Now I do most solemnly protest against this view of the case, and resolutely maintain, that there was no proper violation of the Sabbatic law on the part of the disciples. I would as soon be found among the fault-finding Pharisees, as among those who make the Saviour a transgressor. So far from his conniving at any real profanation of the Sabbath, his conduct was in happy keeping with the humane design of the institution. The institution, as he taught, was made FOR man; for his benefit; for his good. It was never designed to bear hard, either on the bodies, or on the souls of men; but, on the contrary, to minister gladness and comfort to the human race. Hence when the Lord permitted his disciples to provide themselves food, he did but carry out the original design of the institution. It was true Sabbath-*keeping*, not Sabbath-*breaking*.

> "Our Sabbath has its work:
> Love may yet labor on care's day of rest."

And I should consider, that I actually honor, and sanctify, and shed glory on the sacred day, as far as the acts of any poor sinful mortal can shed glory on it, by going about such labor as might be necessary to feed the hungry or clothe the naked. Our modern doctors generally admit, that such labors of love comport well with the Christian Dispensation, but reason upon the passage now under consideration, as if they thought the benevolent feelings were so hampered by the rigors of the Old Dispensation, that they could not have their full development, until there was something like a breaking down of that Economy, which, as they suppose, commenced with the ministry of Christ. Thus they would make out, that the institutions of the Old Testament were a *restraint* upon piety! 'But wisdom is justified of her children.'

In this matter of the corn-field, our Saviour places the conduct of his disciples on a footing with the service of the priests in the temple. These, on the Sabbath-day, were engaged in cutting up and preparing the sacrifices, and that to twice the quantity of other days of the week. Yet all this labor was not considered as a proper violation of the Sabbatic law. On the contrary it promoted the due sanctification of the Sabbath, because the temple-service was the established mode of worshiping God, and only by a compliance with it could the Israelites have fellowship with Him. The application is easy. The disciples were engaged in the service of 'One greater than the temple.' To perform such service it was necessary that their bodily energies be recruited by a supply of food. Therefore if the sanctity of the temple-service justified the performance of certain kinds of labor on the Sabbath, by the priests, much more does the sanctity of the service of Jesus Christ, justify the disciples in such labor as is necessary to enable them to discharge it: especially when there is also the additional reason, that they are objects of humanity; which would of itself be a sufficient justification of their conduct, even were they not actually engaged in the service of Christ.

Now in all this account where is any thing like a right claimed by Christ to alter, amend, or break down the law of the Sabbath? Indeed we never should have heard of such a thing, only that the conceit about a change of the day must some way or other be justified: and in order to this, two glaring and wicked absurdities must be supported; one, that the Pharisaic notion about the nature of the Sabbath rest was just; the other, that the dignity of the Saviour justified him and his disciples in beginning to break over the restraints of the law. For on no other principle can many of our first-day friends see but what the Pharisees had the best of the argument.

T. B. BROWN.

THE WORLD WITHOUT A BIBLE.

BY F. BUCKINGHAM GRAHAM.

Without a BIBLE!
O'er this fated earth
The sound of wo is heard; each cottage hearth
Unencompass'd with a happy group
Of smiling fav'rites, cheered by love and hope
Divine; for here, when one week's toil
Is past, another must begin—turmoil
Is rife. No Sabbath day of holy rest,
With its reviving influence, greets the opprest.
When Jesus, bleeding hung
Upon the cross, He spake, and nature flung
Her darksome veil o'er the vast universe
Of sinful mortals; but our state is worse
Than theirs, for o'er us hangs the awful night
Of pagan ignorance, without the light
Of e'en a guiding star. No mid-day sun
Of righteousness, with rays serene, doth run
His heavenly course, and man is seeking peace
In pride or passion, or the swift increase
Of affluence.
What of eternity?
Can no one learn the joyful minstrelsy
Of Heaven! There angels chant the praise
Of Him who reigns supreme. Those blissful lays
Which seraphs have for many ages sung,
Are still unlearned by us. Our harps are hung
Upon the willows, toneless and unstrung.
The sweeping river and the gurgling rill,
With solemn voices praise th' Almighty still.
At morning's balmy dawn the little bird
Warbles his song, and then at eve is heard
The matin of the graceful Nightingale
Resounding sweetly through the fragrant vale
While man alone has no desire to sing
His own Protector's praise—no wish to fling
A grateful incense on the ambient air,
Nor bend the knee in fervent, heartfelt prayer.

Without the BIBLE we've no beacon here
To guide to the celestial world above;
But with that book this earth imparts a cheer,
And rest is promised in that blissful sphere
Where sound the lute notes of eternal love.

The only way of securing universal equality to man is to regard every honest employment as honorable, and then for every man to learn, in whatsoever state he may be, therewith to be content, to fulfil with strict fidelity the duties of the station, and to make every condition a post of honor.

MINISTERIAL REPUTATION.

A minister's character is the lock of his strength; and if once this be sacrificed, he is like Samson shorn of his hair; a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies. I would not have bad ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation, until his repentance is as notorious as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin.

When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft: when I consider how much his malice would be gratified, and his schemes promoted by blackening the character of the ministers of the gospel; when I consider what a multitude of creatures there are who are his vassals, and under his influence, creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground, than a special interposition of Providence, that the reputation of Christian pastors is not more frequently attacked by slander, and destroyed by calumny. But probably we see in this as in other cases, that wise arrangement of Providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety.—Church members should therefore be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections—imperfections which after all may be consistent with not only real, but eminent piety—they should not take pleasure in either magnifying or looking at them, and endeavor to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the radiance with which they are surrounded. Let them not be the subject of conversation even between yourselves, much less before your children, servants, and the world. If *you* talk of his faults in derision, who will speak of his excellencies with admiration? Do not look at him with *suspicion*, but repose an honorable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candor of judgment, which would be granted to every one else. Do not magnify indiscretions into immoralities, and exact from him that absolute perfection, which in your own case you find to be unattainable. Beware of whispers, inuendoes, significant nods, and that slanderous silence which is more defamatory than the broadest accusation.

Defend him against the groundless attacks of others. Never hear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny from the witling that would make him ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral.—*J. A. James.*

JUDGE GASTON'S LAST WORDS.

His last words were in admirable keeping with the purity and piety of his long life. Surrounded by a few chosen friends, who were at his bed-side on the first information of a danger to which he was insensible, he was relating with great playfulness, the particulars of a convivial party at Washington City, many years ago, and spoke of one who on that occasion avowed himself a "Free Thinker," in religion. "From that day," said Judge Gaston, "I always looked on that man with distrust. I do not say that a Free Thinker may not be an honorable man; that he may not from high motives scorn to do a mean act; but I dare not trust him. A belief in an overruling Divinity, who shapes our ends, whose eye is upon us and who will reward us according to our deeds, is necessary. We must believe and feel, that there is a God All-wise—and raising himself and seeming to swell with the thought—"ALMIGHTY!" There was a sudden rush of the blood to the brain. He sank in the arms of his friends—and in five minutes his spirit was gone! Not a struggle betokened its flight. Not a groan pained the ear of his agonized friends. His body has gone to the dust; his spirit, we cannot doubt, rests in the bosom of that God Almighty whose name was last on his lips, and to whom he had long given the homage of a pure and devoted heart.—*The Clarion.*

THE BIBLE.

A French officer who was prisoner on his parole at Reading, met with a Bible. He read, and was so struck with its contents, that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain one in Sweden; mine, to obtain one in heaven."

Supreme love to God, which is the first great precept of the Divine law, establishes intimate communion between him and the soul, and therefore as there is in him a capacity for eternal developement, and also in the soul for endless acquisition, it secures the chief end of finite intelligence, which is to glorify God, and enjoy him for ever.

"Were I to live again," exclaimed Sir John Mason, (privy counsellor to Henry VIII.) on his death-bed, "were I to live again, I would change the court for the cloister; my privy counsellor's bustle for the retirement of a hermit; the whole time which I have spent in the palace for one hour's communion with God."

Please all men in the truth, but wound not the truth to please any.

The Sabbath Recorder.

NEW YORK, JULY 11, 1844.

☞ The publication office of this paper is at No. 9 Spruce Street, first door below the Tribune Buildings, and five doors from Nassau Street. Our friends will find there all the publications of the New York Sabbath Tract Society, the Address of the General Conference to the Baptists, the Minutes, etc.

☞ Those who may wish to see the Editor will find him at the office between 2 and 5 o'clock P. M.

REPENTANCE.

Definition—Nature—Distinctions—Necessity—Result.

The term repentance is one which expresses a change of mind, and an earnest desire that something which has been done were undone. The Greek word thus translated may perhaps be entitled to a broader signification, since it not only denotes sorrow for what is past and a desire of amendment, but also the train of reflections through which these were produced. Its proper signification, as used among theological writers, is, a reduction of the mind from a rebellious or disaffected state to that of submission to God and thorough separation from sin.

The nature of Repentance can in no way be better explained, than by exhibiting the process through which the sinner is led to it. In doing this, the first thing which would be presented to us, would be the view which he takes of sin, as in itself the greatest possible evil—as the transgression of a just and wholesome law—as contempt shown to the authority of a rightful ruler—as adapted to destroy the government of God, and to debase and ruin the subject of it. Such a view of the nature and effect of sin could hardly fail to awaken in his mind an aversion to it—an aversion which would increase to absolute and unqualified hatred of it for its own intrinsic hatefulness. The necessary consequence of this view of sin and feeling towards it, would be deep and heartfelt sorrow that he should have been guilty of any connection with it. This grief would lead very naturally to confession and a determination to break away from those habits which had been the occasion of so much injury to all concerned—which were evil in themselves, and evil in all their tendencies and effects. And this sorrow for sin and turning away from it, is what is meant by Repentance.

With this explanation before us, we are prepared to appreciate the distinction between evangelical and legal repentance. In the former, the wrongness or sinfulness of the act itself is the occasion of sorrow, and gives rise to an entire change. In the latter, the evil consequence of sin in exposing the transgressor to punishment, is the thought present to his mind; and the fear of punishment is the cause of his sorrow and of his resolutions for amendment. There is nothing implied in this which conflicts with the most entire selfishness. Indeed, it is a selfish fear that he shall receive what he is conscious of deserving, that awakens all his anxiety concerning his sins. The character and claims of God he does not in the least appreciate, and the sinfulness of living in violation of the most sacred obligations, is far from his mind. If he could drive from him the thought of God's Omnipotence, and convince himself that by some means he might escape the arm of justice, his tears would soon be dry, and his heart as merry and careless as ever.—Yet this fear of punishment is not to be condemned as in itself wrong. It results from a law of our being requiring us to dread the infliction of pain, and is to be commended as exhibiting some regard for the eternal interests of self; if for nothing else. Indeed, it is an appeal to these fears which often —we may say generally—arouses the mind of the sinner and leads him to inquire concerning the claims of the Gospel. But while this is true, it must at the same time be borne in mind, that sorrow, however deep and pungent, which springs from such a source, is no part of repentance unto life, but is the sorrow of the world which may exist and still leave the subject of it exposed to death. Through some means, the mind must be brought to take a just view of God's character, and to feel the obligation to a life of holiness, aside from its consequences, before the repentance which the Gospel requires will be produced, and the sinner find peace in believing.

To the question, Whence our obligation to repent?—there can be but one answer. We have all sinned. This fact, however slight may have been our deviations from the path of rectitude, imposes upon us the necessity of repentance towards God. Our obligation depends not for its binding authority upon any particular circumstances in which we may be placed, or any special revelations which may have been made to us. Though no mercy were offered, and no hope of forgiveness held out, the duty of sorrow for sin, and an immediate abandonment of it, would be as truly ours as it now is while pardon and acceptance are offered to those who repent and believe.

One other question remains to be answered. It is in regard to the connection between repentance and salvation. Some have taken the ground that it stood in the relation of cause—and that, therefore, repentance gave the subject of it a title to pardon and eternal life. This view could hardly be taken by one who should regard himself as obligated to devote his highest powers to the cause of God and Truth. Such an one would feel that only constant obedience could entitle him to acceptance, and that for the slightest deviation from this, his efforts, which always must be due to God, could never atone. There must be another foundation for the hope of final salvation. Repentance, then, can be nothing else than the condition on which forgiveness is offered, and is the means of placing us in the way of receiving pardon. When to this repentance is added a belief on Him who has made a propitiatiton for our sins, then may the soul rest confidently for the present, and look forward joyfully to the future.

STATE OF THE CATHOLIC CHURCH.

It is common to hear the decrease of Romanism argued from the increase of general intelligence and religious inquiry. At first view the argument appears plausible, and one might almost think an impassable barrier had been thrown in the way of the progress of that church. An examination of the facts, however, will dispel any such delusive dreams. From these it appears, that notwithstanding the increase of intelligence, the Church of Rome still holds her place, and embraces in her communion a greater number than at any other period since the Reformation. This may be a startling announcement to those who have allowed themselves to suppose that Protestantism was triumphing over every form of superstition. In England and the United States, according to the estimation of the Romish hierarchy, the prospects for Roman dominion were never brighter. And it ought to be remembered by every one, that of those nations that did not become Protestant before the close of the sixteenth century, not one has since become Protestant. It is true that great changes have taken place since that time, by which some of these nations have become infidel and skeptical; but the change has not been in favor of Protestantism. When they have become sick of their infidelity, instead of turning to Protestantism, they have in some cases again put on the form of regard for the Catholic Church; and that church, by the aid of such accessions, has actually advanced during the last two hundred years.

We do not allude to this for the sake of exciting alarm, but to exhibit the true state of things. Knowledge of the facts is necessary to action; and action is necessary to our safety. But how is this action to be put forth? We do not believe that the enacting of laws or the organization of parties for the express purpose of putting down Catholicism, will be of the least use. Such a course would only serve to strengthen it. If we would exert an influence over Catholics, it must be by Christian effort on their behalf. The assistance which has been given to their system by following their traditions, must be withdrawn. Those appendages of Anti-Christ, which so disfigure the Protestant Church, and give occasion for denying the soundness of the Protestant principle, that "the Bible is a sufficient rule of faith," must be lopped off. Protestantism must cast out the beam out of her own eye, and then shall she see clearly to cast out the mote that is in another's. Let this be done, and then let us enter with the spirit of prayer, and in reliance upon the power of truth, into those labors of love for their benefit which are so much demanded, and we need not fear for the result.

PENNY A WEEK.

It is asserted that the Wesleyans in the Old World, notwithstanding their poverty, and the enormous church-rates which they pay in support of the national establishment, do more for the cause of Missions than any other Christian sect on earth. Their great success in raising money depends mainly upon the penny-a-week system which is maintained among them. For this they are indebted to Mr. Wesley, whose practical knowledge of human nature so eminently qualified him for the work which he did. We wish the system might be adopted by all Christian churches, and we are sure that its working would be most successful. In its early history, the church relied mainly on the poor for support and increase. To this class our Saviour preached, and from this class were his disciples mostly taken. The arrangements of the church now ought to be such as to interest and encourage the poor. In what way could this be done better than by adopting such a plan to raise money for religious purposes that they could engage in it? Those whom Providence has enabled to contribute more largely, should not feel themselves released from obligation to do so. But if all could be induced systematically to contribute their mite, the aggregate would be no trifle. In a denomination numbering only six thousand communicants, three thousand dollars might thus be raised annually without its being felt. So much for system. We hope some who read the following from the Baptist Record, will resolve to try the plan.

A penny a week is a small affair, and many persons, who are accustomed to handle large amounts of money, think it too insignificant to claim their attention. It is, after all, however, no trifling matter. Drops make up the ocean—and grains of sand constitute that formidable barrier which confines the mighty deep within the limits fixed by Him who said, "Hitherto shalt thou come and no further; and here shall thy proud waves be stayed." In like manner the abundant treasuries of our wealthiest men are made up of pennies, and if these be utterly disregarded, their abundance will soon be converted into want.

Our benevolent institutions all need money to sustain them, and the inquiry has arisen often, how can it be realized? Too much dependence has been placed on *large* donations. These are good when they are made, but they do not secure that permanence to the receipts which is essential to the success of any enterprise. If every Christian can be enlisted in the work, thousands of little springs will be opened, from which the reservoir can always be replenished and kept full. On the penny-a-week plan this object can be accomplished. All can give this, and all who do give it will feel interested in the cause for which they contribute it, and as that interest increases, the amount will be enlarged as the ability is possessed, until the great work of evangelizing the world shall have been accomplished.

Wherever this plan has been tried it has proved efficient, and if it be faithfully pursued, it must always do so.

CHEAP POSTAGE.

Since the late decisions in favor of independent letter-carriers, their number has greatly increased, and they are doing a heavy business upon some of the most important mail-routes. The people seem determined to have a reduction of postage; and if it can not be secured through the Post Office, they will try some other means. The result may be, to drive that department, in self-defence, to grant the wishes of the people. The following account of the Post Office arrangements in England, is from one of *Elizur Wright's* letters published in the Boston Chronicle. It shows that in that country the finances of the department, to say nothing of the intelligence and satisfaction of the population, have been greatly benefited by the system of cheap postage.

"You may send a letter of no matter how many pieces of paper, or containing no matter what dry substance, if it does not weigh over half an ounce, to any part of the kingdom, for a penny, or two cents; if it weighs less than an ounce, four cents, and so on. This has wonderful consequences. It sets all the people to corresponding, resuscitates old friendships, creates new ones, facilitates all manner of traffic, and pays the Government a clear profit of $3,000,000 per annum! It may be called the grand civilizer and universal educator of the people. The poorest girl that can express her ideas by pothooks, now corresponds with her poor parents while out at service; and if she wishes to remit them a few shillings of her earnings, she has only to pay three pence, or six cents, at the post office for a money order, and enclose it in her letter, and the government then becomes not only the bearer, but the insurer of the money. It cannot be lost, and the party to whom it is sent is as sure to get it, as if it were handed over in silver. The convenience of this arrangement for making little purchases, collecting little debts, &c. must be felt to be understood.

"In connection with the great carriers, whose arrangements for the delivery of parcels, after the manner of Harnden & Co., ramify all over the kingdom, the cheap postage and money order system give the country all the advantages of the city. They give a life-blood circulation, which makes people strong, wise, and happy. I wish I could blow a trumpet on this subject that 'would reach every log-house beyond the mountains.'—Fellow-countrymen, we have the power in the United States to have a system as good and as cheap. For heaven's sake, do not let us pick our own pockets any longer for the benefit of people who will not even thank us. If our Federal Government cannot do this for us, it is not worth having. This postage system is the best thing I have seen in England. For the sake of it, I could almost put up with the monkey tricks and the mean tricks of the aristocracy."

THE FOURTH AT WATERFORD, CONN.

A happy change has come over New England in the mode of commemorating the birth-day of American Independance. Powder and drunkenness have to a great degree given place to order, sobriety and reflection; while, at the same time, the noble enthusiasm and interest inspired by the associations of the day, are still more felt by all. As a casual spectator, the writer was deeply interested and impressed with the Sunday School Celebration at Waterford. Five Sunday Schools, with each a banner, convened at the Old Baptist Church, and were addressed by Elder Blain, E. Larned, Esq., and another gentleman. They then repaired to a grove at a little distance, each school under its banner and marshal, accompanied by teachers, superintendents, clergy and friends, and there partook of a hearty collation prepared for the occasion. Among others present was the venerable Elder Darrow, pastor of the church where they assembled, Elder Rogers, pastor of the Seventh-day Baptist church, A. M. Frink, Esq., the Mayor of the city of New London, with other friends of S. Schools. The banners were an object of interest. On one was this motto, "*In the name of our God will we raise our* BANNER;" on another, "*His* BANNER *over us is love.*" The S. D. B. School had, as the motto of their banner, "*Remember the Sabbath day, to keep it holy.*"

The number of children present was near 300, with a deeply interested throng of spectators.—There was no noise, no hurrah, nothing calculated to vitiate the minds of either children or adults. One or two reflections must have occupied every serious mind: 1. The amount of positive evil which was prevented, by this innocent mode of spending the day, especially to children in the vicinity of large towns and cities. 2. The amount of positive happiness which sported on every youthful countenance, and the evident satisfaction of the spectators. 3. The excellence of the instruction imparted, and the attention and delight with which it was received. F.

Connecticut, July 8, 1844.

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Annual Meeting of German Jewish Rabbis and Ministers.—We learn from the Occident for July, that Dr. Philipson, author of a number of works connected with the Jews, has proposed an annual meeting of the Rabbis and preachers of Germany, for the purpose of deliberating upon matters of general interest to Judaism. A number of distinguished men among them have assented to the plan, and it will probably be carried out. The projector of the meetings, for himself, intends to submit three important propositions to the first assembly, in regard to the establishment of a Jewish Theological Faculty, the foundation of a Jewish Hospital and School in Jerusalem, and a union in reference to the improvement of public worship. It is hoped that good will result from free discussion and association.

It is said that a considerable number of Jews are engaged in learning mechanical trades. Several societies have been establised in European cities for the encouragement of this object. A society at Frankfort on the Maine assisted, during the past year, 584 persons, most of whom continue in their employ.

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A number of communications which were intended for this number are deferred until the next.

☞ Our thanks are due to a number of friends who have exerted themselves to increase the subscription list of the Recorder. One individual, who says he has obtained ten or twelve subscribers and forwarded the pay without the least inconvenience to himself, suggests that it would not be difficult for each of the present list to add another name in this way. Who will try the experiment?

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The New York Sabbath Tract Society held its second Anniversary on the evening of July 7. The Report of the Board of Directors gave a full account of the Society's labors during the past year, and presented many interesting illustrations of the power of truth.

ITEMS.

The First Ship.—The ark built by Noah was the first as well as the largest vessel of which we have any account. Her tonnage was nearly ten times greater than that of the largest ship of the line in our Navy, being estimated at 42,400 tons. Her proportions would be considered good even now, after the accumulated experience of ages in ship-building, although her model may not have been the best adapted for speed. Allowing 18 inches to one cubit, her length was 450 feet, 75 feet beam, and 45 feet depth of hold.

From Persia.—By information lately received at the missionary rooms in Boston, from Ooroomiah, Persia, it seems that the French Jesuits have been again ejected from Persia.

Encouraging.—Rev. Dr. Hawes, of Hartford, Ct., has been absent from this country for some months on a visit to the Missions of the American Board, and to the Oriental churches bordering on the Mediterranean. By a letter from him, we learn that at Boosa and at Constantinople, an encouraging state of religious feeling was enjoyed, and many are seriously inquiring. Persecution had broken out at Constantinople; but which, it was thought, would not long continue. Dr. Hawes was to return by the last steamer from Liverpool.

Death of Dr. Grant.—It was stated, some weeks ago, that Dr. Grant was about to return from his Mission among the Nestorians to this country. We since learn that he died at Masul of typhus fever.

Since the above was in type, we are informed that nothing of the kind had been heard by the Board of Foreign Missions. It is hoped the rumor was unfounded.

Persecution in Denmark.—By letters lately received from Denmark, it seems that persecution has not ceased, but is increasing at Copenhagen. Mr. Moenster had been thrown into prison on the charge of having received an appointment as a missionary for a foreign Baptist community, and of exerting himself for the propagation of baptism in that country contrary to law. It is said likewise, that Mrs. Moenster had been threatened with imprisonment, on account of her firmness and decision in advising the congregation.

Sunday in New Orleans.—It is said that two hundred merchants in New Orleans have petitioned the City Council to pass an ordinance prohibiting the opening of stores on Sunday; from which it appears that some who now open their stores on that day are anxious to obtain a law to forbid their doing it, or, that some who close their stores are anxious to save their own business by compelling others to do likewise. Would it not be about as well to enforce the old law, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

Musical Convention.—We are glad to see that the lovers of music are taking pattern from the friends of Temperance, Anti-Slavery, and Common Schools, to hold Conventions. One was held at Wentworth a short time since, which continued two days. Prof. L. Mason, of Boston took the lead, and most of the time was occupied in singing, practical remarks, and interesting instructions. If music has the soothing power attributed to it, there is little occasion to fear that serious contentions would be witnessed in such conventions.

Religious Rulers.—We see it stated that on the tickets of each of the political parties may de found a religious man. This is gratifying, and speaks favorably. But we lament the fact, that out of this some have undertaken to make political capital. It is certainly the duty of every Christian to act under the influence of an enlightened conscience in political matters; but for those who pay no regard to right or conscience, to traffic in the religious preferences of their favorite candidates, is neither justifiable nor profitable.

Missions in China.—A report from the American Baptist Missions in China, is now going about in the Baptist papers, giving an account of the labors there during the past year. China is now open to missionaries, and invites laborers into the harvest. The report closes with an appeal to the privileged disciples of this land, that they would pray and contribute on behalf of China.

Baptist Missionary Society, Eng.—The income of the past year has been $98,332, and the expenditure $102,739. These added to all previous distributions, make a total of $1,038,766.

Rev. Mr. Fairchild.—The case of this gentleman, who was charged with gross immoralities, and who attempted to take his own life, has called forth many remarks. It is now asserted that the charges against him were false, and that the attempt upon himself was made under the influence of temporary derangement. The matter is to be thoroughly investigated, until which time all judgment ought to be suspended.

EDITOR'S TABLE.

The Highlands of Ethiopia Described, during eighteen months' residenee of a British Embassy at the Christian Court of Shoa. By Maj. W. C. Harris. New York: J. Winchester, 30 Ann street.

This is a most interesting and valuable book of travels, written in an animated style, and introducing the reader to the interior of a country hitherto almost unknown. Aside from its interest as a narrative of travel and adventures, its faithful and graphic pictures of the manners and customs of the countries visited, with their history, productions and trade, make it one of the most important works of the kind lately published. The expedition was commenced under the auspices of a liberal government, and conducted with great zeal. Its results are embodied in a form which will entitle Mr. Harris to the thanks of the friends of history and science. It is undoubtedly the best account to be had of a Christian nation in the interior of Abyssinia, claiming to have existed for fifteen centuries. We are gratified to see that the taste for light literature and cheap publications is so diminished as to induce the publisher to issue a work like this.

Our readers may expect some extracts from the work soon.

The Beethoven Collection of Sacred Music. Edited by E. Ives, Jr., W. Alpers, and H. C. Timm. New York: J. Winchester.

Not professing any great skill in the science of Music, we handed this volume over to a friend, in whose judgment we have entire confidence. By him it is pronounced a valuable collection of rare pieces. The accompaniment for the organ he regards as excellent. He suggests, however, that the music is of so high an order, and some of the pieces so difficult to execute, as to render *immediate* popularity uncertain. In the end it will certainly prove a means of elevating the standard of musical taste. The typographical execution of the work deserves credit.

A Memoir of Mrs. Judith S. Grant, late Missionary to Persia. By William W. Campbell. New York: J. Winchester.

Mrs. Grant was the wife of Rev. Dr. Grant. She went as a Missionary to Persia some years since, where she died at the age of twenty-five. Her history embraced a variety of interesting and instructive incidents, which the biographer has presented in an attractive form. The circulation of the book would exert a beneficial influence, and we are glad to see it.

History of the Oregon Territory, it being a demonstration of the Title of these United States of America to the same, is the title of a pamphlet by Thomas J. Farnham, whose travels in the Western Prairies, the Oregon Territory, and the Californias, have fully established his reputation. The work is accompanied by a map, and contains much valuable information. New York: J. Winchester.

The Saturday Emporium is the title of a large and well printed Weekly Newspaper, just started in New York. It is designed to be a Family Gazette of Literature, Art, Science, Agriculture, and General Intelligence. Edmund B. Green, Editor; Ward & Co. Publishers, 30 Ann street.

The New World.—The first No. of a new volume of this well-known paper was issued last week. It is under the editorial charge of Henry C. Deming and James Mackay; Published at No. 30 Ann street.

The Conservative is the title of a semi-weekly paper lately issued at Watertown, N. Y. The design of the paper is indicated by its name and its motto, "The Church, the Ministry, and the Gospel, the best means for promoting Moral Reformation." Edited and Published by H. Mattison.

General Intelligence.

FOREIGN ITEMS.

The steam-ship Britannia reached Boston July 3, bringing Liverpool dates to June 19.

A deep sympathy in favor of O'Connell had been produced by his imprisonment, and the Repeal rent had increased greatly—having amounted to near $15,000 in a single week. Mr. O'Commell was treated courteously, but had been prohibited addressing the people from his prison yard. The writ of error is to be brought before the House of Lords, and July 4th was fixed for the day of opening the case.

The Emperor of Russia, whose unexpected arrival in England was spoken of with so much interest in the papers received by the former steamer, left England on Sunday, the 9th ult., for his own dominions. During his week's stay, he was gazed at, feted, and treated to the extent of aristocracy's ability.

In Parliament a bill in relation to Dissenters' Chapels, which affected materially the disputed question between Unitarians and Presbyterians respecting the right to certain chapels where Socinian doctrines are taught, had been discussed with much warmth and ill-feeling.

Thomas Campbell, the Poet, died at Boulogne, France, on the 15th ult.

It is expected that the accouchement of Her Majesty will take place in the month of July.

His Majesty Louis Phillippe is expected to visit England during the month of September.

The weather throughout England was favorable, and crops very promising.

At Berlin the report is revived that a great congress of sovereigns will shortly take place in Germany, at which the Emperors of Russia and Austria and the King of Prussia will take part. Carlsbad is spoken of as the place of meeting.

Mr. Healey, an American artist, is at present in London, executing a mission for the King of the French.

On the 5th inst., an estate of 12,470 acres, situated in Maryland, U. S., was put up for sale by auction, in London. There was not a single bidder.

France.—It is announced in the French journals that the Emperor of Morocco has proclaimed a holy war against France, and, in conjunction with Abdel-Kader, is making active preparations for invading the territory claimed by the latter country. It appears, from despatches just received from Algiers, that actual hostilities have already commenced on the frontiers of Morocco.

The suspended departure of the Prince de Joinville to take command of the squadron to act against Morocco, had been the occasion of much surprise.

THREE DAYS LATER.

On Sunday morning, 7th inst., the steamship Great Western made her appearance in New York harbor. She brings Liverpool dates to June 22d.

The Cotton market had decidedly improved.

A deputation of the corporation of Dublin, consisting of the Lord Mayor and others, had visited London, and presented a Petition to the Queen and to Parliament setting forth their opinion that the Repeal prisoners had not had a fair trial.

The answer of the Queen to the Repeal Address, gives no ground of hope from that quarter. The sympathy for Ireland is thought to be increasing among the better class of England.

There is an injunction on the monster steamer Great Britain. This of course will keep her in dock for some time yet.

The state bed in which the King of Saxony slept at Knole Park, the seat of Lord Amherst, cost £8,000, and the fittings of his sleeping room £20,000.

The King of Saxony left London on a tour to Scotland and Wales.

There are in Ireland 217 parishes without a single Protestant except the minister.

It is said that a ball is about to be held in St. Petersburgh, for the benefit of the Irish repeal fund.

From St. Domingo City.—By an arrival July 5, in fifteen days from the city of St. Domingo, it appears that the city was then quiet. The inhabitants of that part of the Island were determined to hold their position. General Santa Anna was still on the frontiers with 6,000 men, to repulse any invasion that might be made against them. His brother, who held the office of Receiver-General, died at the city on the 14th ult. His death was greatly lamented. The place was well supplied with American produce. The product of the Island was scarce and high, and but little business doing, as almost every man and boy was a soldier.

From Dominica.—A late arrival announces that on the 5th ult., martial law had been proclaimed in consequence of a rise among the blacks, about 300 being assembled near the town. One of the leading inhabitants had his horse cut down under him, and was himself so severely wounded that his life was despaired of. Several blacks had been shot down, and great excitement and confusion prevailed.—*Boston Daily Adv.*

From Buenos Ayres and Montevideo.—A brig which sailed from Buenos Ayres 21st May, reports that the war at Montevideo was raging fiercer than ever; the blockade was still on and provisions very scarce. No beef whatever was to be had in the city or its neighborhood. Rivera had had an engagement with Gen. Urquiza and was defeated by him. Gen. Gomez went in pursuit but by rapid marches Rivera eluded his pursuit—in his march he lost many of his men and horses. Rivera made a second attempt to reach Montevideo but had been frustrated by Gen. Urquiza.

It was quiet at Buenos Ayres. Rosas rules with an iron rod, and is making himself more detestable than ever. Business was dull, and a sufficiency of American produce in the market.

There was a number of of American Vessels of War at Montevideo.

From Matanzas.—By an arrival on Monday we learn that on the morning of June 28, eleven of the ringleaders in the late insurrection were shot. An American man-of-war was daily expected, when the American citizens, still in confinement, would be released. Their names are—John Savage and John Hogan of New York, John Thompson of Maine, Samuel Moffit of Delaware and William Bisby of Vermont.

RIOTS IN PHILADELPHIA.

Philadelphia is again a scene of violence and bloodshed. A variety of causes are assigned for the outbreak, none of which afford the least justification of it. We will give the facts in the case as we gather them from the papers, and leave our readers to judge for themselves.

It seems that in consequence of an assault made by some body upon an encampment where the Native Americans had their fire works on the Fourth, and also by a statement that a quantity of arms had been deposited in the church of St. Philip de Neri, Southwark, considerable feeling was excited and an outbreak threatened. On Saturday evening last thousands began to collect in the vicinity of the church. The Military and Police were called out, and some persons taken into custody and placed in the church. On Sunday about 12 o'clock, near 2000 persons collected in front of the church, forced open the doors, and released Mr. Naylor, who had been confined there, and escorted him home. In the afternoon the Irish Greens, who had charge of the church, were assailed and driven away, after having fired upon the assailants, and shot one or two persons. The thousands assembled beat down the walls fronting the church, and forcibly entered it, when they were addressed by a number of distinguished persons and induced to leave the building. The church was left in the hands of a Committee of the citizens, by whom it was given over to the charge of the Military under Gen. Cadwallader. As this Committee were retiring, some disturbance occurred, which induced an officer to give orders to fire, and some twenty guns were fired, killing six persons and wounding others.

A great gathering assembled about 8 o'clock in the evening at the Market, brought out four cannon and raked Queen street. They were armed, and determined for fight. From that time until 11 o'clock the Natives kept up a constant fire with muskets and field pieces, which was returned by the soldiers. Many were killed and wounded. At 4 o'clock all was quiet.

In the afternoon of Sunday a proclamation was issued by the Sheriff, calling on the citizens to aid in restoring peace, and an express was started to Harrisburgh for the Governor.

On *Monday* the city presented a dismal appearance, the streets strewed with fragments of broken glass, and large spots of blood being seen here and there. It was under the control of the civil and military power. Expresses were sent to the President of the United States for troops, and to the two forts.

Gen. Cadwallader seems to have been singled out as an object of vengeance. Ten balls passed through his coat, not one of which drew blood.

By an extra at 4 o'clock it seems that the Sheriff had acceded to a request to withdraw the military, and give up the church to the possession of the civil posse of Southwark.—The number reported as killed or mortally wounded was 9; wounded 33; in all 42—which is probably below the truth.

On Monday night about 3000 military were under arms, in addition to the large civil force which had been organized. Troops from the country were stationed in Girard Bank, ready for any emergency. The night passed quietly, only here and there a little disturbance.

Tuesday morning the Natives were in possession of 20 pieces of cannon, and determined to wreak vengeance upon the soldiers. Gov. Porter issued a proclamation authorizing Gen. Patteson to use the most decisive steps in protecting the country from farther violence.—In some streets the trees, fences, windows, signs, doors, &c. are thoroughly riddled and battered.

No outbreak occurred on Tuesday, the city was under the control of the authorities, and it was thought no further trouble would be witnessed.—Total killed 13. Wounded 50.

Two instances have recently occurred in Boston, within the practice of one medical gentleman, of young ladies receiving severe wounds (in one case followed by inflammation, in the other severing a vein) from scissors carried in the fashionable pockets *de la Suisse* in the dress.

The Missouri at the latest dates was rapidly subsiding. It fell eight feet in one day at Brunswick.

The Mormons—Death of Joe Smith.—We gave some account of the Mormon difficulties last week. After the date at which that account closed, Smith was taken, and imprisoned at Carthage, in company with a number of leading Mormons. A melancholy tragedy was enacted at Carthage, on the 26th ult., which resulted in the death of Joe Smith and his brother Hyrum. From the numerous and conflicting accounts of the affair, we select the following as probably the most accurate. It is from the Louisville Journal of June 27, and was written on board the steamer Boreas:

"Yesterday, the 26th, Governor Ford having prevailed upon Joseph Smith and several other principal Mormons, to resign themselves into the hands of the officers of justice at Carthage to be tried by due process of law, five, and I believe *only* five, viz.: Joseph and Hyrum Smith, a Dr. Richards, and two others, were incarcerated in the Hancock county jail, and guarded by the Governor's troops, until this morning, when Governor Ford discharged the troops, except sixty already stationed at Nauvoo, and a further reserve of sixty, who, to-day, accompanied him to Nauvoo, to detect and annihilate the *bogus* factory, leaving the prisoners in the safe and efficient keeping of seven men of the Carthage Greys. Shortly after disbanding the McDonough troops, and the Governor's departure for Nauvoo, a large body of militia, say two hundred, resolved to wait on the prisoners in their room. Here was the beginning of trouble.

The faithful Greys could not consistently admit visitors to prisoners accused of treason and other felonies. The militia took efficient means to convince the guard of their impotence, and the opposing forces joined issue. At the charge of the militia the Greys fired, evincing a valor not surpassed nor even equaled by the renowned heroes of Thermopylæ. Here two hundred men were incompetent to intimidate these valorous seven, who, true to their trust, discharged their pieces with deadly aim. The militia soon ascertained, either by roll-call or particular inspection and inquiry, that none were either killed or wounded, and bethinking themselves that cartridge paper without ball therein, is harmlesss, the militia formed seven parties of seven men each, and thus arranged, each division seized one of the guard, and thus the valorous seven were overcome, and yet a few militia, say one hundred and fifty, were at leisure to enter and pay their respects to the prisoners. The door was forced, and Joe shot the foremost, named Wills, through the wrist. A general melee ensued, in which pistols spoke eloquently and forcibly. Five of the militia were wounded, though slightly. Joe Smith, endeavoring to escape, precipitated himself from the window, receiving, while between heaven and earth, some half dozen shots, and five thereafter. Hyrum, was killed within the prison. This tragedy was enacted between four and five this afternoon, and I heard the announcement of the courier to Warsaw at eight. The men immediately fell in, shouldered arms, right faced, and made divers defensive preparations; while the women with children in their arms, throng the levee, to cross by moonlight to Missouri, or await the return of Boreas from Keokek, to Quincy, that they may not be endandangered should the desperate Danites attempt to revenge the loss of their defunct head. *All is confusion, and Warsaw looks as if besieged.*"

By later intelligence it seems that Nauvoo is quiet, for the present. The Louisville Journal, July 3d, says:

"We have seen a gentleman who was in Nauvoo on Friday, and informs us that all was then quiet there, the prominent Mormons exhorting their followers to offer no insult or molestation to any one, and in no case to offer violence except in strict self-defence. The deepest grief and affliction pervaded the city. There appeared to be no danger of the burning of Warsaw or Carthage."

The New York Tribune, speaking of the question whether this quiet will continue, says:

"We look for farther and bloodier histories from Nauvoo. The conduct of the Mormon chiefs, since the murder of their Prophet, shows plainly enough that there are cool, stern, controlling, powerful minds among them; that they have learned, either from history or their own instincts, to *bide their time*; and that the cut-throat enthusiasm which thought to exterminate a City and a Creed, will be wretchedly deceived. It may be—it is indeed very likely—that in a formal declared war the Mormons will at last get the worst of it and be destroyed; but what a series of horrors does not this conclusion presuppose!

The Fourth of July.—From the accounts by the papers, we judge that our National Anniversary was celebrated with unusual interest the present year. As usual, a large number of fires and accidents occurred, some of which we will put on record.

The Washington Hall, in New York, which had just undergone a complete renovation, and would have been, when completed, one of the most beautiful edifices in the city, took fire about 10 o'clock, A. M., and was damaged to the amount of about thirty thousand dollars.

Six or eight other fires occurred in New York, some of which were caused by fireworks.

A melancholy accident occurred at Utica, N.Y. by which Mr. James L. Beardsley, son of the Hon. Samuel Beardsley, had the lower part of his right arm torn completely off, and thrown nearly fifty feet, and was also considerably injured in the breast and face by an explosion. Mr. Hugh Roberts had his left arm dreadfully fractured and lacerated, so as to render amputation of nearly the whole of it necessary. Mr. Beardsley's arm was also amputated during the evening, above the elbow.

Mr. Charles Crowell had his arm blown off at Silver Creek, N. Y., while attempting to put a cartridge in a cannon used in celebrating the day.

At Hollister's lower factory, N. Hartford, a man had his eye destroyed by the bursting of a gun.

At Salisbury, Herkimer county, a cannon burst, and tore off an arm and a leg of one of the persons engaged in firing it.

These are but mournful specimens of a large number of articles which we see in our exchanges.

We learn that the inmates of the State Lunatic Asylum at Utica, to the number of about two hundred, celebrated the day in a very quiet and decorous manner. The Declaration of Independence was read by Mr. Sweet, Professor of Elocution after which, an excellent and appropriate oration was delivered by Mr. Maltbie. Both the reader and the orator are inmates of the Asylum, but it is no disparagement to others to say that they exhibited on this occasion much stronger evidence of sanity and of the possession of high intellectual endowments, than are frequently manifested on like occasions out of the confines of a Lunatic Asylum. The exercises were enlivened by instrumental music, and the performance of several pieces by the choir.

After the conclusion of the oration, refreshments and lemonade were provided by the Steward, and volunteer toasts, which had been prepared for the occassion by the inmates of the Asylum, were read for the amusement and gratification of the company.

Milling.—The "Brooklyn City Mills," it is said, are capable of flouring 1300 bushels of wheat in 24 hours, with *only two run of stones.* The stones, as may be inferred, are very heavy, the "runner" weighing not less than 6000 lbs., making 225 revolutions per minute, and driven by two steam engines of 25 horse power each. 280 mills of this description in constant operation, would convert into flour the entire wheat crop in the United States—a service which now engages not less than 4700 mills.

Naval.—The Mexican steam ships of war Guadaloupe and Montezuma are undergoing thorough repairs, under the direction of Messrs. Brown & Bell, ship-builders, and Stillman, Allen & Co., engineers, of this city. The Guadaloupe is a substantially-built iron vessel, of about 800 tons, with engines of moderate power, constructed after the plan generally used in the English steam-packets, having side lever beams and wrought iron wheels. The Montezuma is 1100 tons, built of wood, engines similar to those of the Gorgon Frigate, the cylinders being 66 inches diameter, 4½ feet stroke, and placed directly under the shafts. Each vessel has about 150 Mexican sailors and marines—and together they present rather a formidable appearance.

SUMMARY.

At Utica, on Friday afternoon a boy fell on the railroad track just before the cars, which passed over his arm and cut it off.

The remains of Governor DE WITT CLINTON, which have for seventeen years reposed in a private vault in Albany, belonging to the Lush and Ray families, have been removed to this city and deposited in the Greenwood Cemetery.

Ex-Governor King of Rhode Island has been arrested on a warrant of embezzling $50,000 of the funds of the R. I. Agricultural Bank.

Fourth of July Frost.—There was frost last Thursday night in the vicinity of New Bedford. Tender vines and vegetables were injured. It was the coldest 4th of July since 1821.

On the afternoon of the fourth of July the new Presbyterian Church in the village of Argyle, Washington Co. was consumed by fire.

The U. S. Treasury.—A Washington correspondent of the Philadelphia Mercury says:—"I learned to-day that the receipts of the Treasury Department exhibited a degree of prosperity in the finances of the Government almost beyond parallel. For the last four or five years the weekly receipts rarely exceeded $250,000, whereas they now seldom fall below $900,000, and at times exceed a million!"

The sum taken in the tolls on the N. Y. State canals during the first 74 days of navigation this year exceeds the amount taken in the first 75 days last year, by $158,309.

Appointments by the President and Senate.—John Chambers, to be Governor of the Territory of Iowa, from the 15th instant, when his present commission will expire.

J. Humphrey, to be Marshal of the United States for the District of Michigan.

Richmond Loring, to be Commercial Agent of the United States at Aux Cayes, in the Island of St. Domingo, in the place of William B. Gooch, resigned.

The Great Flood.—St. Louis papers of the 27th state that the flood was on the turn. Millions of dollars will not cover the loss sustained by this inundation, which appears to have extended from the head waters of the Missouri to the mouth of the Mississippi, and nearly to have pervaded all the tributaries of both rivers. Thousands of cattle, horses, &c., have been destroyed, and an amount of property at present incalculable ruined or swept away.

On Saturday night a young lady who had just retired to bed in a dwelling house in the central portion of Hartford, was alarmed by the apparition of a man with a dark lantern. He came from behind a curtain stretched across one corner of the room, and commenced filling his sack coat pockets with spoils; dresses, &c., tying up what he could not thus dispose of, in a bundle. He finally approached the bed, and received a pitcher, taken from a stand at the head of the bed, and its contents, on the side of the head, from the hands of the damsel. He fled forthwith, leaving part of his booty, and dropping the remainder on his way down stairs.

We regret to learn the death of WESTERLO VAN RENSSELAER, Esq., the youngest son of the late Patroon of Albany. He died at the manor house, on Monday morning.

A large number of men are now engaged in breaking up the frigate Hudson, which was sold the other day at public auction for six hundred dollars. Probably at no time during the construction of the vessel was there about her hull a scene of so great activity.

The Pensacola *Gazette* of the 29th June, complains of the abduction of seven negroes a few days previous. A new England man by the name of Walker is suspected.

Twenty thousand people passed over the Harlem Railroad on the 4th, paying a gross revenue of $1,875.

During the month of June, 27 ships, 5 barks, 1 brig, and 4 schooners, engaged in the whaling trade, arrived at various ports of the United States, bringing 15,488 barrels sperm oil, and 29,533 barrels whale oil.

LETTERS RECEIVED.

John Whitford, Sanford P Stillman, Alfred B Burdick, S Davison, Joseph A Potter. (very well) Wm P Langworthy, W B Gillett.

Postmasters—Stonington, Ct, Mystic Bridge, Ct, Rochester, Factoryville, Broadalbin, Scio.

RECEIPTS.

Westerly, R I—A M Babcock, G S Barber, B F Burdick, D Babcock, Jr. & Co., H S Berry, Paul Babcock, Jr., B P Bentley, P Babcock, W Clark, L Cottrell Jr., C T Champlin B Champlin, G Gavit, A C Green, A Hiscox, Jesse Maxson, Chas. Maxson, J C Nash, N Nash, G W Noyes, P Potter, F W & J Potter, Wm Stillman, J P Stillman W H Stillman, A Stillman, W Stillman, O P Saunders, J T Thurston, W D Wells, J H Burdick, $2,00 each; D B Irish $1,25.

Hopkinton, R I—J D Babcock, J D Kenyon, N Clark, D Lewis, C C Lewis, E Saunders, M Burdick, N Langworthy, B Potter, C Kenyon, S Wells, G Irish, J Chapman, R Green, G H Perry, A Langworthy, T Clark, M S Kenyon, J T Edwards, J Spicer J W Langwurthy L G F Randolph, $2,00 each.

Mystic Bridge, Ct.—John Crocker, John Crandall, $2 each.

Stonington, Ct.—B F Langworthy, John Green, Geo. Babcock, $2 each.

Durhamville—J A Potter, $2.

Berlin—Rowland Lanphire, Nathan Vars, Chas. Saunders, W Green, $2 each.

Plainfield, N J.—Alexander Dunham, $2.

Petersburgh—Daniel Maxson, $2.

DeRuyter—A B Babcock ,50.

Crossingville, Pa.—B Stelle, $2.

Broadalbin—Mrs M & E Hawley $2.

Scio—Joseph Flint, $2.

Little Genesse—Henry P Green, H C Crandall, $2 each.

New Market, N J—David Dunn, Isace H Dunn, Isaac Clawson, James C Ayres, $2 each; Mr Potter, Cornelius Blackford, $1 each.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10.

Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manuf ac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 98.

TO PRINTERS.

The subscriber having relinquished the business of publishing the S. D. B. Register, wishes to sell his Press, Type, &c. And he takes this method of saying, that he will sell at a very low rate to any one wishing to purchase. The Press is a No. 3, Washington. There is every thing connected with the Office that is necessary for publishing a paper, and also an extensive quantity of Job Type, and a small Book Bindery.

Will Editors with whom we have exchanged, be so kind as to give the above an insertion in their papers, as a parting favor to one of the craft? JAMES BAILEY.

DeRuyter, Madison Co., N. Y. June 18, 1844.

The Bible says ☞ **THE SABBATH.** ☜ The Church says

The seventh day is — The first day is

WHICH SHALL WE HEAR?

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith. It is hoped all who love the Sabbath, and reverence God's word, will give this address a prayerful consideration.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, (3 per 100,) and at the bookstores generally, price 6 cents.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES.	
Pot, first sort	4 06 a 4 12
Pearl	4 50 a 4 56
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 32
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 00 a 8 50
Newcastle	6 50 a 7 50
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16½
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS.	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @28 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 87 @ 2 91
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	16 00 @
Smoked Salmon Mlb	9 @ 10
ackerel, 1 bbl	9 75 @10 00
No 2 bbl	8 75 @ 9 00
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 25 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 25@7 50
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 37 @ 4 43
Troy	4 37 @
Ohio, via Canal	5 31 @ 4 37
Michigan	4 31 @ 4 37
Philadelphia	4 31 @
Baltimore	4 50 @
Richm'd c mills	6 25 @ 6 50
Brandywine	4 75 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N.Y	90 @ 95
Do South new	
Rye, Northern	67 @
Corn N & Jersey	47½@ 48
Southern	45 @ 47
Barley, N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 00
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 40@ 3 50
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piec	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	30@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES:	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer.	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 7@ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13½
Trieste in boxes	6½a 7
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	8¼a 9½
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	6¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	a
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 37
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 38
No. 1	31 a 33
No. 2	24 a 25

Miscellaneous.

THE SAILOR'S WIFE.

A Song, written for Mr. Henry Russell.

The night is dark—the wind is high—
And storm-clouds gather in the sky;
The billows roll upon the shore,
With tireless rage, and deaf'ning roar!
The Sailor's Wife in terror wild,
Clasps to her breast her slumbering child—
With hurried steps—and form half clad,
She seeks the watch-tower—lone and sad!

"Hark! 'tis the Tempest's stifling breath—
It warns of danger—stranding—death—
Ha! see!—the Lightning's blinding flash!
And hark! Oh, God! the Thunder's crash!
Awake, my child—for it may be
Thy father perishes at sea!
Oh, wake—nor leave me lone and sad,
Lest these dark thoughts should drive me mad!

"Awake!—yet hark!—that sound again!
And yet again!—my brain! my brain!
Yes! 'tis the minute gun!—once more
Its note comes booming to the shore!
And now—the Lightning's flash so fast
I see a ship with shattered mast!
And now!—Awake!—I'm dark and sad—
My child!—My child!—I'm going mad!—

"He heeds me not!—but slumbers on;
And leaves me with my fears alone!
Alone!—Ha! see! they crowd the deck—
And—God of Heaven!—she strikes!—a wreck!
Oh, save him!—save him!—on the gale
Is borne that long and piercing wail,
As forth she rushes—pale—half clad—
Still shrieking—"Save him!—I am mad!"

Above the storm's tumultuous din
That cry resounds along the shore—
Its wild appeal may mercy win
When hope's last glimmering spark is o'er—
Tossed by the billows to and fro
Now lost to sight—now high in air
A speck is seen!—A Boat!—and, oh!
The crew are saved!—and he is there!

LEAVES FROM A TRAVELER'S NOTE BOOK—NO. 3.

LIVERPOOL—AGAIN.

Our first day in Liverpool was a Sunday. In the afternoon of that day we visited the Blue Coat Hospital, an institution established and endowed for the purpose of supporting and educating orphan, half-orphan, and indigent children. It is the oldest charitable institution in the city, having been established in 1708, when the population did not much exceed 5000. After enlarging its designs and endowments at several times, it now accommodates and supports about 350 boys and girls. It was to attend the chapel service that we went; but having entered the building before the time of service, we were politely shown through the different apartments. Cleanliness and order were apparent every where. The sleeping rooms were large and airy, with rows of beds neatly ranged on either side, while a broad aisle separated them. One room, perhaps 75 feet long, would accommodate near 200. The School-rooms, Committee-rooms, wash-rooms, (for faces and clothes,) dining-rooms, etc., were in perfect order and admirably adapted to the purposes to which they were devoted. The service in the chapel consists of singing, prayers, rehearsing a Catechism and portions of Scripture, which is done by the children, and is open to the admission of spectators, who generally attend in considerable numbers.—The children marched into the chapel in procession to the music of the organ, and were ranged in order upon seats occupying one side of the room. After this came the regular exercises, which were performed with great distinctness and deliberation, and closed with a prayer in which the best things were asked for the Queen and her consort with all the royal family. The services, as a whole, were exceedingly interesting; and however little sympathy we felt with public prayer reading by those who claimed not to have the spirit of prayer, yet we could not envy the heart of him who would prefer, that such exercises among the children themselves should be dispensed with.

In the evening we attended at the chapel of Rev. Mr. Raffles. The spirit of Christian courtesy and kindness with which we were invited to seats and provided with such books as were convenient for reference, contrasted strangely with the customs which prevail in some fashionable churches, and made us feel perfectly at home. The sermon was a direct and powerful one. *"Be thou faithful unto death, and I will give thee a crown of life."* It was a funeral occasion. After stating in the most simple manner the religious history and character of the deceased, he came to the *exhortation* and the *promise*, which was contained in the text. *"Be faithful"* to what? To truth and duty, was the reply, in which the sacredness and value of truth, and the extent of human obligation, were feelingly and clearly illustrated. The excellency of that *"crown of life"* was portrayed, and a fervent exhortation to seek it, closed the discourse. It did not seem to be a studied effort, yet it was so simple and fervid as to reach the heart of every hearer. Dr. Raffles is a man of some fifty years, who appears perfectly at ease, yet solemn, in the pulpit. If this be an ordinary sermon, his popularity is not surprising.

One thing connected with the religious services upon which we have attended to-day, was pleasing. Nearly every prayer which was offered, contained a petition, that a gracious Father, in whose hands were all things, would be pleased to continue such weather as is necessary to mature and ripen the fruits of the earth, now almost ready for the harvest. A remarkably rainy season had brought these fruits along to the critical point. A few days of beautiful weather had done much towards maturing them, and the continuance of these days was felt to be essential to the well-being of all classes. Hence from almost every church and chapel in the land, a voice is sent up to Him who controlleth the seasons, and who alone can order that which is best. There is something in this wide-spread and simultaneous acknowledgment of dependence, which it is delightful to behold. It is so like the feelings of an intelligent and well-disciplined family towards its head. When will men constantly recognize the presence of the Universal Father, and practically acknowledge their dependence upon Him?

Monday morning came, and with it the necessity of having our baggage examined at the Custom-house. It would be telling no news to speak of the annoyances and vexations connected with this operation. Scarcely a person has passed that ordeal of late years, without leaving his anathemas for those who officiate there, and who care much less for his anathemas than for his fines. One would suppose that protection against smugglers might be secured without the annoyance of having his wardrobe tumbled about and overhauled to the extent which is practiced here. At any rate, one who is conscious of having no designs to defraud, will make such a supposition. But this seems not to be the design, to protect against smuggling. It is rather to see what can be added to the receipts of the house. Happy is he who escapes without taxation or confiscation. I was not so lucky, and was compelled to leave a favorite author, whose pages I had marked for my own gratification, in the hands of these watchful guardians of authors' rights. Aside from the vexation attendant upon such an examination, I like not the principle of reckoning every man a rogue, who can not prove his innocence—especially when you will not let him prove it; but must prove it yourself. However, there is a satisfaction in feeling that you are through it—increased, perhaps, by the strictness of the trial.

Towards evening, we found leisure to wander through the upper part of the town, and to admire some specimens of architecture which are to be found. Further observation shows considerable that is attractive in Liverpool. The lower part of the city, where business mostly is transacted, and to which the stranger is first introduced, differs widely from that part which is occupied for the residences of the business men. A sight of either one of these divisions without the other would leave a false impression as to the character of the town—In the course of our walk we entered the cemetery—a deep valley, hollowed out from the rock, like an irregular basin. From the noise and hurry of a fashionable street, we passed by a few steps into the quiet, beautifully-green and fresh resting place of the dead. The hum of traffic and fashion had ceased, and though but a little removed from these scenes, we were alone with the monuments of the departed and the forms of mourners before us, the catacombs cut into the rocks and covered over with ivy and flowers around us, and only the blue sky to be seen above us. It was soothing, after the anxieties and vexations of the day to wander amid these monuments, look upon the foliage, and enjoy the fragrance of the flowers with which this place was filled. And when, after half an hour's ramblings, we emerged from this scene of quietness and solemnity, it was with calmed spirits and grateful hearts.

STATISTICS AND PROSPECTS OF THE JEWS.

The statistics of the Jewish population have always exhibited most singular facts. That a nation without a King or a country, should have continued to maintain its distinct existence for so many centuries; and that its numbers should not have diminished, but rather increased during that time, is a fact without a parallel in history, and one which can only be explained by allowing a divine interposition on their behalf. We can not doubt, in the light of these facts—much less, in the light of promises of Scripture—that they are destined hereafter to exert an important influence upon the condition of the world. The following letter contains some suggestions, which will be new to many and interesting to all. It was written by Judge Noah of New York, himself a Jew, and published in the Boston Journal.

NEW YORK, June 18, 1844.

Mr. Editor:—A late number of your paper contained the following paragraph:

JEWS.—It is said that the total number of Jews throughout the world is estimated at 3,163,700, and it is said that this number has never materially varied from the time of David downwards.

It has always been a subject of interest, although not of general inquiry, to ascertain as nearly as possible the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfillment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish Nation number full six millions of people, divided and located as follows:

In all parts of ancient Poland before the partition of 1772	1,000,000
In Russia, comprehending Woldavia and Wallachia	200,000
In the different states of Germany	750,000
In Holland and Belgium	80,000
Sweden and Denmark	6,000
France	75,000
England	60,000
Italian States	200,000
All North and South America and the West Indies	100,000
In the Mahomedan States of Europe, Asia and Africa	3,000,000
Persia, China and Hindostan	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousand, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia, and the countries bordering on the Indian Ocean. In Abysenia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for four hundred years they have been in a measure exempt from those persecutions, which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph, which it may be as well to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence; from what may be considered the commencement of their national troubles.

According to Josephus and cotemporary writers, there were slaughtered in Cæsaria, the Syrians	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius	20,000
At Scitopolis	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians	50,000
At Ascalon from the same cause	2,500
At Ptolemais	2,000
At Silucia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ	30,000
In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the Temple, in the reign of Augustus	13,000
In a sedition suppressed by Varus, Governor of Syria	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans	18,000
At the Capture of Jaffa by Titus	15,000
At the Seige of Jotaput, the 13th of Nero	40,000
Taking of Tariche, and at the naval battle on the Lake Gensarette	6,500
After this victory, Verspasian being in the tribunal at Tariche, sent 6000 to Nero, to work at the Isthmus of the Morea—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death	12,000
At the capture of Glama by Titus	9,000
In a battle against Placidus, Lt. of Vespasian, near the village of Galara	15,000
At the Seige of Jerusalem and destruction of the Temple of Titus	1,100,000
In the revolt of the false Messiah Barchechobas and in the several revolts under Adrian, Trojan, and Justinian	600,000
Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed	239,000
Making	2,248,000

This amount does not include either the losses they met with in the wars anterior to the Captivity, or the persecutions and revolts in the time of the German Emperors and the middle ages, or the proscriptions en masse, which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppression, the Jews like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Ninevah, Greece, Persia, Egypt, Lithunia, Ukraine and Moldavia, are full of Jewish agriculturists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, curiers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce in every quarter of the world, with undiminished success, they are nevertheless receiving a more liberal education, are cultivating a taste for the arts, many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to the restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless, there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumph reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid; and if the second advent, so called, and so ardently desired by pious Christians, is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished; and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

To chide some children harshly is like striking a harpsichord with your fist; while with others, soft words seem like beating a church bell with a feather.

AGRICULTURE.

The following items are taken from the Report of the Commissioner of Patents, presented to Congress during its last Session. Mr. ELLSWORTH, the Commissioner, seems to have bestowed much attention upon the "collection of agricultural statistics," and reliance may be placed upon the accuracy of any statements which the Report contains. A deep interest is felt in the collection of these statistics; and it is hoped that the interest will be increased by their publication. The appropriations which have been made for the object, and the plans of the Commissioner for making the most of them, are a pledge that the importance of the agricultural interest is beginning to be understood. We shall make occasional extracts from the Report, for the benefit of those who may not have access to it. The following suggestions are taken from the article on

WHEAT.

The amount of seed to be sown is a question which is still under discussion; and some of our best writers incline to the opinion that commonly there is not enough seed used. It is important that enough be sown to supply a sufficiency of wheat plants to occupy the ground and keep down the weeds; for if this be not done, they spring up and rob the earth of fertility, and lessen the product. One good writer, after mature consideration of the question, fixes on two bushels to the acre as about the right quantity. The English practice is two and a quarter to three and a half bushels broad cast; two or three bushels drill; one and a half o ttwo bushels when dibbled. The same mount is stated by Europe n writers to be the average in Germany.

The *selection of proper seed* is also a subject of much importance. It is said in an English journal, that seed wheat should be picked by hand, in order to secure it in the best order. The suggestion deserves consideration. The following method is recommended in the selection of seed wheat: To take six bushels of good quality, and use a large sieve, that five bushels of the six can pass through it. The bushel that remains will be the largest kernals and should be retained for seed. This experiment has been tried with good success in some parts of our country. In one case, sunning the wheat fifteen days before sowing, and the passing it through a sieve, as above mentioned, is said to have been used effectually against the Hessian fly during fifteen yeers' trial.

An experiment of cutting the grain ten days earlier than usual was tried by a farmer in Michigan, on sixty acres—the berry being soft and in the milk; and the result was, that it yielded more flour and less bran than usual. Another advantage of early reaping is stated, on good authority, to be security from rust. A farmer is said to have tried an experiment on this subject. Finding one of his fields of wheat, in a very raw or green state, was badly struck with rust, he determined at once to cut it; and did so, amid the laugh of his neighbors, who thought him crazy. The field adjoining suffered little from rust, and stood till fully ripe; yet, at threshing, that which was first cut gave the finest and the best yield.

The question as to the best methods of preventing the diseases and attacks to which the wheat crop is exposed is one of deep interest to the agricultural community; and some suggestions on this subject may not be inappropriately subjoined to the account of this crop. The time when the field is struck with rust seems to be just at the time of ripening. A remarkable fact on this subject is stated in a report to the New Jersey Agricultural Society. An extraordinary field of wheat, supposed to be out of danger, on a hot day became drenched by a sudden shower, which came on between one and three o'clock P. M. All was still; and on the passing away of the shower, the sun came out intensely hot. The owner went into his field to examine his wheat, which he found much pressed down by the shower; he immediately perceived a continued ticking or snapping noise in every direction. The straw was fine and bright; but, on examining he found it bursting in short slits one quarter of an inch long, and the sap exuding from it. A day or two after, the whole field was darkened with rust, and the wheat nearly ruined. Another instance of the same kind is also related. The conclusion stated is—that the loss of the sap, running out and becoming dried on the straw, occasioned the rust. The ancient Greeks and Romans attributed rust to the effect of the weather on the grain, as has been mentioned above, and had a prayer to the supposed Rubigo, or rust, for the purpose of warding off the disease, which ran thus:

'O, blighting Rubigo, spare the corn plants, and let the ear gently wave o'er the surface of the earth; suffer the crops, which have been nourished by the propitious stars of Heaven, to grow until they become fit for the sickle. Thine is no small power; the crops thou hast marked, the dispirited cultivator reckons as lost—neither winds nor showers so much injure the corn; neither when bitten by frost does it acquire so pallid a hue, as if the *sun fervently heats the moist stalks.*'

A variety of expedients are mentioned, *to protect wheat from smut;* and it may be well to mention some of these, as they are well recommended. One directs the wheat, after being thoroughly washed, to be soaked ten or twelve hours in salt water, as strong as it can be made. It is further said that no injury will result if it lie in the brine for several days provided it be kept in a cool place. After thus soaking it, let it be limed. Another person recommends that the seeds, when placed in the brine, be stirred up thoroughly, so that the lighter seeds may rise to the surface, and be skimmed off; afterwards, that the brine be drained into a tub, and the seed thinly spread on the floor, and sifted with quicklime, at rate of one gallon to a bushel; and, after carefully stirring the lime through the seed a few times, it is allowed to remain a few hours, and then sown. The seed which underwent the perfect cleaning gave a return of pure wheat; and that which was sown in its natural state was infected with smut, and had a mixture also of chess.

The *Avisador*, of Malaga, informs us that two men were recently punished there, on the public square, for intoxication. The punishment consisted in their being compelled to swallow a large quantity of cold water. This was one of the most cruel tortures of the inquisition.

Nature's Nobleman.—The New-Orleans Herald relates an anecdote of one of their wealthy citizens: "A gentleman informed us yesterday, that after he was burned out on Saturday, he went to John Hagan, Esq. and asked him to rent him a house. The reply was, 'No, sir, I have no houses to rent for the sufferers; but go to my agent and ask him for the key of any house I have vacant, and take possession of it.'"

Encourage the natural curiosity of your children. This will, at a very early age, develope the peculiar traits of their character.

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24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth.
25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of all Creation.
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28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

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The Sabbath Recorder.

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Biographical.

JOHN JAMES.

JOHN JAMES was the pastor of a Seventh-day Baptist Society which met for worship in Bull-steak Alley, White-chapel, in the eastern part of London.* On the afternoon of October 19, 1661, while he was preaching to his little congregation, a justice of the peace accompanied by a constable entered the place of worship, and commanded him to come down and deliver himself up to them. This he refused to do; whereupon the constable pulled him down from the pulpit, and led him away to the police under a strong guard. About thirty members of the congregation were taken, in companies of seven, before a bench of justices then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each of them. Those who refused it were committed to Newgate.

Having thus disposed of the auditors, the Magistrates adjourned to the meeting-house, took their seats at the table, and called for John James. When he was brought before justice Robinson, he was asked if he had not been there before and been civilly treated; to which he replied, "Yes, and I thank you for your civility." "Was you not counseled to take heed in future?" inquired one of the justices. "Yes, and I have taken heed so far as a good conscience would allow me." Upon being told, "You shall stretch for this," he answered, "I am not careful in that matter." He was charged with being in favor of the fifth monarchy, and with having learned to sound a trumpet for the purpose of assisting in Venner's insurrection. That he believed in a fifth kingdom to come he allowed; but he denied any acquaintance with the Venner disturbance.† Another charge against him was, that he had used seditious words in his sermon. Although this was contradicted in the most solemn and explicit manner by many who were present and heard the discourse, yet he was on the testimony of several profligate witnesses fully committed to Newgate. Between his commitment and trial one of these witnesses, struck with remorse of conscience for what he had said, went to sea to prevent being called upon at the trial. He was brought back, however by a magistrate's warrant, and kept in custody until the trial.

November 14th, John James was brought before the Chief Justice at the King's Bench. The indictment charged him with compasssing the death of the King, endeavoring to levy war against him, and to change the government. To this indictment he pleaded not guilty, and was remanded to prison to remain until the 19th.

On the day previous to his final trial he received a letter from a person of distinction, stating that a strong effort would be made to convict him, that a picked jury of favorites of the crown had been selected, and that his life depended upon looking closely into the character of the jury that would be called.

November 19th, he was brought up for trial. The witnesses who appeared against him were of a character adapted to the work for which they had been called. They declared that they had heard him speak treasonable words against the King, such as that the King was "a bloody tyrant, a blood-sucker, a blood-thirsty man, and his nobles were the same, and that they had shed the blood of the saints, innocent blood, at Charing Cross." But James brought witnesses to prove that the persons who had given evidence against him, had acknowledged to them that they had sworn to they knew not what; that they had been persuaded and frightened to say what they had. He also brought those who knew their characters, and who offered to make oath that they were not to be credited. Four persons who were present at the meeting when it was said the treasonable words were spoken, testified that no such language was used by the prisoner. But it was all to no purpose. The result which had been determined upon before his trial was secured by the verdict of guilty which was given.

On the following Friday he was brought to the bar to receive his sentence. When asked what he had to say, why sentence of death should not be passed upon him, he replied, "I have not much to say, only shall leave two or three Scriptures with you. One is, '*As for me, do as seemeth good unto you; but know ye for certain, that if you put me to death, you shall surely bring innocent blood upon this city and upon the inhabitants thereof.*' Another is, '*Precious in the sight of the Lord is the death of his saints.*' And the last is, '*He that toucheth the Lord's people toucheth the apple of his eye.*' And now I have no more to say for myself; only a word for the Lord, and I have done. Jesus Christ is king of nations as well as king of saints. The kingdoms of this world are become the kingdoms of the Lord and of his Christ. The Lord Jesus Christ, the Son of God, is King of England, Scotland and Ireland, and of all the kingdoms of the world."—— Here he was interrupted by the Court, and condemned to be "hanged, drawn, and quartered." This sentence, though awful beyond description, did not in the least dismay him. He calmly said, "*Blessed be God; whom man condemneth God justifieth.*"

A number of incidents occurred between the time of his sentence and execution, which show how remarkably he was supported. On the Sabbath which intervened, several of his friends called to see him and to express their sympathy. He proposed to finish the discourse which he had commenced when he was apprehended by the officers; and having read the text, he recapitulated what had been said, and then went on to the conclusion of the subject, with the most entire composure and self-possession. He spoke with cheerfulness of his own condition, expressed his readiness to witness for his Saviour in this way if it was His will, and his surprise that God should thus see fit to honor one so unworthy. While those around him were bathed in tears, he seemed to be filled with joy.

While he lay in prison under sentence of death, a number of persons of distinction of both sexes visited him, conversed with him, and were much affected by his piety and resignation. For their generous efforts to secure his pardon, he always expressed to them his thankfulness. He seems, however, to have had no hope of pardon—the charter of him who had the pardoning power being too well understood by him to warrant any such expectation. Mrs. James, by the advice of her friends, twice presented a petition to King Charles, stating her husband's innocency, the character of the witnesses against him, and entreating his majesty to answer her request, and pardon her husband. In the first case, she was repulsed with scoffs and ridicule. In the last, the King, deaf to her cries, replied, "He is a rogue, and shall be hanged!"

November 26th was the day for the execution. When his friends came to visit him in the prison, he said "Here come my bridesmen." Seeing how much they were affected, he said, "Must not the sacrifice be bound? Yea, it must be bound with cords." As the keeper entered his room, referring to the noise without, Mr. James said, "There will be by-and-by as many hallelujahs as shoutings of the people."

At the scaffold he addressed the spectators. In this address he assured them that he was no Jesuit, as had been slanderously reported, but an Englishman of a poor and pious family, his aged mother being still living; that he was a baptized believer, holding the principles of Christ's doctrine mentioned in Hebrews 6: 1, 2, "*of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment;*" that he endeavored to keep all the ten commandments, *but especially the fourth;* that though he believed that Christ must govern the world by his saints when the time appointed was come, yet he was innocent of treason, and had never by word or by deed endeavored to disturb government. He concluded his address by exhorting the people of God not to be discouraged by his sufferings; to remember the advice of the apostle (Heb. 10: 25,) "*Not forgetting the assembling of ourselves together;*" and to obey the Scriptures (1 Chron. 28: 8,) "*Keep and seek all the commandments of the Lord thy God.*"

Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory.

When he had finished, the executioner said, "The Lord receive your soul," to which Mr. James replied, "I thank thee." A friend observing to him, "This is a happy day," he answered, "I bless God it is." Then, having thanked the Sheriff for his courtesy, he said, "Father, into thy hands I commit my spirit;" and was immediately launched into eternity.

After he was dead, his heart was taken out and burned, his quarters were affixed to the gate of the city, and his head was set up in Whitechapel on a pole opposite to the Alley in which his meeting house stood.

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* In company with Mr. BLACK, the present pastor of the church which probably was either organized by John James or composed at first of the members of his congregation, the writer visited the place where this meeting was held. The "Alley" leads off from an open space in Whitechapel between Red Lion street and Church Lane. The changes which have come over that part of the city since 1661, have made it a place for miserable residences and stables.

† The *Fifth-Monarchy-Men* were a class that arose in the 17th century and derived their name from maintaining that a fifth universal monarchy should be established under the reign of Jesus Christ. Their sentiments were much like those of Origen and the Millenarians. Thomas Venner, a wine-cooper and a preacher, was their leader, under whom a disturbance arose, January 6, 1661, when they fought with desperate valor, and killed several persons. They were subdued, however, after two or three days skirmishing, and Venner with about twenty others was taken. Most of them were executed.

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THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER TW

This holy institution was one of the first given to man, to the first man, and hence designed for all the human family. No believer in divine revelation doubts whether marriage was instituted when God made woman and brought her unto the man, and said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." But this is not more plain than the institution of the Sabbath. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." The inspired account of the six days' creation contained in the first and second chapters of Genesis, is not given to satisfy the speculative philosopher, but to acquaint man with the holy works and righteous ways of his Creator. The successive six days' creation, and the rest of the seventh, is purposely narrated to show that God designed so to make the world suited for the habitation and religious government of man. The beautiful order of creation manifests the design of infinite wisdom and goodness. The world is first formed, then fitted for vegetation; vegetation is brought forth, it is fitted for animal life; living beings, fish, fowl, and animals are brought forth; last of all, man, for whose good all these are designed, is made and placed in a paradise every way fitted for his nature, and his Creator gives him possession of it all. Every person can see the design and goodness of God in this arrangement. Why cannot they see the religious design of the division of time into days extending from evening to evening, and into weeks of seven days, counting in the order of creation, and ending on that day which the Lord blessed and sanctified? There appears to me design in this order of creation for the institution of the Sabbath; and in the making of man first, then woman, and their union by their Creator, for the institution of marriage. So long as the nature of man shall remain what it is, the institution of marriage must remain. So long as the order of time shall continue what it is, so long the observance of the Sabbath is obligatory.

It is easy to see from the account of the creation, what methods God took to instruct man at the beginning. He was made endowed with intellectual faculties, but he needed knowledge. How was it imparted? The account says, "And God blessed them." How much is comprehended in that expression? This is certain.—God made known his own being and character to them; he approved their nature, and made provision for its exercise. He gave them dominion over every living thing that moveth upon the earth, and brought every fowl of the air, and every beast of the field, to Adam, that he might name them. Here was the origin of language. Next he teaches them to distinguish the herbs and fruits fit for food, and gives permission for their use; prohibiting the tree of the knowledge of good and evil. In this we see the origin of laws for subjugating man's appetites and will to the revealed will of his Maker. "And God saw every thing that he had made, and behold it was very good." Here is a review of creation, and then follows the sanctification of the seventh day. In all this, Adam was like a little child, a learner, without theory or prepossession. When the Maker had numbered the days of creation, and blessed and sanctified the seventh, "because that in it he had rested from all his work which God created and made," could man understand more or less by this, than that this was to remain the division of time, and the seventh day of creation, a day sacred to the honor of God? It appears to me, that divine law is coincident with the order of creation and providence, and every successive revelation of God's will to after ages, a confirmation and an amplification of those primitive laws. All the instruction given in Paradise was designed for man and all his posterity. Those primitive institutions comprehended all the law afterwards expressed. All the law is comprehended in this, "Thou shalt love the Lord thy God with all thine heart and soul, mind, will and strength, and thy neighbor as thyself."

That the Sabbath continued to be observed in the family of Adam seems to be intimated in Gen. iv. 3. "And in process of time." What process? What time? The margin reads, "At the end of days," it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstlings of his flock, and of the fat thereof. They had a divinely appointed division of time, and at the end of the week, the last of the seven days, was the sanctified day, the Sabbath. Was not this the day on which they offered their sacrifices? Does it not thus appear that they continued to hallow God's holy Sabbath? That mankind continued under law to God, is manifest from the anger of God against the antediluvians. They lived in violation of all laws, and their ways were corrupt. That it was revealed law, is manifest from the preaching of Enoch and Noah, both being preachers of righteousness and prophets of God. Adam and Methuselah being cotemporaries, and Methuselah not dying until the year before the deluge, the knowledge of divine institutions could not be lost or unknown to the family of Noah. God has never relinquished his government of the world, nor abandoned the enforcement of his laws.

S. D.

For the Recorder.

IS DANIEL'S PROPHECY OF GOD?

Infidel writers say that the Prophecies are false predictions; and as this sentiment is quite prevalent, it may not be improper to examine them more minutely. We will, therefore, at the present notice some particulars found in the book of *Daniel*, (chap. 8: 3, 4,) where this man of God, fourteen years before the establishment of the Medo-Persian dominion by the taking of *Babylon*, describes completely that dominion with its conquests, as recorded by profane historians, under the figure of a ram, and the superiority of the influence of the Persian power to that of the Median. And this is fully explained in v. 20: "*The ram which thou sawest having two horns are the kings of Media and Persia.*"

This prophet at the same time, two hundred and twenty three years before the event, predicted the overthrow of this Medo-Persian dominion, by the Greeks, under the command of Alexander the Great, and described the government that he should establish, under the symbol of a he-goat, with a horn between his eyes, Dan. 8: 5, 7: "*An he-goat came from the west,*" &c. "*And I saw him come,*" &c.

This same Daniel predicted the death of Alexander, and the division of the empire that he had unjustly obtained, between four of his Generals or commanders, each of whom had an extensive dominion, (8: 8.) "*The he-goat waxed very great,*" &c. This is fully explained in 22d verse, "*Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*"

This same prophet foretold the wicked reign, cruel acts, and sudden death of ANTIOCHUS, King of Syria, three hundred and eighty years before it took place; that by flattery and treachery he should accomplish his end. And as an affliction, and a chastisement to the Jews for their wickedness, he should be permitted for a season to ravish their country, interrupt their ordinary modes of worship, profane God's sacred house, (*the temple,*) and to heap persecution even unto death upon all those who would not submit to his brutish practices; but that in the midst of his career, some sudden visitation from God should seize him. This is fully explained from the 9th to the 27th verses: "*And out of one of them came forth a little horn, which waxed exceeding great,*" &c.

In the eleventh chapter this prophet also tells us of the wars that have taken place between the King of Syria, and the King of Egypt, and likewise the interposition of the Romans—how that their embassadors would come over from Chittim in ships, and finally compel him to desist, and that, being thus disappointed in Egypt, he would return and wreak his wrath and indignation upon the helpless Jews, although they have done nothing at which he should take offence.

It has been proved by many historians of those times, that these predictions have all been fulfil'ed to the letter. This same man of God, in the seventh chapter, has foretold the establishment of the Roman Government. This he represents as exceeding all the rest, that had gone before it; and declares that at the time of its dissolution it should be divived into ten kingdoms, and those are signified by the ten horns of the fourth beast. Infidels cannot, with any kind of propriety, say that this event was written by some Jew after the event took place, for we have an abundance of testimony to the contrary. But this is not all. This same prophet has told us, in this chapter, that there should arise a power, among these ten kingdoms, diverse from all the rest, under the figure of a little horn that should "speak great words against the Most High," Dan. 7: 8. For the truth of this prediction, let me ask you to take a survey of the last twelve hundred years. And if a part of those prophecies, with other divine predictions, have been fulfilled so exactly in the establishment of kingdoms, empires and governments, and in their overthrow, what reason have we to doubt the truth of the rest? And in inquiring for other evidence of the truth of prophecy, we refer you to a certain Jewish writer, who says: "look at us, a people who have been for eighteen hundred years a persecuted and scattered people—persecuted by and scattered among all nations, and yet a distinct people, preserved for the praise and the glory of God."

And in the fulfillment of prophecy is our hope for a kingdom to be established that will be universal, without the use of carnal weapons or the shedding of blood, and this shall be the final termination of wars; their weapons shall be turned into implements of industry, and there shall be but one king, who will be Christ the Lord. The accomplishment of this object should be our aim, that with him we may dwell forever and ever.

TAMERLANE.

New Market, N. J. June 23d, 1844.

LITTLE ESTHER THE MISSIONARY.

The following story was written for the benefit of children. It contains thoughts, however, worthy of the attention of those who are grown up. The number is not small, of those who look so exclusively upon a distant field of labor, as entirely to neglect the field at home. "He that is faithful in that which is least, is faithful also in much."

"Mother, may I take a little walk down the hill?" asked Esther, as she stood before her mother, her hair neatly combed and parted, holding in her hand her blue crape bonnet.

"Is it not rather warm, my dear?" asked her mother.

"O no, mother, and I will come back when the great clock strikes six, at supper time; do let me go." And little Esther looked so earnestly, so beseechingly, that her mother could not refuse her; so she told Esther that she might go. Then Esther looked very happy, and away she flew to the nursery, and took her little bag, already filled with something that was very heavy, and trudged down the green hill upon which her father's house was situated. She neither looked to the right hand nor the left. Of the yellow butterflies lighting here and there upon the flowers, or the birds skipping from branch to branch upon the trees, Esther took no notice, as if bird or butterfly never lived; and yet little girls love to watch them sporting among the green things of the earth. She crossed the street at the foot of the hill, and then she disappeared down a very disagreeable lane, filled with huts of various sizes, where very slovenly, ugly looking people lived, some black, some white.—What had the good and gentle little Esther to do down there? What would her careful mother say to find her in such company? How surprised would her father be, to see his tenderly educated little daughter playing with the children of the lane!

Precisely at six o'clock, was Esther seen returning up the hill, ready to sit down with her parents and brothers at the evening meal. Her face was certainly flushed, and she looked weary; but she bore a serious expression, as if she had not been in any naughty frolic; and something so calm and placid, too, on her countenance, it would seem as if she could not have been in any mischief, if she did go down among the boys and girls in the lane.

So this did all happen, not only one day, but two and three days and a whole week together. Precisely at a certain time did Esther leave the garden, or play-house, or book, or whatever part of the house she happened to be in, and asked her mother to take her little walk down the hill; and precisely at six did the front gate open to admit the little girl. She was such an obedient, excellent child, that her mother felt that she could trust her any where; neither did she ever wish to refuse her a simple request like this. At last her mother began to wonder about little Esther's ever-returning walk down the hill.

"Where do you go, my dear?" asked her mother, looking at her earnestly.

"Only a little way from the bottom of the hill," replied Esther, blushing deeply.

"I hope you do not go any where, where I should disapprove of your going, Esther," said her mother, soberly.

"Mother, I do not do any thing that you or father would disapprove of," answered the child, and a very small teardrop glistened in her mild blue eye.

Mrs. Lovel felt that she would not, and yet there was surely something peculiar in Esther's walks, which, she began to think, perhaps, ought to be attended to. And it happened in this wise. One afternoon Mr. Lovel came in to take his little daughter to walk with him.

"Where is Esther?" asked he. His wife told him Esther had just gone down the hill, and told him how she went daily. He went out, and as he stood at the front door, he caught a glimpse of her, turning down the lane. Very quickly then did Mr. Lovel pursue his little Esther, and he thought he should reprove her very sharply for going among the children who lived there. He saw her enter a low, ill-looking house, and then disappear from his sight. To that house did he direct his hasty and anxious steps.

There was an untidy woman washing near the door.

"Is little Esther Lovel here?" asked the father, looking in at the window.—The woman started at the sound of the gentleman's voice, and drew her hands from the suds. "To be sure she is, she's learning the children to read."

Mr. Lovel inquired a little farther into the matter, and then the woman took him to the back door; and what did Mr. Lovel see? There sat his daughter on a bench, with a small negro boy beside her, to whom she was pointing out the letters and the words of her Testament. Three other children, one white and two colored girls, were seated on the stone step, not far off, attentively bending over their books—books which Mr. Lovel immediately recognized as belonging to Esther's library. What was Esther's surprise, too, when she looked up and beheld her father?

"Esther, how came you here, my child?" asked the parent, affected by the sight.

"Why, father, I am a *missionary!*" answered the child with great earnestness.

"A missionary! how so, my dear?"

"Why, father, Peleg here and none of them know how to read, and have got no Bibles. I am sure they are the people the minister told us were heathen. So I pitied them and thought I would be a missionary,"—and the young child's face glowed with animation at the task she had undertaken.

"But, my child, why did you not tell us about it? you know we should be happy to help you," said the parent—and he wanted to fold the little girl to his bosom.

"Father," answered Esther seriously, "don't you know the Bible says, let not your right hand know what the left hand does? and my sabbath school teacher says it means you must not go and tell every body when you want to do good. God knows it, father, because he sees me; and I told Him of it too, in my prayer."

Then Mr. Lovel sat down on the stone step, and while he attempted to teach the little negro girls beside him, he felt he had been taught a lesson in "well-doing," that he should not soon forget or disregard.

Thus has this child Esther, of scarce six years, rebuked the lukewarm piety of her father, opening his heart and his purse to the heathen wants of his own as well as of other lands; and now the good and great missionary cause numbers no two warmer friends, than are Esther and her father. Cannot other children look about them, and become missionaries too?

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NEW YORK, JULY 18, 1844.

THE NAME "LORD'S DAY."

It is common to hear the expression "Lord's day" used as if it were a *scriptural* title for the first day of the week; and the impression that it is a scriptural title for that day, has done much to give it influence. This fact may make it worth while to inquire into the origin and authority of the expression. It occurs but once in the Scriptures, and that is in Revelations 1: 10—"*I was in the spirit on the Lord's day.*" The general opinion is, that reference is here made to the first day of the week, or Sunday. We have several reasons for doubting the correctness of this opinion.

Our first reason is, that the expression "first day of the week" occurs several times in the New Testament without even the slightest hint that it ever had been or ought to be called the Lord's day. According to our translation, it is used by the evangelists in the account of the resurrection. St. John himself, the author of the passage in question, when giving an account of the events which followed the resurrection, in his Gospel, (which was written some time after the Revelations,) describes them as having occurred on the "*first day of the week.*" In the account of St. Paul's visit to Troas, and in his direction to the Corinthians about a collection for the poor saints at Jerusalem, we find the same expression "*the first day of the week.*" Now we ask, if the name "Lord's day" was designed to be applied to the "first day of the week," is it reasonable to suppose that St. John, and St. Paul, and the other sacred writers, would have used the expression first day of the week again and again without ever referring to the Lord's day as another name for it? We think it is not reasonable to suppose any such thing, and we dare not charge the sacred writers with using language in a manner so loose and liable to mislead.

Our second reason for doubting the correctness of the opinion that "Lord's day" in this passage means Sunday, is, that if any day of the week is peculiarly the "Lord's," it is the seventh or Sabbath day. Jehovah speaks of the seventh day as being "*my holy day,*" and "*the holy of the Lord.*" Our Saviour likewise says, "*The Son of Man is Lord also of the Sabbath day.*" These expressions correspond so nearly with that in Revelations, as to justify us in saying, that if the expression "Lord's day" refers to an ordinary day of twenty-four hours, and if Scripture is to be interpreted by Scripture, then the Lord's day can be no other than the Sabbath day or seventh day of the week. By this we do not expect or wish to obtain any help for the seventh day. Our design is simply to show that the assumption that the first day of the week is the Lord's day, is unfounded.

Our third reason for doubting the correctness of the opinion under consideration, is, that it is quite questionable, to say the least, whether the expression Lord's day refers to an ordinary day. A large class of interpreters refer it to the day of Christ's mediatorial reign, and suppose John meant to declare that in spirit he had a vision of the scenes of that period. This use of the word *day* is sanctioned by our Lord's declaration—"*Abraham rejoiced to see my day,*" as well as by a number of other passages. We know that great stress is sometimes laid upon the use of the article, "*the* Lord's day." A distinguished Episcopal writer in 1701, speaking of this, says, "The very emphasis which some lay so great stress upon in the article, speaks louder for the anniversary of Christ's resurrection at *Easter*, which is always a *double festival,* than it doth for *Sunday.* There are those who apply it to the day of the *Nativity, Ascension,* and *Pentecost,* as days *not inferior* to the *Resurrection* in mystery, value and benefit to man. But many assert that the "Lord's day" and the "day of Christ" mean the same day, and that is the *day of judgment,* which St. Paul calls the *Lord's day,* and which St. John, in an ecstasy is supposed to see as already come." This is sufficient to show that the positive assertions sometimes made about the Lord's day being the first day of the week, are not supported by Scripture.

Now if we examine into the history of this subject we shall find that only one writer uses the expression "Lord's day" until near the close of the second century, and he uses it in such a connection as to render his meaning doubtful. Justin Martyr calls the first day of the week "Sunday," and does not intimate that it had any other name. Indeed, none of the advocates for the first day, in quoting Rev. 1: 10, can refer to a writer who used the passage earlier than the fourth century. Morer candidly acknowledges that the solemn and public use of the words did not become common until the time of Constantine, when an injunction requiring it was made. We find, then, that the common use of the term and general notice of the day is not earlier than the observation of Christmas, Good-Friday, and Holy-Thursday. Hence saith one of the early writers on this subject, an Episcopalian, "The day of Christ's Nativity, the day of his Passion, and the like, have equal authority, equal antiquity, equal right to be observed as the Lord's day; and to work on those days is equally sinful." Those days were enjoined by the same authority, enforced by the same means, placed in the same catalogue by early writers, and spoken of as equally sacred; and for one to affirm that the use of the term Lord's day for the first day has any higher authority than the use of Holy-Thursday for the fifth day, or Good-Friday for the sixth, is no other than a bare assertion without proof.

PROTESTANTS REBUKED.

At the Catholic Cathedral in this city, on Sunday last, a discourse was delivered from the fourth commandment, in which the preacher took occasion to explain the ground upon which the keeping of Sunday was vindicated, and to administer some severe rebukes to his Protestant neighbors. He cautioned his hearers against supposing that the day now observed was that enjoined in the fourth commandment, and claimed that the change from the seventh day to the first had been made by the church. In conclusion, he suggested that it was a thing altogether inexplicable to him, that Protestants should deny the authority of the church, and yet observe a day of her appointing to the neglect of one which the Scriptures pointed out. If, said he, the church's authority to make such changes be not allowed, they ought surely to observe the seventh day.

Thus does the contradiction between the Protestant principle, that the Scriptures are a sufficient rule of life, and Protestant *practice,* become the occasion of triumph to the Papist, and of stumbling to the Jew. In this day, when such loud cries are raised about the inroads of Papacy, can Protestants afford to take a course which merits such a rebuke?

A CONVERTED JEW AND HIS BIBLE.

We have been interested and pleased, in our intercourse with a converted Jew, to see his familiarity with the Scriptures, his readiness in turning to any passages which may be desired, and his implicit confidence in every word which is there found. There is an earnestness and interest in his manner of reading the promises and threatenings of the Bible, which shows that they are felt to be directed to him. Indeed, this is a characteristic of all really thoughtful Jews—a class frequently to be met with. The message is read with feelings akin to those with which an inquiring child would read the last written advice of a departed father. Perhaps there is something in the fact that this message was first sent to them, and that they have always been accustomed to regard themselves as the peculiar people, which produces this result. Be that as it may, there are few Christians who would not feel reproved for want of acquaintance with Scripture truth, if they had occasion frequently to converse with such persons. It would be well if these reproofs were more frequently administered, and were allowed to work their proper and lasting effects. Christian character, which a study of the Scriptures was designed to develop and perfect, would thus be strengthened, and formed after the model of the apostles and prophets. A remarkable people are the Jews, whether we consider their attachment to each other in their dispersion, or their attachment to the words and worship of their fathers while exposed to every influence adapted to weaken that attachment, or their estimation of the Gospel when once they have embraced it, or their readiness to proclaim salvation through a crucified Redeemer, when once they have experienced its power upon their own hearts. The following language of one who has lately found peace in believing upon Jesus Christ, will show the condition and feelings of an awakened Israelite:—

"I had for a long time felt dissatisfied with the services of the synagogue, and with the formality and carelessness of my people. At length I began to feel dissatisfied with myself. I saw that I was a sinner, and living far away from God, and was troubled. I read the Bible, but could find no peace. The Psalms were my meditation, and I felt like the Psalmist when he said, 'Why art thou cast down, O my soul? and why art thou disquieted within me?' I felt cast down, and asked myself why, but could not tell. Those words, 'hope thou in God, for I shall yet praise him who is the health of my countenance and my God,' I thought of again and again. But how should I hope in God? I was a poor sinner, and what right had I to hope in him? In this condition I continued, anxious and troubled and almost despairing, until those words were fixed upon my mind, 'He hath borne our griefs and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; all we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.' I read these words and thought about them. I saw that they were spoken of Messiah. Then I read his life, how he was cast off and despised, and how he was crucified by my people. I wondered; for it never had appeared to me so before. I thought what love to suffer for those who reviled him; how undeserving were those who neglected him; and how wicked was this unbelief. I said I will believe; it is the Messiah I gave myself up to him, and I found rest and joy My peace has become greater and greater. I find communion with my Redeemer every where, and I love to serve him. When I speak to my friends about Christ they do not wish to hear; they say I am no Jew, and they will mourn for me as dead. But I tell them that I have just begun to live, and if they knew the joy of beliving in Him they would not think me dead. God has been good to me, in making me to know his name. I do now hope in him, and praise his name."

Such is the language of a Jew who has been converted, and brought to hope in the mercy of God. He sees that his condition was lost, and when he thinks of the pit from which he was taken he is excited to thankfulness and faithfulness. He knows in whom he has believed, because he has examined closely the reasons for believing in him. The word of God, by which he has been brought from darkness into light is precious to him. By his early habits he is prepared to study it and has studied it; by his present experience he is enabled to understand it. He is in the best manner possible prepared to be useful to his fellows in making known the truth. What may we not expect when the whole nation shall receive Christ and follow him! "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Surely, in the day of their fulness, "the Gentiles shall come to their light, and Kings to the brightness of their rising."

THE COST OF RELIGION.

It is not uncommon to hear professors of religion complain of the burdens which that profession lays upon them. They seem in some cases almost anxious that the Christian efforts which are now being made should either cease or be greatly reduced. What use they expect to make of the money saved by such reduction, it is difficult to say—probably they have never gone far enough to decide. We fear they would find, that withholding here would tend only to poverty. It may be useful for those who are troubled with wishes of this kind, to compare themselves with the professors of other and false systems of religion. The following comparison is made by Dr. Hawes in a letter giving some of the impressions made upon his mind by visiting the missionary stations in the east, and the Oriental churches bordering on the Mediterranean. We copy from the Evangelist.

"I am thoroughly impressed with the fact, that in no part of the world does religion cost so little as in my own dear country. I include in this remark, not only what is raised for the support of the stated ministry, but all that is contributed to benevolent societies of every name, for the spread of the gospel. All is less, much less, than is expended for the support of the various corrupt forms of religion that prevail in these lands. Many of the pilgrims around me live beyond the Black and Caspian Seas, and have come perhaps fifteen hundred miles, to perform a pilgrimage to Jerusalem. Great sums of money are contributed to ornament their churches, to sustain superstitious rites and ceremonies, and to support an indolent and corrupt priesthood. Convents and nunneries exist here in great numbers, and more than twenty are in Jerusalem. These, many of them, have rich endowments, and are supported at a great annual expense. Put these items together, and many more like them which might be named, and you will be convinced that what is given, in all ways, in our happy country, for the support of the gospel, is but a moiety of what is expended in these dark lands for the support of forms of religion, which only operate to depress and deceive the people. This should rebuke murmurs, and make all in our highly favored land thankful for the happier lot that has fallen to them, and ready to meet with a cheerful heart and a liberal hand, whatever is demanded of them, to spread the knowledge of the great salvation through the world."

DIFFICULTIES.

The following extract from the same letter, shows in a clear light one of the leading obstacles to the spread of the pure Gospel in the East. If it be so difficult to correct religious impressions once made, how careful ought they to be who are giving instruction to the benighted. There is no place which involves greater responsibility, and ought to be filled with greater watchfulness and closer examination of the truth, than that of the missionary of the cross. In teaching the truth in its simplicity, as drawn from the Scriptures, is his only safety.

"I have a deeper impression than ever of the great difficulty of introducing the gospel in its purity and power among the people of these lands. They are shielded by many corrupt forms of Christianity. They are held under the power of superstition and ignorance by a corrupt and selfish priesthood; are ground down to the earth by oppressive governments; are disheartened, broken-spirited, and to a deplorable extent are led captive by the devil, who as a strong man armed holds them in quiet subjection to his will.

The people are furnished with numerous substitutes for the pure gospel; are rivited to dead forms; believe themselves to belong to the only true church, and heirs of salvation, because they are baptized, or have been on a pilgramage, or have done some work of supposed merit. At the recent celebration of Easter in Jerusalem, it is supposed there were 5000 pilgrims present, from different and distant parts of the world. All are seeking salvation in a way in which it is not to be found, and resting perfectly satisfied with their state and prospects; often having gone through the prescribed forms and ceremonies, washed in the Jordan, and visited the various holy places around Jerusalem.

There are now on the deck of the boat where I am writing, some 300 of these pilgrims, men, women and children, returning to their homes, satisfied with some charm or relic to quiet conscience; each having a mark on the arm and hand, as a sign of having been on a pilgrimage to the Holy City. All this, and many other things of like nature, opperate with terrible power to keep back the pure gospel, and hold the people under the dominion of sin. It is quite as difficult to convert a people from a false Christianity, as it is from heathenism."

DEATH OF DR. GRANT.

It seems that the rumors respecting the death of Rev. Dr. Grant at Mosul, to which we referred last week, and which it was hoped were unfounded, have proved to be too true. The Observer, after announcing the death of this devoted Missionary, says of him:—

"Dr. Grant was well known as one of the most able, heroic, and useful missionaries in the service of the American board. His self-denial and devotedness to the work of his Master, his courage in the midst of enemies, his reliance on God in hours of imminent exposure, and his manifest willingness to suffer at all times and in all circumstances, have long attracted the attention of the Christian world.

"Dr. Asahel Grant was born at Marshall, Oneida county, N. Y., August 17, 1807, and was consequently 37 years of age when he died. Having received a theological and medical education, he embarked at Boston, May 11, 1835, and arrived at Ooroomiah, Oct. 24, 1835, where he devoted himself with great zeal and fidelity to the propagation of the gospel among the Nestorians. In 1839, he visited Mesopotamia, and penetrated the mountains of Persia, encountering perils among the heathen, the recital of which thrilled the hearts of multitudes who heard his narrative during the visit which he made to this country in 1840–1."

ENCOURAGING.

A brother in Western New York writes to a friend in this city as follows:—

"I have lately attended our Association, and it certainly was one of the best that I ever attended. The Missionary spirit is increasing among us, and a deep interest is felt in the Tract cause. Indeed, brother, whichever way I look, the fields to me seem to be white already for the harvest; and in order to do our duty in this matter, it is my settled conviction that we must have one or more efficient agents in the field, whose whole business it shall be to attend to this subject, and who must be well supplied with Sabbath publications for gratuitous distribution. This measure, I think, is loudly called for."

For the Recorder.

YE ARE MY WITNESSES.

Having the curiosity some time since to visit, with a friend from the country, one of the popular Synagogues of this city, and becoming seated before the required number to form a quorum were present, a conversation was soon commenced with us by an intelligent-looking Israelite, which turning upon Christianity, we were asked where Christians found scriptural authority for disregarding the Sabbath which God had instituted and which the Jews every where kept? Not being able to give him the chapter and verse, he continued his remarks, insisting that the Messiah could not annul the Seventh-day Sabbath without sin, and that the change having been made by Christ was evidence that he was not the Messiah. I replied that from the Scriptures Christ could not be convicted of this act; that it was imputed to him or his apostles by tradition only, which was but uncertain evidence. After a momentary pause, an attentive listener to the conversation, which by this time had drawn around us the few who had come in, with an inquisitive air and with considerable emphasis, inquired of me how many sects there were among Christians; and, continued he, with sarcasm and an air of triumph, "should I become a convert to Christianity, what sect should I join—can you tell me that?" I did not choose to give him an answer, which I foresaw would avail me nothing in the controversy; but confessed there appeared to me, as well as to him, an inconsistency in the practice of Christians, but that Christianity ought not to be judged by the conduct of Christians, but by the Scriptures. True, said he, but you are all governed by the Bible, and if you insist that we should become Christians, you are bound to show us the right way; and if you cannot agree among yourselves, how should your testimony condemn us for rejecting your hundred sects as having no settled principles? A quorum having by this time arrived, they proceeded with the reading of their service, leaving me with my friend to reflect upon the anomalous picture so seriously urged upon our attention.

And must it always be thus? thought I—must the witnesses for the truth always continue their contradictory testimony? Who are the true witnesses for God? Who will declare "the TRUTH, the *whole truth,* and nothing but the truth?"

What advocate in the courts of our country could gain his cause with such conflicting testimony as that borne by the professed witnesses of Jesus Christ? O my God, shall our Advocate on high lose his cause and the world perish through the false testimony of his own witnesses? Christian, what testimony do you bear for the truth before the world? Are you not making the commandments of God of none effect through your traditions? Remember, the world are spectators of your example; they may believe upon your testimony. LET IT BE THE TRUTH.

LUTHER.

☞ To the numerous inquirers for back numbers, we wish to say, that we are prepared to supply them to any extent. Send in your orders, therefore.

THE GRANITE FREEMAN is the title of an Anti-Slavery weekly paper just started at Concord, N. H., by J. E. HOOD. It is neatly printed, and edited with spirit. Among its contributors we see the names of Profs. Chase and Sanborn, L. Mason, J. G. Whittier, J. Curtis, S. Dana, M. A. Cortland, and L. D. Barrows.

"SABBATICAL MOVEMENTS."

Under this head, Wm. Lloyd Garrison, in his Liberator of July 12, has a long article about the movements now going on, in which the Agent of the "Sabbath Union," so called, is rather roughly handled. Although we have no confidence that the expectations of the anti-sabbatarians will ever be realized, yet we would not willingly see them misrepresented. Some of their objections can never be answered by those who refuse to take the Scriptures as they read and observe the day which they require. A reform which disregards these objections will be superficial and short-lived. Speaking of Mr. Edwards' mode of arguing the question, the Liberator says:—

"Apparently conscious that his side of the question will not bear a very rigid investigation, so far as scriptural evidence is concerned, we are told that he sagaciously assumes, as a settled point, *(the very point, in fact, to be proved,)* that the first day of the week is the Sabbath."

Having referred to the method of proving the necessity and importance of the Sabbath by testimonies of physicians, &c., he uses the following language:—

"There is not only folly, but positive dishonesty, in such a presentation of the question; for it imposes on ignorant and unreflecting minds the erroneous impresssion, that the anti-sabbatarians object to the Sabbath, because it admits of bodily rest from long protracted toil, and not because its observance, as a matter of scriptural authority and religious duty, is not binding under the Christian dispensation! This is wholly to beg the question, to make a false issue, to gain a victory through misrepresentation. To assert that those who reject the irrational and unscriptural dogma, that the first day of the week is the Sabbath, are for increasing the burdens of the toil-worn laborers, and taking away their one day of rest in seven, is false and ridiculous."

After speaking of the notice which is going the rounds requesting a meeting of the friends of the Christian Sabbath at Saratoga, the editor says:—

"A Seventh-day Baptist very pertinently inquires—'We wonder if those who should say, "The *seventh* day is the Sabbath of the Lord thy God," would be regarded as friends of the Christian Sabbath'—and adds, 'It is hoped that some such will be present to learn.' We venture to predict that neither he, nor any of his brethren, will be allowed to vindicate the fourth commandment on that occasion; and that he will be gagged by the very persons who profess to receive the whole decalogue as perpetually obligatory, and who are always ready to quote the fourth commandment against those who do not hold to sabbatizing on any day of the week."

In conclusion, the Liberator proposes a Convention "during the month of October, either in Boston or Worcester or some other place, to discuss the Sabbath question, *pro* and *con,* and to adopt some efficient plan for agitating the nation."

ITEMS.

METHODISM.—The Providence Annual Conference of the Methodist Episcopal Church, after a session of seven days, adjourned July 9th. The condition of the Wesleyan University at Middletown seems to have awakened considerable interest, and nearly $5,000 was raised among the members of the Conference in aid of it. An animated discussion arose during the session on the subject of preaching with notes—a practice which seems to have been adopted by some members. Bishop Hedding, in the course of his remarks on the subject, said, that if under certain circumstances crutches had been used, he hoped they would be dispensed with hereafter.

NUMBER OF MINISTERS.—An impression prevails in some sections that the number of preachers of the Gospel is already greater than is demanded. Unquestionably the number is sufficiently large of those who take the name without the spirit of ministers. But if those who take the office upon them should become truly *ministers,* and seek to be great by being the servants of all, there would be little *danger from their multiplication.* For the facts in the case, read the following, which we collect from the Missionary Herald: There are 17,093 evangelical ministers in the United States, or about one minister to every 1,093 souls. The whole number of missionaries is about 1,100, or one to every 600,000 heathens. In the Western States there is one minister to about 1,318 souls. Is there not occasion, in the light of these facts, to pray the Lord of the harvest to send forth laborers into the harvest?

ANOTHER SLAVEHOLDING BISHOP.—It has been currently reported in the papers that since the decision of the case of Bishop Andrews, another Bishop of the Methodist Church had married a widow in Kentucky who possessed slaves. It was said, however, in palliation of his case, that before his marriage, by special contract, he declined any proprietory title to the slave property, relinquishing his prospective claim in favor of the children of his lady by a former marriage. It is now denied by a writer in one of the Baltimore papers that the lady stood in any such relation to slavery as has been represented. We may hope to know the truth when the subject comes up for adjudication among the church casuists.

A BOLD STEP.—It is said that a plan is on foot among the evangelical churches in New York to publish an edition of D'Aubigne's History of the Reformation for circulation in Italy. An able report on the subject has been drawn up, and the interest is such as will be likely to accomplish the object. A great effort has been made, and is now being made, to check the progress of Popery in this country. Is this another way of accomplishing the same object, by giving it work at home?

THE OTHER SIDE.—The American Messenger informs us that of the $528,000 expended in one year by the Association for propagating the Papal Faith, established at Lyons, in France, $43,000 was expended for missions in Europe, $195,000 for missions in Asia; $27,000 for missions in Africa; $50,000 for missions in Oceanica, embracing the islands of the Pacific and Indian Oceans; and $164,000 *for missions in America.* Of their periodical, entitled the Annals, about 120,000 copies, published six times a year, are now printed in seven languages, viz: French, 63,000; German, 17,000; English, 16,000; Spanish, 11,000; Flemish, 4,000; Italian, 18,000; Portuguese, 2,000.

RELIGION IN THE WEST.—An interesting convention of delegates from the Presbyterian and Congregational churches was recently held in Cleveland, Ohio. It was stated that in Wisconsin there were 75,000 inhabitants, and 60 churches; and that by means of revivals 500 were converted in one year. The churches are represented as being in a flourishing condition. The most important colleges and seminaries of learning in the west have resulted from missionary labor in that section.

A VOICE FROM ROME.—A curious article has lately been published in New York, called a "Circular Letter from His Holiness the Pope to all Patriarchs, Primates, Archbishops and Bishops." His Holiness implores the faithful to aid him in putting down certain Bible Societies, and anathematizes a Christian League recently formed in New York for the purpose of propagating "among Italians, and especially Romans, the principles of Christian liberty, or rather an insane indifference to all religion." After enumerating the evils attendant upon a general circulation of the Bible, the efforts which have been made in former times to prevent these evils, and the necessity of watchfulness, the letter closes as follows:—

"But, above all, venerable brothers, let us lift up our hands to heaven, and commit to God, with all humility the cause of the whole flock of Jesus Christ, and of his Church. Let us, at the same time, recur to the intercession of St. Peter, the prince of the Apostles, as also to that of the other saints, especially to the blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe."

General Intelligence.

Mexico.—By the latest news from Mexico, it seems that Santa Anna is determined to undertake the campaign against Texas, and to subdue it. He has written a letter, in which he says hard things about the President of the U. S., on account of his course in relation to Texas.

Four millions of dollars and 30,000 men have been asked of the Mexican Congress to undertake the reconquest of Texas. All the militia are ordered out and every thing in Mexico seems to breath out a determination to accomplish the subjugation of the little Republic.

The Mexican Congress have refused to grant Santa Anna the additional 30,000 men and $4,000,000 which he required for the invasion of Texas. Mexico, it is stated, has now a force of 36,000 men.

The Mexican Government had not paid the May instalment of the indemnity due the United States. It amounts to $140,000.

From Maracaibo.—Sad, very sad, is the intelligence just received from the province of Zulia. The overflow is much greater than the famous one of the year 1839, and proved the most destructive ever known. Lands that were then dry are now under water, and the only means of getting what little crop is left is by boats. In fact all communication is now made in this way, as the whole country is but a lake whose centre is the river. At least two-thirds of all the crop is lost in that province. The prospect for an abundant crop of Cacao in St. Juan, which was so cheering in the Spring, is now entirely blasted; and coffee, cocoa, corn, plantains, &c. have shared the same fate.

To all this destruction of the hopes of the planters in Zulia, is added another calamity even more to be lamented. The fever which succeeded the inundations of the years 1802, 1816, and 1830, has already broken out in this of 1844, and fearful effects are anticipated. Preparations are making by the local authorities to ameliorate, as far as possible, the suffering inhabitants of the province. Medicines and Medical attendance have been provided at the public expense, for all those that need them.

Extracts from the papers published at the capital of Venezuela:

"There is a wretched state of things in the capital. Business, and industry of all kinds, have been displaced by inaction and entire loss of confidence. Capitalists, in the anticipation of a political crisis, have refused to be engaged in any transactions whatever. The proposed changes in the rates of interest in the National Bank, and the duties on articles of export and import, are the causes of this bad state of things.—[U. S. Gaz.

The Mormons.—A good deal of excitement has been manifested in some of the towns near Nauvoo, since the death of the Smiths. Some seemed not to be satisfied with this, but were anxious to carry matters farther, and compel the Mormons to leave the country. It is thought, however, that the excitement is now nearly ended.

Gov. Ford has issued a Proclamation in which he *laments that after security was pledged to the* Smiths, that pledge should have been so wantonly broken. The Proclamation is said to have given general satisfaction to the Mormons.

It is now asserted in some places that the Smiths were murdered by the disaffected Mormons. The story appears plausible. Whoever may have been the persons concerned, the deed must be denounced by every one. The ferocity which has been manifested towards the Mormons, and is now felt by some, indicates that persons fit for the deed would not be wanting.

It seems that the Mormons themselves have no fear that the cause will die with the Smiths. They say it would be a mournful thing if there were only one prophet among them. Sidney Rigdon is spoken of as the successor of Smith. The St. Louis New Era of the 3d inst. says:

Elder Adams came down to-day from Nauvoo, on board the Osprey. We learn that his object is to visit several of the Elders of the Mormon Church who are residing in the Eastern States, for the purpose of consulting them as to a re-organization of the Church. He will call, we presume, upon Sidney Rigdon first, who is now in the vicinity of Pittsburg, and then proceed to New York and Massachusetts, where the largest portion of the twelve are said to be located.

Affairs in Philadelphia.—We last week gave an account of the Riots in Philadelphia up to Tuesday evening, at which time peace had been restored. Since then there has been no serious outbreak. The Natives fortified themselves and continued to occupy their quarters for some time, threatening to make terrible work if the military should be ordered into the district. It was not thought advisable to give such an order, however, so that no actual conflict occurred, although the city was thronged with soldiers and presented a warlike appearance. It is doubtful whether the mobocratic spirit has been yet subdued, and the consequences of it may hereafter be seen.

By the following from the Philadelphia Gazette, it will be seen that judicial proceedings against the rioters have commenced in earnest.

Important Investigation.—The Court of Quarter Sessions have commenced a full and thorough investigation into the causes and consequences of the late terrible riots in Southwark. The aldermen, constables and commissioners of the district have been subpœnaed, and a number of them were examined in the course of the morning.—The Court are determined to leave nothing undone to ferret out the guilty, and to astertain the true state of affairs at present existing in Southwark. Every effort will be made to find out whether there are concealed any cannon, or other firearms, or ammunition, intended to be used by the insurgents.—*Philadelphia Gazette.*

The charge of Judge Jones relative to the late riots was given in the Court of Sessions on Monday the 15th.

The Washington Monument Association is in a bad way. Upwards of $30,000 have been collected, and but two or three persons can be found who will admit they have any of the funds.

Death of an Ex-Governor.—Isaac H. Williamson, Ex-Governor of New Jersey and President of her late Constitutional Convention, died at his residence in Elizabethtown, on Wednesday, July 10, aged 76 years. The following account of the deceased, is from the New York American, whose editor has long been his neighbor:—

By the death of this eminent and excellent citizen, the State loses one of its worthiest sons—the profession which he adorned its oldest, its most learned, and perhaps its ablest member; while the circle of neighbors, friends and family, sustains an irreparable wound.

Governor Williamson was appointed Governor of the State of New Jersey about 1817, and was annually re-elected till 1829. The Governor of New Jersey is, by virtue of his office, Chancellor of the State; and it was in that capacity that the legal learning, the acute discrimination, the well balanced faculties of Governor Williamson conferred equal benefits upon the community, and credit upon himself. He made the Court of Chancery of New Jersey an honor to his native State, and an example to others.

Since 1829, Gov. Williamson has confined himself to the practice of his profession—avoiding all political stations, until recently, he was persuaded to suffer himself to be elected a member of the Convention to form a Constitution for the State. He was chosen President of the Convention by a unanimous vote, and up to the last ten days of the session, he discharged the duties of that honorable post.

Recurring indisposition induced him then to resign, and he returned home—there to die, amid kindred, and neighbors, and children, who knew and could best appreciate his virtues—who will be the first and longest to deplore his loss.

Gov. Williamson's intercourse with the world was marked by singular simplicity and cheerfulness; with his family, by the greatest tenderness and affection: toward all he was without guile; and it may be said of him with truth—what can rarely be said of a man so distinguished—that he has not left an enemy behind.

German Emigrants to Texas.—A friend has translated for us from the Deutche Schnellpost of this city, the following paragraph, from which it appears that a large number of Germans, each possessing some property, are about emigrating to Western Texas:

"Frankfort-on-the-Maine, May 31.

An explanatory Circular of the much-talked of Association for the Protection of German Emigrants to Texas, has at last been published. It is dated from Mayence, April 9, and signed by the prince of Leimtgen, and the count of Isenburgh, Meerhaiz—the latter jointly with count Charles of Rassell. It appears that the Association has acquired, in the Western part of Texas, an undivided territory of considerable extent, as yet uncultivated. To each emigrant a lot of good land is guaranteed, whose productions shall belong to him at once, which he shall possess as a freehold, after being settled on it for three years. The Association promise to furnish good vessels, and wholesome and cheap provisions, at a low rate of passage. Agents will assist the emigrants by their aid and advice; the emigrants will be transported after arrival free of charge to the place of settlement, where they will find log houses, barns, implements, seeds and plants, cattle, and other necessaries, at moderate prices. Churches and schools, physicians and apothecaries, and a hospital, shall be provided for them. A municipality and laws shall be established on the English plan. The transport will leave in September. An emigrant with a moderate family must have 600 guilders, unmarried persons about 300; but the Association will apply 3 per cent. of its receipts for the purpose of facilitating the passage and settling of the indigent emigrants, to which end they are going to open a subscription list for voluntary contributions."—*Jour. of Com.*

An Immense Stone—The Quincy Granite Railway Company quarried yesterday one of the largest stones ever moved at Quincy, or probably at any other quarry. Average dimension 50 feet long, 28 feet wide, 25 deep, making 35,000 cubic feet. Weight of the stone 3181 tons, allowing 11 feet to the ton. This huge mass was moved on its bed by gunpowder. The blast hole was 20 feet deep, and 4¼ inches in diameter. The hole was to have been 25 feet deep, but a piece of the drill broke, and prevented going to the proposed depth. Four casks of powder were used in the operation. For the first blast one cask was used, which did not crack the stone. The second, one and a half casks, which cracked the rock the whole length, opening a seam an eighth of an inch wide. The third blast, one and a half casks were put in, which opened the seam a full half inch, sufficient to cut the stone into dimensions. This operation was conducted under the superintendence of Mr. S. R. Johnson. This is unquestionably the best and most valuable stone ever quarried or moved by gunpowder.—*Boston Transcript.*

Affray and Loss of Life at Clyde.—There was a fight between two canal boats at Clyde, Wayne county, on Tuesday evening, in which one person was killed, and two or three dangerously wounded. A canal boat from Whitehall shoved aside a scow loaded with staves, just as she was entering the lock. A quarrel ensued between the hands of the two boats. The men on the line boat assaulted those on the scow, and the latter defended themselves with staves. One man, whose name we understand is Shaw, had his skull broken in several places, and survived but a few hours. A number of others were seriously injured, of whom two are not expected to recover. Seven of those engaged in the affray have been arrested and committed to prison at Lyons.—*Rochester Democrat.*

The Destruction of the City of Kaskaskia, Town of Chester, &c.—We regret to learn by late Western papers, that the the city of Kaskaskia, has been swept away by the flood, a few buildings only being left to mark the spot where, but a few days ago, stood a flourishing city. Chester is also ruined. Millions of dollars' worth of property have been swept from the shores of the Missouri and the Upper Mississippi Rivers and their tributaries. The business of Missouri and Illinois is sadly deranged. Farmers, mechanics, gardeners, all have suffered; and brick-yards, wood-yards, and the necessaries of life along the rivers, have been destroyed. We are happy to see that human life has not been sacrificed, so far as heard from. The Convent at Kaskaskia has been abandoned by the Sisters of Charity, who fled to St. Louis.

Between the 3d and 11th of July, there were 1480 arrivals at Saratoga.

A Noble Dog.—Two small boys were amusing themselves by wading from a sand bank into the Frog Pond yesterday afternoon, when one of them losing his footing fell into the water beyond his depth and sunk. The attraction of a large and intelligent Newfoundland dog, called Turk, the property of Mr. Alvin Adams, of the firm of Adams & Co., Express Office, 9 Court street, was called to the boy, when he plunged in, swam to the bottom, seized the boy by his clothes, and brought him safe to the shore. We trust this case of preservation of life by a dog may attract the notice of the Humane Society—though a medal would not keep the fact before the public so well as a handsome collar with an inscription.—*Boston paper of 11th inst.*

Lost Children.—The following touching instances of suffering speak most thrillingly of the destitution and sorrow caused by the late floods in Illinois and Missouri. It is copied from the St. Louis Republican of the 29th.

Mr. Henry Bucksath, No. 17 Locust street, took up in the street on Thursday a little girl about two years old, very poorly dressed, no shoes or bonnet on. The little thing was unable to give her name, or where she is from.

Another, a boy, about three years old, light hair, with striped clothes, speaking very little—all he says is that *his mother is in the water*—came to the house of Mr. U. Rasin, on Second, between Pine and Olive streets, on Friday evening, a few hours before sundown.

A Resolute Woman—The New Haven Register states that one Mrs. McCarty, a widow, in Norwich, Conn. has been fined one dollar and costs, for beating the town functionary, who was driving her geese "to pound," for violating the town statute. It seems she came up, collared him, planted her pretty fist two or three times in the region of his eyes, and then held him until one of the juvenile McCartys rescued the geese! She defended her own case, and came near giving the Court another illustration of the beauties of 'the science.'

A Thrilling Incident.—The Amherst Cabinet contains a letter describing the melancholy event lately mentioned in this paper, of the blowing up of a powder mill at Dunby, (Va.) causing the death of three boys—and adds:—"Mr. Smith was the first to rush to the scene of ruin; he caught up the first boy he came to, whose features were so disfigured as not to be readily recognized, yet alive and possessing his senses; as he was bearing him away from the scene of calamity, he said to him, 'Whose boy are you?' The little sufferer looking him in the face, with tender emotion, said, '*I am your boy, Pa!*' And the poor lad died in a few hours after."

Death by Injuries.—On the 10th inst. the Coronor held an inquest at 546 Grand street, on the body of Charles Champlin, aged 16 years, a native of Connecticut, a hand on board the fishing smack Herald of New-London, which was run against last night in the East River about 9 o'clock by the steam Ferry boat Newtown, plying between New York and Williamsburg, and the bow of the steamer crushing him against the mast of the smack caused his instant death. Verdict, death by injuries received by the collision of the Ferry boat Newtown with the fishing smack Herald on the night of the 9th, which collision might have been avoided by Thomas Rockwell who had charge of said Ferry boat.

SUMMARY.

The Western Rivers.—On the 3d instant, the Mississippi at St. Louis continued to fall slowly. The Missouri had fallen about six feet, and the other streams in that region were rapidly shrinking to their usual dimensions.

The Philadelphia Gazette proposes, as the most appropriate monument to the memory of De Witt Clinton, that his name be inscribed on every lock on the Erie Canal.

Whales.—The Providence Journal states that a shoal of whales was seen off Newport harbor a few days since.

A letter-writer in Paris says: The Poles are all embracing a new religious doctrine brought from Lithuania about three years since by a M. Towianzki, and recently endorsed by M. Michieniez, one of the professors of the college of France. It appears to be a compound of Mormonism, transcendentalism, and animal magnetism—and will, undoubtedly become popular on the other side of the water.

The priest who has charge of the Catholic Church of Columbus, Ga., has been tried at the last session of the Muscogee Superior Court, and convicted of the crime of seduction The judge fined him $700, with the privilege of paying that amount or going to jail for three months. The priest chose the latter punishment, and is now in jail at Columbus, faithfully serving out his time.—*Evening Post.*

The suit brought by the U. States against Pomeroy & Co., for carrying mail matter by private express, terminated at Utica, on Thursday, *in favor of the defendants.* The Judge charged, as the jury found, that Messrs. Pomeroy had not committed any breach of law.

Thomas W. Dorr is employed in making fans in his new state quarters. He may raise a breeze yet—who knows?

Size of London.—London is now, beyond all doubt, the largest and most populous city in the world. It may somewhat assist the imagination in forming a conception of its immensity, when we reflect that its present population is equal to that of the six New England States, viz., Massachusetts, Maine, Connecticut, Rhode Island, New Hapshire and Vermont.

Between one and two hundred German emigrants arrived at Philadelphia from Bremen the other day.

Colored Lawyer.—We noticed some time ago the unsuccessful application of Macon B. Allen, of Portland, for admission to the Bar, on the ground that he was not a citizen of Maine. That difficulty overcome, Mr. Allen has been admitted as Attorney and Counsellor at law in the Courts of that State. The Bar being now open to colored lawyers, the Bench may follow.

Sheep Killed.—The Northampton Courier says that *fourteen* sheep belonging to Mr. Alex. Day, of West Springfield, which had taken shelter under a tree, were struck by lightning on Saturday afternoon last.

In Season.—Gov Steele, of New-Hampshire, has selected the 14th day of November next to be Thanksgiving Day in that State.

Babe the Pirate.—The President has farther respited the pirate Babe, now under sentence of death in this city, till the first Monday in June, 1845. The prisoner, we are told, manifested no signs of emotion when he was informed of this farther act of grace in his favor.

Common Schools of Boston.—Of 19,000 children between 4 and 16 years of age, 15,000 are educated at the public expense.

Anti-Rent Difficulties.—We understand, says the Albany Evening Journal, that the Sheriff of Rensselaer County and one or two of his deputies, while attempt to serve a process upon some of the Manor tenants in Stephentown last week, met with forcible resistance from a party of men disguised as Indians, and were compelled to forego their purpose.

Harvard.—Thirty-seven professors and tutors are employed at Harvard University. The available funds of the college are $680,000. A new telescope is to cost $17,000.

Iowa.—By the census of Iowa Territory, just completed, the population is 82,254—an increase of 40,000 since 1840. Through a Convention, Iowa has already claimed admission as a State, to which her present population entitles her. At the recent session of Congress the bill passed the House, but was not acted on in the Senate.—*Albany Argus.*

DIED,

Near Shiloh, N. J., on the 1st inst., Mr. David Davis, in his 84th year. He had been many years a professor of religion and a member of the Seventh-day Baptist Church at Shiloh. Unassuming in his manners, affectionate in his disposition, and uniform in his deportment, he gained the lasting esteem of those with whom he associated; and like Abraham, in "a good old age" descended to the tomb in the hope of a blessed immortality beyond the grave. He has left an aged companion, and children even to the third and fourth generation, to mourn their loss.

On the 2d inst., suddenly, Mrs. Mary, consort of Elder John Davis, in the 66th year of her age. For a few years past she had been subject to paroxysms of determination to the brain, resembling appoplexy, resulting in palsy more or less complete: a more severe attack of which terminated her earthly existence. For more than a year past she had been able to go out but little, but did a few times visit her children, and attend meeting on the Sabbath. Even the Sabbath previous to her death, she attended the sanctuary. She was a number of years a member of the Seventh-day Baptist Church at Shiloh, and exemplified the Christian character, by a firm confidence in the Saviour, and attachment to his cause and people. She looked forward to the period of her dissolution, which she supposed not far distant, with tranquility of mind, and resignation to the Divine will, and we trust now realizes the blessing promised to those who are found watching for the coming of their Lord.

In Waterford, Ct., June 3d, Cynthia A., infant daughter of David P. and Mary A. Rogers.

In New York, July 9th, Charles J. Champlin, son of Elias B. and Hester D. Champlin, of Waterford, Ct., in the 16th year of his age. His death was caused by the collision of the Williamsburgh ferry boat with the vessel upon which he was engaged, killing him instantly. He was a member of the Seventh-day Baptist Church in Waterford, and while his friends are thus suddenly bereaved, they mourn not as those without hope.

LETTERS RECEIVED.

W M Fahnestock, M D, W H Potter, S P Stillman, Lucius Crandall, Wm B Maxson, Ephraim Maxson, George Tomlinson, Sebeus M Burdick, B G Stillman, L H Bond, (all right,) Isaac Titsworth, (forwarded from Plainfield.) J P Livermore, S U Berrian, E Goodrich, E G Champlin, C A Osgood, T W Saunders, I D Titsworth.

Postmasters,—Leonardsville, West Edmeston, Scott, Hamilton, Pennsboro, Va, New Lebanon Springs, Fairfield, O, Waterford Centre, Mich., Cincinnatus, Mystic Bridge, Ct., De Ruyter, Almond, Marshall, Mich.

RECEIPTS.

Westerly, R I—W B Babcock, S Wilcox, J Maxson, Jr., J W Bliven, Truman Lanphear, $2 each.

New Lebanon Springs—Philander Carpenter, $2; G P Maxson, $1.

Pennsboro, Va—Lewis Bond, $2.

West Edmeston—John Maxson, Ichabod Burdick, David Maxson, $2 each.

Georgetown—Eld. Wood $1.

Leonardsville—B K Platts, Asa West, Alfred Maxson, C M Whitford, Mrs. Lucy Davis, $2 each.

Providence, R. I.—Charles Saunders, Stephen Browning, Warwick; Gideon Hoxsey, North Scituate, $2 each.

Scott—James Hubbard $2.

Lost Creek, Va.—E Van Horn, W Batten, R C Bond, L H Bond, Abel Bond, sen., $2 each.

De Ruyter—C W Church, Lorenzo Burdick, Albert Muncy, $1 each; W D Wilcox $2.

Independence—Edmund Livermore $2.

Fairfield, O—Joel Babcock $2.

Mystic Bridge, Ct.—J S Williams, T M Wilcox, Wm Meeker, James Manwaring, $2 each; A G Wolf $1.

Newport—A Stillman, D Truman, Ezra Stillman, $2 each.

Durhamville—F W Saunders $1.

Marshall, Mich.—Robert Church, $2.

GENERAL CONFERENCE.

The Fortieth Anniversary of the Seventh-day Baptist General Conference will be holden with the 1st S. D. Baptist Church in Verona, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference. Paul Stillman, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year. F. W. Stillman, Rec. Sec'y.

The Seventh-day Baptist Missionary Association will meet at the same place on sixth day pt. 13, at 9 o'clock A. M.

The Seventh-day Baptist Missionary Society will meet on fifth day, Sept. 14, at 9 o'clock A. M.

The Evangelical Board of Directors for Disseminating Religious Truth among the Jews, will meet on first day, Sept. 15, at the call of the President.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Society has published, also, in quarto form, [$1,25 per 100, or $10 per 1000,] two numbers of The Sabbath Vindicator.

TO PRINTERS.

The subscriber having relinquished the business of publishing the S. D. B. Register, wishes to sell his Press, Type, &c. And he takes this method of saying, that he will sell at a very low rate to any one wishing to purchase. The Press is a No. 3, Washington. There is every thing connected with the Office that is necessary for publishing a paper, and also an extensive quantity of Job Type, and a small Book Bindery.

Will Editors with whom we have exchanged, be so kind as to give the above an insertion in their papers, as a parting favor to one of the craft? JAMES BAILEY.

DeRuyter, Madison Co., N. Y. June 18, 1844.

The Bible says ☞ **THE SABBATH.** ☜ The Church says

The seventh day is — The first day is

WHICH SHALL WE HEAR?

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last-day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith. It is hoped all who love the Sabbath, and reverence God's word, will give this address a prayerful consideration.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, (3 per 100,) and at the bookstores generally, price 6 cents.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	4 06 a 4 12
Pearl	4 50 a 4 56
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 32
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 00 a 8 50
Newcastle	6 50 a 7 50
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¼a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do. 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16½
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood.Cpy	26 00 @28 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 87 @ 2 91
Dry scale	1 25 @ 1 50
ickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	16 00 @
moked Salmon Mlb	9 @ 10
ackerel, 1 bbl	9 75 @10 00
No 2 bbl	8 75 @ 9 00
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 25 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 25@7 50
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 37 @ 4 43
Troy	4 37 @
Ohio, via Canal	5 31 @ 4 37
Michigan	4 31 @ 4 37
Philadelphia	4 31 @
Baltimore	4 50 @
Richm'd c mills	6 25 @ 6 50
Brandywine	4 75 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N Y	90 @ 95
Do South new	
Rye, Northern	67 @
Corn N & Jersey	47½@ 48
Southern	45 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew-rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 00
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 40@ 3 50
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.]	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	30@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 7 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13½
Trieste in boxes	6½a 7
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	8¼a 9½
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	6¼a 9½
Do Brown	6¾a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	a
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17¼a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 67
TIN.	
Block, S. Am. lb	a
Do E India	16 a 17
n plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	[illegible]
No. 1	[illegible]
No. 2	24 a 25

Miscellaneous.

SABBATH EVENING.

Is there a time when moments flow,
More peacefully than all beside?
It is of all the times below,
A Sabbath eve in summer tide.
O then the setting sun smiles fair,
And all below, and all above,
The different forms of nature wear
One universal garb of love.
And then the peace that Jesus beams,
The life of grace, and death of sin,
With nature's placid woods and streams,
Is peace without, and peace within.
Delightful scene! a world at rest,
A God-all love, nor grief nor fear;
A heavenly hope, a peaceful breast,
A smile unsullied by a tear.
If heaven be ever felt below,
A scene so heavenly sure as this
May cause a heart on earth to know
Some foretaste of celestial bliss.
Delightful hour! how soon will night
Spread her dark mantle o'er thy reign;
And morrow's quick returning light
Must call us to the world again.
Yet will there dawn at last a day,
A sun that never sets shall rise;
Night will not veil his ceaseless ray
The heavenly Sabbath never dies!

For the Recorder.

THE OLD HERBARIUM.

He cannot be said to live who exists only in the present. The past and future, too, enter into and form a part of true life. The future! How many hearts leap quicker at the thought of what the future may have in store for them! How many eyes dimmed with grief grow bright as the bow of promise paints the blackened cloud that conceals from us the future! Deceitful, treacherous future! The traveler who climbs a mountain and has almost gained its top, stops by the wayside to view the perils he has passed. In the extended prospect before him, how much he sees to instruct and amuse. So, as we go on in our life journey and approach our final goal, how vast a field lies behind us, and who is not way-weary enough to step aside from the toil and dust to some memorial, as to a cooling fountain, and turn his eyes from the future back upon the past? To a well spent life it is an Elysium, blooming in eternal spring. The truthful past! Happy is the man who can gather from its ruin of broken hopes some fragments of glorious memorials to carry with him to the close.

How inestimable to its possessor must have been this old volume, bearing witness of long and frequent wanderings amid the solitudes of nature—the wild wood—the lonely mountain—the slow silvery river, and the tangled morass. It is Flora's album, where flowers that bloomed to fade unseen were embalmed with a thousand grateful memories to charm the vigils of age. Flowers!—Wild-wood-flowers! What magic is in their dry old leaves! The moth that has crept through them has not broken it, and the last fragrance has taken nought from its potency to reinvoke the pleasures of childhood and the scenes of the homestead. We open to the *Harebell!** Beautiful cerulean goblet, formed of frailest stuff for fairy fingers. Only a wreck of its former beauty remains. Time has stripped the color from its petals, yet, like virtues lingering where beauty has disappeared, the leaves retain their viridity. Now close the volume and we will go where Niagara pours its deep-toned thunder. Standing at the foot of the wall of rock that beats back the falling water, let your eye range the height above you. There where the foot of man or beast or bird has never trod, and where the roving honey bee does not venture nor the sunbeams fall, in a crevice too small for ought else, the Harebell has found root and nods to the falling spray. You will not find it on the plains above; you will search for it in vain among the haunts of men. Wild as the winds that stir it, or the rocks on which it grows, it ever has and ever will remain.

The associations of this flower are none of the beautiful, though it is of all our wild flowers the most so; they are rather of the wild, the sublime. It reminds us of perils and roaring waters.—Yet now I bethink me of the *pic nic* in the old hemlock grove, and a something of the beautiful is there mid the laugh and song that mocked the solemn cadence of the cataract. Then the pantomime oration from the top of the rock by cousin Ben, concluded with uproarous laughter by the whole company! The harvest apple tree was placed under tribute for the benefit of our guests, and with hands and faces bearing evidence of our sanguinary conflict with the briars, we all returned home weary.—But the Harebell—the Harebell! In fancy we tread the hallowed ground again. The hemlock grove, the rock, the spring are here, and the mire where one of our fair attendants lost her shoe—or at least it was lost to our ken. Here are the black-berry briars where we mingled our blood with that of the berries, and here—hold fast to these knarled roots while we look down the dizzy height upon the troubled foamy water. The spider has woven his web among them, and the Phœbe-bird starts from her nest under the mossy ledge, and finds refuge in the top of the dry birch that stretches half fallen over the precipice. Down where the swallow darts like the lightning in its quick and crooked way is the fairy *bell*, bowing as if depressed by grief for its loneliness—blue as the sky when the first blush of aurora had chased away the stars, ere the sun had turned it all to brass. Below is the rock where we used to sit with our angle, and wait through the long, sunny hours for "bites." On the other side is the old sawmill. I sometimes wonder if the logs are not all sawed up and its clack at length still as the voices that echoed around it long ago.

Years have fled since I saw that scene last, yet how vividly the picture remains. It was at the close of a sultry day in July. Not a cloud could be seen, and the setting sun was slowly bidding the world "good night" from the top of the far off mountain. The thrush was singing her evening song from the thicket, which a wag of a cat bird was turning into ridicule. The breeze came up cool from the watery gulf below, fluttering the leaves and falling upon and infusing new life into the withering grass. My ear listened in vain for the hum of the bee among the wild rose and eglantine. Before the next setting sun, and I should leave this familiar scene to see it no more; and I gazed on it with the eagerness of a "last time," until the shade of the twilight had obscured the outlines of the distant landscape, bathing the flowers and foliage in the same undistinguishable hue, and there remained only the dull roar of the waterfall, and the consciousness that when again I returned to the haunts of my childhood the breath of the world would have blasted the poesy of life's young morning, and the "singing of waters be vainly heard."

LENOX.

New York, July 10th.

A WONDERFUL CLOCK.

The following account of a wonderful work of art, was written by Rev. Mr. Turnbull of Boston, while on a tour in Europe. It was directed to the members of the Sunday School connected with his congregation, and will be read with interest by others.

There is no subject that I can think of which will be so likely to interest you, as the great astronomical clock, which I saw the other day in the Cathedral at Strasburgh. This Cathedral, by the way, is one of the finest and oldest in Europe. It is very large, and its tower or steeple is the highest in the world. It is twenty-four feet higher than the great Pyramid in Egypt, one hundred and forty feet higher than St. Paul's in London, and three or four times higher than the old South Church in Boston. The astronomical clock stands in the inside, in one corner of it, and is a most imposing and beautiful edifice. Five or six hundred people visit it every day at 12 o'clock—when it performs some extraordinary feats, which I shall mention presently—and several millions in the course of a year. There have been two or three clocks in the same place, upon the model of which the present one is formed; but this is almost a new one, and was constructed by a mechanic whose name was Schwilgue, in 1838, to whom a nocturnal fete or festival was given by his fellow citizens on the occasion of its completion.

To give you some idea of the size of this clock, I will compare it with some other things with which you are familiar, instead of saying that it is so many feet high, and so many feet wide, &c. Well, then, you remember the size of the Post Office in Washington street. It is as high as that, and about as wide, or at least nearly so. Its top would reach to the very summit of our meeting-house, and its front would go about half way across the front of the meeting-house. On the top of it is the figure of the prophet Isaiah, about as large as life; on its two sides are a couple of stairs to go up into it. Its front is beautifully painted, and has places upon which the hours of the day, the days of the week, the revolution of the stars, the motions of the sun in the ecliptic, the days of the month, the seasons of the year, the phases of the sun and moon, and a great many other things, are indicated. Here, also, in niches prepared for them, are movable images of the Saviour and his twelve apostles; Death, and Time with his scythe; the four ages of human life, and several other forms which I cannot mention.

To give you a little further idea of its magnitude, let me say that there are means of going inside of it, and that some ten or fifteen people, perhaps more, might stand together in its very heart, and examine the machinery. Mr. Neale, two other gentlemen, and myself, with the conductor, went into it and spent about an hour there. We went first into a lower, then into a higher, and then still higher apartment of it, and saw the various parts of the machinery, consisting, I should think, of more than a thousand pieces splendidly polished, and all dependent for the harmonious action upon the short, thick brass pendulum which swings in the centre.

But I must tell you what this clock does. It not only points out the hours and the days, the times and the seasons, but the revolutions of the stars, the solar and lunar equations, the conjunctions and the eclipses of the heavenly bodies, their positions at any given time, and various changes through which they pass for thousands of years. It points out apparent time, mean, or real time, and ecclesiastical time. On its face you see the motion of the stars, of the sun and planets, of the moon and her satellites. Two little cherubs who sit, one on one side, the other on the other, strike the quarters of the hour—Death strikes the hour with a mace—while four figures pass and repass before him—representing the various stages of human life.

At 12 o'clock every day, when Death strikes 12, the apostles, who are represented each with the badge of his martyrdom, come out from the clock and pass before the image of our Saviour, bowing as they pass, and receiving his benediction, which he gives with a movement of the hand. When the apostle Peter makes his appearance, a gilded cock, which is perched on one side of the clock, flaps his wings, raises his head, and crows so long and loud as to make the whole Cathedral ring again. This he repeats three times, in memorial of the cock that crowed three times before the fall of Peter, during the crucifixion of our Saviour. Of course the cock makes no farther noise or motion till the next day at 12 o'clock, when he repeats the same loud and startling crow, flapping his wings and raising his head.

OUR COUNTRY'S BIBLE.

The American Messenger says: Three of the speakers at the late Bible anniversary, alluded in terms of deep toned veneration and gratitude to those noble patriots who composed the American Congress of 1782,—who superintended a large edition of the Bible, and formally recommended it to the inhabitants of the United States,—thus publicly declaring to the nation and the world, that *our free institutions are based upon the oracles of the living God.* The Hon. Theodore Frelinghuysen said, "*That* Congress was a *Bible* Congress, Washington was a *Bible* General, the army of the revolution was, to a great extent, a *Bible* soldiery; let us all resolve, in the spirit and power of its divine Author, that we will live *by* the Bible, and that we will, if need be, die *for* the Bible."

THE EGG HATCHER.

A curious machine for hatching eggs, has been exhibiting in New York for some months past, and has been visited by large numbers. Mrs. Childs has given an account of it in one of her letters to the Boston Courier, which we copy as an illustration of the spirit of the age. Here is her description of the "Eccaleobion."

Its imposing name is derived from two Greek words, "I bring forth life." It is about as large as a bureau, consisting of a series of small ovens, warmed by pipes conveying steam. The uniformity of temperature prevents the possibility of addled eggs, which are produced by variations from heat to cold, occasioned by the hen's unsteady performance of her domestic duties. I felt some resistance to this substitution of machinery for mothers; and if I were a hen, I would get up a protest against being thus thrust aside from the use of creation. This is an ultimate form of the mechanical spirit of the age, wherein men construct artificial memories, and teach grammar by a machine, in which the active verb is a little hammer pounding on the objective case.

But what is the use of quarreling with it? Does not the Eccaleobion hatch with perfect certainty every egg that is not stale or imperfect? Does it not turn out fifty chickens a day, or twenty thousand a year? And will not this reduce the price of poultry to the heart's content of the epicure?

These machines are sold for $120, and $75 is charged for one of half the capacity of production above described. Some of the farmers in New Jersey and Long Island are investing capital in this way, with the expectation of profit.

The chickens thus hatched almost invariably live, and seem healthy and lively. When cold, they run into little holes under the ovens. The hard, silent box seemed to me a poor substitute for a mother's heart-warmth, and the friendly, clucking voice which gathers them under her brooding wings. But the little things seem well contented with their lot, never having known anything better. Those a few weeks old, though plump and thriving, have rather a loaferish look, as if their mothers didn't know they were out, and consequently had not washed their faces, or combed their feathers. The older ones sometimes take to brooding the newly-hatched, who run after them with great eagerness, and strive with each other to obtain their caresses. There is something quite affecting in this relation between the bereaved orphans and their elder sisters.

The exhibition of the Eccaleobion is principally interesting from the opportunity it affords to watch the progressive development of animal life, from the first little white speck in which floats the embryo chicken, to the final projection of the beak through the shell, which it has broken by vigorous pecking at its prison walls. The only thing in which I took real pleasure, however, was in watching the first pulsation of the heart, which becomes observable on the third day. Though no bigger than a pin's head, it works with the vigor and precision of a steam engine.

THE FARMER'S LIFE.

I love the farmer's quiet life—
His peaceful home devoid of strife,
With gay contentment bless'd.
I love the virtues of his heart,
Which peace and joy and love impart
Around his tranquil rest.

I love the bloomy hills and dales,
Their healthful winds, their odorous gales,
Untainted with disease:
I love the tales and legends old,
By white-haired sires at twilight told,
'Mid scenes of shadowy ease.

I love the labor and the toil,
Which clothe with beauty Freedom's soil
Where tyrant never trod!
And when each task from turmoil free,
Great God, is santified by thee,
And consecrates the sod.

I love the labor and the toil,
Which brighten round his evening hearth,
With joy unmix'd replete;
Where friendship's smile, and love's sly leer,
Are seen thro' joy's transparent tear,
And true friends only meet.

I love whate'er the season brings—
The flowers that blush—the birds that sing—
Eve's low Eolian breeze.—
The vernal smiles—the summer's charms,—
The autumn's fruit—and winter's storms,
All charm in their degree.

WHAT ONE ACRE CAN DO.

The following article may instruct some of those who think half a township necessary to their support, and who sacrifice every other consideration in order to obtain it. It would be well if some of the croakers about over-population, who are surrounded by their large domains, would lay to heart the fact here stated. Their own comfort, and that of their neighbors, might be promoted thereby.

"Mr. Drew, the editor of the Maine Farmer, cultivates but a single acre of land, the produce of which suffices in chief for the support of a large family. One-third of which he devotes to corn, which he selects from the most profitable species, and raises after the most approved modern plan. He manures the land well, and plants by measurement. This third of an acre has yielded for several years 30 bushels of corn for grinding, besides a small quantity for fattening swine. The same piece of ground yields two or three loads of pumpkins for the table, and for the cow and swine, besides a sufficient quantity of dry white beans for family use. So much for one-third acre. On a small portion of land about a dozen rods square, he raises on the average 50 bushels of onions, which bring in the market a sufficient sum for the purchase of wheat and rye flour. Thus the corn and onion patch supplies Mr. Drew's family with their bread.

"Two other beds are devoted to mangel-wurtzel and carrots, of which about twenty bushels are raised for the cow's winter provender, which is more than returned in milk and butter. A potatoe patch yields all that are needed for the table, and a surplus for the live stock. So far the pork and poultry, bread, milk and chief vegetables are supplied, leaving sufficient space for the cultivation of turnips, cabbage, beans, peas, cucumbers, melons, &c., and a few choice apple, pear, and other fruit trees. All this is the produce of a single acre, worked mostly by a single pair of hands!"—*American Farmer.*

EARLY RISING.—The difference between rising every morning at six and eight, in the course of forty years, amounts to 202,000 hours or eight years 121 days and 16 hours, which will afford 8 hours a day for exactly 10 years; so that it is the same as if 10 years of this life were added, in which we could command 8 hours every day for the cultivation of our minds.

What color is the grass when covered with snow? Invisible green.

HAND-WRITING OF EMINENT MEN.

It is generally believed that men of genius write in very obscure, infirm, and eccentric characters. Washington and Franklin wrote a fair, manly, straightforward line, every letter legible and distinct; Jefferson's hand writing was bold and masculine: Bonaparte wrote a most unreasonable scrawl; Burke's was uneven and hurried; Hamilton wrote a running hand, sparing of ink; Canning's penmanship has a chaste and classical appearance; Brougham writes a hasty hand, but with a good pen, and full of ink; Peel writes with a stiff pen, but with considerable taste and firmness; Dr. Chalmers writes as if he used the feather end dipped in ink—a real scrawl; W. Irving writes a perfect lawyer's hand, as though he wished no one to read it but himself.

LUTHER'S LETTER TO HIS INFANT SON.

A proof how compatible are the domestic affections and gentlest charities of life (as well as the most touching simplicity of character) with the utmost zeal for, and most courageous assertion of great public principles, the following letter from Luther to his little son John, then four years old, was penned by the same hand which, at that very time, was shaking to its very foundations the Vatican, and defying the power of the empire:

"Grace and peace to my dearly beloved little son. I am glad to know that you are learning well, and that you say your prayers. So do, my little son, and persevere; and when I come home I will bring with me a present from the annual fair. I know of a pleasant and beautiful garden, into which many children go, where they have golden little coats, and gather pretty apples under the trees, and pears, and cherries, and plums; where they sing, leap, and are merry; where they have beautiful little horses, with golden bridles and silver saddles. When I asked the man that owned the garden, 'Who are these children?' he said, "They are the children that love to pray and to learn, and are pious."

Then I said, 'Dear sir, I also have a son; he is called Johnny Luther (Hansichen Luther;) may he not come into the garden, that he may eat such beautiful apples and pears, and may ride such a little horse. and play with these children?' The man said, "If he loves to learn, and to pray, and is pious, he shall come also into the garden: Philip, too, and little James; and if they all come together, they may have likewise whistles, kettle-drums, lutes and harps; they may dance also, and shoot with cross-bows." Then he showed me a beautiful green grass-plat in the garden prepared for dancing, where hung nothing but golden fifes, drums, and elegant silver cross-bows. But it was now early, and the children had not yet eaten; therefore I could not wait for the dancing, and said to the man, 'Ah, dear sir, I will go instantly away, and write about all this to my little son, that he may pray earnestly, and learn well, and be pious, so that he may come into this garden. But he has an aunt Magdalene; may he bring her with him?' Then said the man, "So shall it be—go and write to him with confidence." Therefore, dear little John learn to pray with delight, and tell Philip and James that they must learn to pray; so you shall come with one another into the garden.

With this I commend you to Almighty God; and give my love to Aunt Magdalene; give her a kiss for me. Your affectionate father,

MARTIN LUTHER."

In the year 1530.

LIBERALITY.—A dirty little urchin came running up to a gentleman in Broadway yesterday, and asked him if he had dropped his pocket-book, saying that he (the aforesaid urchin) had picked one up. The gentleman, thinking it was some roguish pank, or that he wanted a penny, said, "oh run away, boy, don't annoy me." The little fellow, however, persisted, and at last the idea entered the mind of the gentleman that he might have lost his pocket-book, and feeling in his pocket he discovered that he had; and knowing that it contained about one hundred dollars, he apprized the boy of the fact. The little fellow, however, seemed to imagine the conduct of the gentlemen as singular, inasmuch as he did not answer him before, and asked him to describe it. After his request had been complied with, he asked him to hold on till he looked, and ran into a shop to examine. Finding that the person was the real owner, he handed it to him, and was running off, when the gentleman stopped him, inquired his name and residence, opened his pocket-book and gave the boy a ten dollar bill. The boy seemed to receive it rather reluctantly, and said in a sort of reproachful tone, "Thank you, sir, but I didn't do it, for that, though." That boy, ragged as he looks, is destined to prosper.—*Alb. Eve. Journal.*

POWER OF BAD THOUGHTS.

In Pearl street, New York, a young clerk, the son of pious and doating parents in Connecticut, entering upon business with bright hopes and no fears, was accustomed to dwell in secret upon the indulgence of which he had heard as congenial to the tastes of youth, and, although, among his companions he found no difficulty in denouncing *vice*, and commending *virtue*, so that he was looked upon as one above suspicion, yet in the secret of his own unrenewed heart, there was a constant longing after sin, a longing that at last gained the victory, drove him upon the outer verge of a vortex that caught him in its mighty whirl, and swallowed him, body and soul, in its remorseless and returnless depths. Before his friends dreamed that he was in danger his own heart had made a covenant with hell, and heaven had yielded him to his chosen doom.

He is not safe then who harbors a bad thought. Out of the heart comes death. Think of it, ye, who love to be esteemed as models by the admiring world, and applauded for excellence that ye do not possess, think that in your own bosom may be a fountain of pollution whose streams would make the earth a desert. Purify that fountain and have the blessed consciousness of being what you seem to be, of being loved in heaven as well as here.

Great is the power of thought over one's-self, great when from his mind it escapes in the form of words. It goes with the image of its author to stamp the same image on the minds perhaps of millions—of millions yet to live, and yet to die. Somebody has spoken of thought moving around the earth unceasingly from mind to mind, wielding its circle daily, moving thousands and thousands whom its first projector never embraced within the sphere of his imaginings, until the whole race of civilized men are brought under its influence and impressed with its power. I would not ask that this shall be the actual result of a spoken word, in order to convince me that spoken words have power that no finite mind can estimate. Follow in the foul train of one of the obscene thoughts of the latest imported novel of the French school. See its effects in the snow-white breast of her whose hands trembled as her heart, never tainted with the thought before, now heaves with emotion as the thrilling passage comes beneath her languid eye! The poison is at work; sweet it was to taste, and to be desired like the fruit that was first forbidden, but there is agony yet to come when the poison works, as it will, and the fair victim writhes under its power. Follow the same thought on and on from one heart to another, one family to another, for oceans are no barriers, till millions of just such bosoms have been pierced, and the same virus has been planted, and the same winding-sheet has been woven around the deathless spirit.

Thought, the image of its author! There is something in this worth looking at a moment. A bad man, like Bulwer or Sue, perpetuates himself, by sending out his thoughts, the world over; they are *like* him, and those who adopt them become *like* him; the image is in the soul, and the likeness speaks not to the outward eye, but is vivid to him who sees within. And when the guilty author of these thoughts meets in the world of spirits those whom he has ruined by his licentious pen, may it not be one of the keenest tortures of that just doom that he meets his own image haunting him, like ghosts of murdered friends, whichever way he turns his eye in that dungeon of despair! And if each lost spirit thus destroyed were armed with scorpions, and long eternity employed in scourging him who brought it there, justice would never suffer, though every stroke were laid in blood and fire.—Nor would justice be reproached if those who aid in this work of ruin were doomed to bear a part of this fearful penalty.

* Harebell is found in the vicinity of all the remarkable waterfalls in the Northern States which the writer has visited.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1½
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do, Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10.

Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20.

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER THREE.

Its observance by the Patriarchs.

The Scriptures plainly teach, that from Adam to Moses mankind were under laws to God; and the distinction of all holy men was, that they observed and kept them. Noah was alone, a righteous man in an unrighteous generation. But these terms can have no relevancy except as applied to law. *We are told that the spirit of God,* in the days of Noah, while the ark was preparing, reproved the disobedient sinners. (Peter 3: 20.) That righteous man Lot dwelling among the inhabitants of Sodom, in seeing and hearing vexed his righteous soul from day to day with their *unlawful* deeds. (2 Peter 2: 8.) All this could not have been if there were no revealed laws, which mankind were bound to observe and keep.

The testimony of Jehovah respecting Abraham is still more explicitly to our purpose. "I know him, that he will command his children and his household after him, that they shall keep the way of the Lord to do justice and judgment." (Gen. 18: 19.) And his character is given by God, after his death, as follows: Abraham obeyed my voice and kept my charge, my *commandments,* my *statutes,* and my *laws.* (Gen. 26: 5.) The 105th Psalm, 18 to 20, says of Joseph, "Who was sold for a servant; whose feet they hurt with fetters, he was laid on iron, until the the time that his word came; the word of the Lord tried him." A strong proof this. that what God had said of Abraham's teaching his children to keep the way of the Lord, was fulfilled to the third generation after him.

That this piety was not confined to the seed of *Jacob* is manifest by the testimony of the book of Job, which is generally allowed to date as early as the time of Jacob. Eliphaz having supposed that Job had been wicked, says, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." (Job 22: 22.) To this Job replies, "He knoweth the way that I take . . . his *ways* have I kept and not declined. Neither have I gone back from the *commandment of his lips,* I have esteemed the words of his mouth more than my necessary food." (Job 23: 12.) In these passages there is plainly a reference to a known revealed law, which the pious of those times received in common, as the standard of the divine will, and this law was Jehovah's law, the law of the God of Abraham, Isaac and Jacob—the word of the Almighty *God,* to whom those righteous men made their prayer. I regard this as important testimony in favor of the perpetuity and universality of God's holy law, revealed to holy men of old.

To the perpetually obligatory nature of those laws, and the fourth commandment in particular, Jehovah plainly refers, when (Exod 16: 28,) he says, unto Moses, "how long refuse ye to keep my commandments and my laws?" This was in the wilderness of sin, in the second month of their departure from Egypt, before they came to Rephidim; before they fought with Amalek; one month before they came to the wilderness of Sinai; a month before the national covenant with Israel was made; a month before the decalogue was pronounced from mount Sinai. Yes, there in the wilderness of Sin, a month before the commandments written on the two tables of stone by the finger of God, when some of the congregation of Israel went out of the camp to gather manna on the seventh-day, they are accused of breaking God's holy Sabbath law!

It is a stumbling block to some, however, that they do not find more said about it from Gen. 2d chap. to Exod. 16th chap. Did the holy men who then kept the commandments of God keep the weekly Sabbath? That they did, we infer from their division of time. The division of time into days, extending from evening to evening, and of weeks of seven days, is of divine appointment; and we learn from the books of Genesis, Job and Exodus, that this division continued through all the patriarchal times. So sacredly was this division of time regarded that the number seven early acquired regard as a sacred number, and has ever been so used by Jehovah and his prophets in all the holy writings. Indeed, in all his ways with men there seems to have been a constant provision made for the perpetuation of the seven day week. Thus (Gen. 6: 4,) when Noah had finished the ark, another week, another Sabbath, was allowed that wicked generation ere the Lord poured out his indignation upon them. In the directions for clean beasts and fowls to be taken into the ark, the sacred number seven is used. At the subsiding of the waters, (Gen. 8: 10, 12,) Noah still divides his time by sevens. So likewise, (Gen. 29: 27 and 28,) Jacob and the house of Laban his uncle, divide their time by the sacred seven. So likewise when Jacob was carried up to Canaan to be buried, when they came to the holy land, the threshing-floor of Atad, beyond Jordan, they made a mourning for him seven days. (Gen. 50: 10.) And Job and his three pious friends observed the same sacred division of time. (Job 2: 13.)—Who can say that all this was accidental? Has any other number been so accidentally honored? And considering the origin and design of this division of time, was it possible that the Sabbath institution could be forgotten or by holy men disregarded?

But it is sometimes objected, that the Israelites could not have kept the Sabbath while slaves to the Egyptians, and it was therefore probably forgotten while they were in Egypt. If that were so, the book of Job, and the references to Moses' father-in-law, would lead us to suppose that piety was not extirpated from other parts of the earth. *But with respect to the Israelites,* their slavery did not commence until a king arose that had not known Joseph, and they had grown so numerous, that, with their separate manners and institutions, the Egyptians became alarmed, lest they should subvert their kingdom and religion. It appears probable to me, that their servitude was imposed as much for religious persecution, as from a mercenary desire for their labor! Be that as it may they could not, by forced labor, make them forget their native Hebrew tongue, their division of time, nor the pious among them the religion of their fathers. And though they could compel their tasks on that day, they could not prevent the pious among them from cherishing a devout regard to those sacred days, which in their weekly return brought the remembrance of their forefathers' prayers and Jehovah's promises. It is gross injustice to that people, who so piously preserved the bones of Joseph for more than three hundred years, to suppose that all had ever forgotten the prophecy or the religion of the pious patriarch, who with his dying lips enjoined this service upon them, and assured them that the God of Abraham, and Isaac, and Jacob, would surely visit them, and bring them again to the land that he had sworn to their fathers. We are assured that the midwives of the Israelites feared God, and would not obey Pharoah, king of Egypt, in his cruel order to destroy their small children. Moses' choosing affliction with the people of God, rather than the pleasures of sin for a season, shows that he had received pious instruction, and loved the people who feared the Lord and thought on his ways. And thus it is easy *to account for the enforcement of the Sabbath* upon all the people so soon as they were come out of Egypt, and before the transaction at Sinai, by the influence of the godly men among them. (Exod. 16: 25.)

For the above reasons I believe neither the Decalogue as a whole, nor the fourth commandment in particular, was unknown or unobserved by holy men of old time; nor are they peculiar to natural Israel.

It is a remarkable circumstance, that amidst the revolutions of nations and the apostacies of men, the seven days division of time has never been wholly abandoned. It is a standing proof of the truth of divine revelation. The infidels of the French Republic felt this, and attempted by ordering a tenth day division of time to reverse it. But like all attempts of man against the ordinances of God, the measure and its authors perished together, and so must all similar attempts, for the "Lord has a covenant with day and night, and has appointed the ordinances of heaven and earth." Jeremiah 33: 25.

The advocates for the Sabbath have sometimes trembled for its perpetuity in the earth, like Eli for the ark of God among the Philistines; and like him have died without seeing it recovered. But faith looks forward and sees servants of God rising up, and with the vindications of Divine Providence, and his Holy Spirit, saying, "Stand in the ways and see, and ask, for the old paths where is the good way and walk therein." S. D.

CIRCULAR LETTER OF THE SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.

[Published by request of the Association.]

Dear Brethren.—

Comparing the present state of the church with its original purity, and seeing her sad degeneracy, her conformity to the customs and fashions of the world, her wide departure from the precepts of the Bible, and the spotless robe of righteousness so shamefully polluted, we feel that it is high time to awake out of sleep. And since it is the pleasure of God to execute his plans by the use of means, and Christians are authorized to officiate as stewards in carrying on the great work of redemption, and bringing back a revolted world to the observance of God's laws, what manner of persons ought we to be in all holy conversation and godliness?

Duty speaks in thunder tones, calling upon us to arise and trim our lamps, and reflect a light that shall portray the strong-holds of the enemy, and expose the many Achans who lurk within the camp, that Israel may be cleansed. What lover of Christ can look upon the languishing condition of his cause, bleeding at every pore, being crucified afresh and trampled under foot even by those who have solemnly sworn to be his friends, without feeling emotions of the most deep and thrilling character? The walls of the spiritual Jerusalem are torn down, her gates are burned with fire; the rude shout comes up from the enemy's camp, Victory! Victory! Zion is vanquished. Notwithstanding the great importance of the work of rearing those sacred walls, many seem inclined to yield to the entreaties of the Sanballets of the present day, and compromise with the world, by joining hands with the enemy. Thus the highway cast up by the King of Zion for his servants to walk in is forsaken, in order to shake hands with the world and unite both in one common brotherhood. Instead of following the rugged path of obedience, a sort of celestial railroad has been constructed, its cars propelled by sectarian pride, with gilded banners waved by the blasting winds of public applause. The statute book of God's government seems to be looked upon by many almost as a collection of fables for the amusement of the reader, its sacred truth to be twisted and modified in any shape to secure a conformity to their peculiar tenets. Brethren, what shall be done? Is God's ear heavy that he cannot hear, or his arm shortened that he cannot save?

We are informed that when the people had a mind to work, the walls of Jerusalem were built. Though the enemy like prowling wolves were lurking around seeking their overthrow, yet bearing their weapons of defence in one hand, and laboring with the other, they accomplished the work. The signal blessings of God have ever attended the efforts of reform in all ages of the world, however feeble the means, if they were made with a firm reliance upon his word. The magic rod wielded by the hand of Moses in the name of his God, rolled back the mighty floods of the Red Sea, and Israel was delivered from a devouring enemy. And the sound of their ram's horns shook down the massy walls of Jericho. God is yet the sovereign of his own kingdom. His character and purposes never change. Let us then rally around his standard as our only resort, and engage with one accord in rearing the walls of his spiritual Jerusalem, being armed with "weapons not carnal but mighty through God to the pulling down of strong holds," and he may yet appear to cast out the buyers and sellers from his spiritual temple and purge the lifeless stones from its sacred walls. Then shall the church once more reflect her glorious light, clad in the robe of Apostolic purity.

Christ has informed us that "every plant which his Heavenly Father has not planted shall be rooted up." The burden of his prayer seemed to be that his people might be one as he and his Father are one. Hence we conclude, that he is ever grieved, and his name brought to reproach, whenever there are divisions and factions among his followers.

As he is the only foundation upon which his church is to be reared, we cannot reasonably expect his people to be one unless his Word alone is taken as the rule of their conduct. It is truth alone that can cement the hearts of Christians, or bring about any moral reform. But its success depends much upon the course pursued by its promulgators, and the character which they exhibit. It is by these, in a great measure, that men judge of the truth or consistency of their doctrine. To this may be attributed the astonishing success of the gospel in the days of the Apostles. How insignificant did the vain philosophy of the heathens appear, compared with the overwhelming power attending the preaching of the gospel.

But at the present day, how changed the picture! The church, bewildered in the dark mazes of human philosophy, instead of holding up the immutable laws of Jehovah, is teaching for doctrine the commandments of men. As the Apostle instructed the church to withdraw from every brother that walked disorderly, and not according to the traditions which they had received, so we feel in duty bound to withdraw from our brethren and take a decided stand for the truth. Though few in number, and crippled in means, yet let us not despair, knowing that the battle is not always to the strong. God has chosen the weak things of this world to bring to nought the wisdom of the wise. And as long as we lean upon his arm, and labor for the promotion of his cause, he will not leave us to fight the battle alone. His power alone can turn the current of mind, and incline the hearts of his people to seek after the truth.

Since it is his prerogative to work by means, let us no longer fold our hands in sleep and refuse to labor in this glorious enterprize. Then shall we have hope of seeing the object accomplished which we so ardently desire. Having to contend against the storms of popularity and prejudice, we can but expect our progress will be slow: but it should be unceasing. As our enterprise brings us into contact with mind, it is necessary that we study its nature, in order to find the most successful avenue to the hearts and consciences of men.

We are confident that the majority of professed Christians would willingly investigate the truth, were it presented to them in a proper manner. But before we assail our neighbor, let us see that the wall is first reared over against our own house, and manifest as much regard for truth in our daily deportment as we do in theory; that we may be consistent with ourselves, and the world may be forced to acknowledge that we are sincere in what we profess. An inconsistent deportment is one of the most fruitful sources of prejudice among those who dissent from us. With what perfect triumph do many evade the force of truth, when they can with propriety turn upon us and say, physician, heal thyself.

Again, we should strive to present the claims of God's Word in the spirit of its author. The voice of affection will seldom fail to win the attention of the most obdurate. A stern rebuke excites the will; but "Soft words turn away wrath." Charity should have the predominance, and ever incline us to attribute to others the best possible motives. It not only gives us confidence in our own efforts, but begets its own likeness in those with whom we labor, and thus undermines the walls of prejudice and gains free access to the heart. The apostle Paul seems to base his hope of success in this world, and of enjoying God's presence in the next, upon the possession of this principle. See 1st Cor. 13th, more particularly the 3, 4, 5, and 6 verses, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in truth." Thus he sums up nearly all the Christian graces in this one word.

We are not, however, to understand by this, that we are in any way to countenance wrong, or withhold truth from fear of offending; but faithfully to reprove and expose sin in all its forms. Charity is a friend of truth. "Open rebuke is better than secret love."

Again, we should manifest such a spirit as will evince to the investigator, that by embracing the truth he is not to be excluded from all friendly association, but that he can here find a people whose feelings, efforts, and sentiments are all concentrated upon one point. Few, without the experience, can imagine the feelings of a person when duty of this kind stares him in the face. To tear away from the entreaties of parents, the tender embraces of brothers and sisters, and above all, to break the tie of covenant connection, firmly bound by the strong chord of the new birth, connections, too, most renowned for popularity, to subject himself to the slander and reproaches of less sympathizing minds, and submit to the inconveniences of life, all crowding upon the mind, appear like insurmountable barriers in the way, and cause the more delicate feelings of nature to recoil. And when imploring God's direction in the path of duty, to witness the frowns of an angry judge, and feel the blighting mildews of heaven gathering upon his soul, in consequence of his unwillingness to yield to the convictions of duty, certainly, is not a condition to be envied. It is then that sympathizing friends are dear, and consolation is needed.

We must also expect to meet with violent opposition, even from those who profess to be the friends of truth. Many hard censures will be heaped upon us, and the finger of scorn pointed, our principles and statements misrepresented and set forth in false light to the world, in order to prejudice the public mind against us, and prevent our success. Yet we should endeavor always to manifest in return that lamb-like spirit which characterized the Captain of our salvation, that "when reviled" we "revile not again," and in the midst of persecutions and trials, remember that God will order all things right, and for the benefit of his children. "Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." He has gone to prepare them a mansion, and he will soon return to take his weary servants home.

Finally, brethren, be watchful, be diligent, knowing that your stay on earth is short. The last crumbling verge of time is yielding beneath your feet. A few more rolling suns at the longest, and that faithful messenger will let fly the fatal dart, and you will go to receive the reward of your doings. Therefore we would say in the language of our master, "What your hands find to do, do it with all your might."

INNOCENT EARTHLY PLEASURES.

Few rightly estimate the worth,
Of joys that spring and fade on earth;
They are not weeds we should despise,
They are not fruits of Paradise;
But wild flowers in the pilgrim's way
That cheer yet not protract his stay;
Which he dare not too fondly clasp,
Lest they should perish in his grasp;
And yet may view, and wisely love,
As proofs and types of joys above.

A WAY TO DO GOOD.

Many Christians would like to do good if they had the talents and means necessary to do it on a large scale. But deeming themselves to be destitute of these, they feel relieved from all obligation. Probably no generation has been better provided with the means of good-doing than the present. If there was a diligence proportioned to the demand and facilities for labor, it is impossible to estimate the results. God condescends to do good in the most quiet and unostentatious manner, by causing his rains to descend upon the just and the unjust, and by distilling the gentle dew to refresh and fertilize the earth. Why should not his children imitate his example?—The following anecdote illustrates the power of one means now in common use, and shows what blessed results are sometimes developed:—

A lady, feeling a deep interest in seamen, put into the hands of the captain, a few days before leaving port, a package of tracts and magazines for the crew. "I took them," said the captain, "and according to her wish distributed them among the hands, until the whole had gone the rounds among them. In a very few days after leaving sight of the highlands of Scotland for New York, the second mate, a well bred and intelligent young Scotchman, came to me and said, "Sir, I hardly know what's the matter with our men! but your tracts have produced a feeling among them that I have never seen before. If you have any doubt on the subject, just go and look into the forecastle and see for yourself." I stepped down, and sure enough every man was reading with an eagerness as though his very life and soul depended on it.

On returning to the cabin the mate continued, "Sir, they wish the Bible read to them, and to-morrow (meaning Sunday) they wish to obtain your permission to hold a religious service among themselves in the forecastle." "I can have no objection to that, I am sure," said I. "But who will lead them, mate, seeing none of us make any profession that way?" "I shall make my best endeavor," was the reply; "and I suppose the others will do the same." "Very well," said I, "there is a prospect now of fine weather, make all snug, I will take the helm, and let every one that wishes attend to the service."—The arrangements were made; Sunday came, and a meeting among themselves was held, morning and afternoon. A privilege for a prayer meeting was again asked for the evening. I objected. "But," said the mate, "you have made no objection all day, why object now?" "My wish is," I replied, "that you do not hold the meeting in the forecastle, but in the cabin, where I may have a spice of privilege with you myself, since I have accommodated you all day by standing at the helm."

Accordingly in the evening every man came down to the cabin. I took the Bible and read a chapter, and called on the mate to pray. In a moment all were on their knees. The mate proceeded a little way, but soon choked with tears and could proceed no further. The cook then attempted to pray but failed in the same manner. I then said to one of the apprentice boys, "Billy, can you pray for us?" The little fellow began and made an excellent sweet little prayer, and seemed to get along the best of any of us.—"The fact is," continued the captain, "we were all overwhelmed with a sense of our sins; and as there was not one of us that had made any profession of a religious experience, we made rather lame work of it at first; but I do hope that God in his mercy has heard our poor petitions and converted every man on board."

ROBERT HALL.

No man ever had more solemn views than Mr. Rowland Hill, of the true nature of the ministerial work, and of the necessity of an humble dependence on the Lord's assistance, for a blessing in it. One of his remarks was—"If favored at any time with what is called a good opportunity, I am too apt to catch myself saying—'Well done I, when I should lie in the dust, and give God all the glory.'" Another was—"Lord, make me distrustful of myself, that I may confide in thee alone—self-dependence is the pharisee's high-road to destruction."

A minister having observed to him, that notwithstanding the fault found with his dry sermons, there were hopes of their usefulness, for Sampson had slain the Philistines with the jaw-bone of an ass—"True he did," replied Mr. Hill, "but it was *a moist* jaw-bone." He used to like Dr. Ryland's advice to his young academicians—"Mind, no sermons is of any value, or likely to be useful, which has not the three R's in it—Ruin by the Fall—Redemption by Christ—Regeneration by the Holy Spirit." Of himself he remarked, "My aim, in every sermon, is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." It was a favorite saying with him—"The nearer we live to God, the better we are enabled to serve him. O how I hate my own noise, when I have nothing to make a noise about. Heavenly wisdom creates heavenly utterance." In a letter to Mr. Jones he observes—"There is something in preaching the gospel, with the Holy Ghost sent down from heaven, I long to get at. At times, I think I feel somewhat like it, and I bawl almost as bad as the Welshman. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart."

THE JEWS.

Whatever throws light upon the condition of this people, is a matter of interest to every Christian. The following account of a schism among the Jews at Frankfort, Germany, appeared in a late Paris journal. The steps which it proposes are of the most decided character.

"For some time past a violent schism has existed in the Jewish commune of our city. Nearly two-thirds of the commune have separated themselves in a marked manner from the ordinary ritual of the synagogue, and are about to form a sect apart. They recognize neither the religious ceremonies nor the fundamental laws of the Talmud. In their profession of faith, they declare that they will not any longer have their children circumcised, and deny their belief in the Messiah. M. Anselme de Rothschild, the head of the banking house, has declared an unrelenting war on this sect, and refuses bills signed by any member. The matter has been carried before the Germanic Diet, and the new sect is accused of fomenting and concealing under their religious tenets, political tendencies pernicious to the state. Notwithstanding those accusations, our Senate has declared itself in favor of the new sect, and several eminent Jews throughout Germany have joined it. At present, it is proposed to form a committee, for the purpose of founding Jewish colonies in the North of America. Several petitions have been signed for this purpose, by a great number of Jews and Christians. In these petitions the parties demand permission from the Emperor Nicholas, to have the Jewish population of Russia directed towards the North of America, to make colonists of them. There is, however, but little hope that the Emperor will consent to the request."

From the Morning Star.

OFF HORSE.

I very well remember a certain horse my father owned, when I was a lad; he was accustomed to work in the team upon the off side. But sometimes we had occasion to use him elsewhere, and then he exhibited the influence habit had over him. If he was attached to a carraige. he would travel upon the off side of the way, if the carriage and loading went into the gutter, or elsewhere, it mattered not to him, provided he could pursue his accustomed track.

The horse is not the only offish animal the world knows. We have some *biped* animals, who bear a striking resemblance to the old horse in this respect. Some professors of religion there are, who exhibit the appearance of having been *habituated* to walking on the off side, if they did not *originally* possess a large share of offishness. Such exhibit the effect of this habit or originality, by opposing every projected movement of their brethren, unless such movement should perfectly coincide with their off-side selfish views. For instance, the church is in want of a minister to labor with them; measures are taken to obtain one; but if they should not concur in every particular with the notions of these one sided people, why they are at arms length at once, will do nothing about the business, neither counsel, advise nor assist in any manner whatever. The church is thus thrown into a straight place; they must either proceed without unity, which is bad, or do nothing, which is worse.

If the body should wait for the action of these off-side travelers, they might wait until dooms day, and then be found waiting in vain, for any other action than fault-finding. Or the brethren wishing to walk according to godliness, observing the order of God's house, and to aid them in so doing, may wish to adopt a Covenant, when these few immediately raise the cry of "new measures," "innovation," "Babylon," &c. "I want nothing to do with such stuff," and away they move to the *off-side.* Thus some of our churches are cramped in their efforts to do good, impeded by these one-sided persons, who hang as a mighty incubus to prevent their progressive action.

If this should meet the eye of any offending, may they comply with the injunction, "up out of this place."

FARMER.

The Sabbath Recorder.

NEW YORK, JULY 25, 1844.

REASONS FOR KEEPING SUNDAY.

The New York Evangelist of last week contains an article under the head "Battles on the Sabbath," which deserves to be put on record as a specimen of the manner in which the observance of the Sabbath is enforced at the present time by a certain class of reformers. After referring to the entertainment given by the Duke of Wellington, on the anniversary day of the battle of Waterloo, to the officers who fought with him on that occasion, the writer says:—

"This great battle, which threw half of Britain into mourning, was fought on the Sabbath. Napoleon, who began the terrible conflict with the armies of the allied powers, might have been defeated if the battle had been commenced and fought on another day. But he was defeated on the Sabbath. It was Sabbath-breaking on a great scale, but none the more justifiable because nations and armies were engaged in it. Great men and military men, of whom it has been said of the latter, "they know no Sabbath," are no more justified in violating the Sabbath on a large scale than on a small one, no more than the most humble in the land.

The battle of Waterloo was fought on the Sabbath, and Napoleon who began it was defeated. The battle of New-Orleans was also fought on the Sabbath, in which the British army who began the battle were defeated, although composed of veteran soldiers—and were defeated with terrible slaughter. The naval battle fought by Commodore McDonough with the British fleet on lake Champlain, took place on the Sabbath. The British began the attack and were defeated, although their force was greatly superior to that of the American. The difference was so great, that it was a matter of wonder that a small American force should have been able to capture a force so greatly its superior. Here then are three battles, not to name more, which were fought on the Sabbath, and in each case the force which began the attack were defeated. The coincidence is striking, however it be accounted for."

A "striking coincidence" truly! But did it never occur to the editor of the Evangelist, that battles have been fought on every day of the week in which the assailants were defeated? Now if the facts to which he refers prove anything for the first day of the week, similar ones prove just as much for any other day of the week, including the rest day of the Mahommedan or the Jew. Indeed, the Jews have some facts altogether more to the point than those furnished by the Evangelist. For instance—Josephus tells us that in the territory of Babylon some Jews had fortified themselves, against whom the Governor of Babylon drew up his army and lay in ambush, intending on the next day, which was the Sabbath, to come upon them and destroy them, when they would not take up arms. But the Jews, resolving that it would be far better to resist, "met and slaughtered a great many of the enemies, the residue being constrained to save themselves by a speedy flight." The account adds, "The like did Anilaeus, after being provoked by Mithridates, another chieftain of those parts." Here, then, is a "striking coincidence" for the seventh day. How does the Evangelist think this is to "be accounted for"?

—But, leaving the case in hand, let us look a little more minutely at the species of argument to which this belongs. It is said in favor of observing the first day of the week, that *God has greatly blessed the observers of it.* This we would not deny, but thankfully acknowledge. Instead, however, of its being a proof of their correctness in all things, it is only an evidence of his goodness and mercy. God was gracious to Ahab upon his repentance, although, as some conceive, it was but feigned; may he not be gracious to some that present him sincere service, though they are yet in ignorance and error? He has *promised* to be with and bless those who meet together in his name, and this promise has been verified on every day of the week. It is no proof of the sacredness of a day, therefore, because God blesses worshipers on it. If it were, no doubt as good evidence of God's favor has been shown to keepers of the Sabbath, as to those who observe the first day. One who wrote upon this subject more than a hundred years ago, said, "We hope we may affirm, without ostentation, to the praise of our Creator, Redeemer, and Sanctifier—Father, Son, and Holy Spirit—that we who observe the *seventh* day of the week for the weekly Sabbath, and reject the *first* day as an human device, have had very large and gracious appearances of God's blessing and presence with us in our worship of him on that day. And if so, what becomes of *this* argument for the first day?—is the way of truth and error both alike to Him?" It ought to be remembered, that God often does things "*for his own name's sake*," and for the doing of which no man has any right to take credit. Nor is it, in our view, a very good indication of one's state, that he should be more anxious to derive evidence of his condition from these outward things, than from examining his own heart in the light of the truth. If we grant that *apparent* outward prosperity is to be taken as a measure of God's favor, to what conclusions shall we be led! We must acknowledge that Papacy, which is now in a most flourishing condition, is especially approved of God. Nay, more, we must allow that the wicked of the world, who have always had the greatest visible blessings, are the favorites of Heaven. (Psalm 23.) When will men learn to judge of the right and truth of things by the Word of God, rather than by their own interpretations of appearances? Our Saviour's advice was, to "Judge not according to appearance."

Again, it is said, *the judgments of God upon the profaners of the first day,* prove that it ought to be observed. We are not aware that statistical information on this point has ever been collected to such an extent as to warrant our judging from it. But allowing that these judgments have been as numerous and satisfactory as could be wished—is it surprising that those who acknowledge the first day to be the Sabbath, when they presume to show their contempt of God's authority by profaning that day, should be punished with some eminent tokens of God's displeasure? Such persons contemn that which they profess to regard as sacred. *Clark* tells of some who contemned the heathen gods, and were plagued of heaven for it; but does this prove that those gods ought to be worshiped? No Christian will pretend it. An instance has never been given of a judgment upon a profaner of the *first* day, simply because he worked upon that day, (as in the case of the man stoned for gathering sticks upon the Sabbath day). In all the instances which have been given, contempt of divine authority may be found—hence punishment followed. And we might say, as an offset for these much-talked-of judgments, that in the oldest books on this subject numerous instances are given of those who, having had conviction of the duty of keeping the seventh day, yet not practicing it, have met with signal proofs of God's displeasure, while some others, who "have publicly wrought at their trades and callings upon Sunday, have never met with any visible reprehensions on that account, but sweet soul satisfaction and peace."

These things are not referred to in proof of the sacredness of the seventh day, or to enforce the duty of resting upon it; but simply to show, that if our practice is to be regulated by judgments and remarkable coincidences, these are as much in favor of keeping the seventh day as the first. We do not believe that any such help is necessary to support a divine institution, and we are sure that all attempts to promote the observance of Sunday by such means will be injurious rather than useful.

SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.

This Association met with the 1st Church in Genesee, June 26, 1844. The opening discourse was preached by James R. Irish, and Nathan V. Hull was appointed Moderator. The letters from the churches show an addition of 162 members during the year. They lament a want of zeal and earnestness, yet give evidence that there is a strong desire to maintain the Christian warfare.

Among the resolutions passed, we find one recommending the churches to take frequent collections for religious purposes on the Sabbath; another expressing a sense of the loss sustained by the death of Bro. Hosea Whitford, and offering sympathy to the bereaved relatives; a third requesting the General Conference, in the future publication of the expose of the doctrinal sentiments of the denomination, to omit the fifteenth article.

We copy the following resolutions from the minutes, and hope that they may receive prayerful consideration:—

Whereas, with deep regret we witness and are often reminded of the deplorable desecration of the Sabbath by members of our churches, in journeying, making secular visits, reading secular newspapers, and indulging in conversation calculated to dissipate the sacred influence of that sanctified day—therefore, *Resolved,* That if we would serve God acceptably, and become effectual reformers, we must begin at home, and *take* these 'foxes that spoil the vines.'

Whereas, the use of alcoholic drinks has been the cause of much evil in the church—*Resolved,* That we recommend our churches not to receive into their fellowship those who make use of intoxicating drinks as a beverage.

Resolved, That we cheerfully respond to the resolutions of our last General Conference disclaiming all fellowship with slavery, feeling that we are religiously bound unitedly and individually to look unto God by our prayers, and to lend our individual influence for removing this curse and curse-procuring evil from under the sun.

From the report of a Committee on Missionary operations, we copy the following: "We recommend that the mission entered on in Illinois, be referred to the General Missionary Society, requesting their patronage; and in case it be acceded to, that the appropriation made to Bro. Scott be applied as a contribution to the funds of that Society according to its Constitution.

Missionary labors seem to have occupied considerable attention, and to have awakened a good degree of interest. A committee was appointed to revise the Constitution of the Missionary Society, whose report was adopted. The primary object of this society, as stated in the report, will be "to aid the feeble churches within the bounds of the Association in sustaining pastoral labor among them; yet it may employ its funds in disseminating gospel truth wherever a favorable door shall open."

A delegation, consisting of fourteen brethren, was appointed to attend the General Conference in Verona, in September.

ORDINATION.—A request having been made by the church in Hebron for the ordination of Rowse Babcock, and by the 3d Church in Genesee for the ordination of Lorenzo D. Ayres, these brethren were examined and approved by the Presbytery, and on the first day of the week were set apart to the work of the Gospel ministry.

After an interesting session of four days, the Association adjourned to meet with the 2d church in Alfred, on the fourth day of the week before the fourth Sabbath in June, 1845.

WESTERN CONVENTION—THE SABBATH.

A great Convention of Presbyterian and Congregational ministers assembled at Cleaveland, Ohio, on the 20th of June. Its deliberations related chiefly to the progress of religion in the churches that were represented, and developed many important facts. There was, however, if we may judge from the reports published, a disposition to exult in present attainments, hardly becoming a missionary convention. In illustration of this, read the words of one of the leading Doctors. He says, "Here we are now, one of the most cordial, happy churches that ever got together in this world. The devil would be glad to throw a firebrand among us, but *there is no tinder to burn.*" We hope this watchman gives a true report of things in the western churches. But in the eastern churches we are sure that a caution to "him that *thinketh* he standeth," would be much more proper.

At an early stage in the proceedings of the Convention, a committee on the "observance of the Sabbath" was appointed, consisting of Dr. L. Beecher, V. D. Taylor, L. P. Hickock. This committee presented a report, which we copy, as expressing the opinion of the Convention that a reform is imperatively demanded. Two things in the report we cannot at all subscribe to. The first is, to the frequent use of the term Sabbath for the first day of the week, or Sunday. This is not warranted by the Scriptures in one single instance. Nor does the custom of the church, for a thousand years after the commencement of the Christian era, afford the least support for such a use of the term. If men will, regardless of right and Scripture, take this name for a day of human appointment, confusion and neglect will be the natural consequence. The second thing to which we cannot subscribe, is the habit of referring to mere considerations of policy for support of the institution. This runs through the article from beginning to end. He would be thought wanting in respect for the Bible, and certain of failure, who should oppose the worshiping of images exclusively or mainly because it was bad policy, and neglect to bring the command of God to sustain him. So in regard to the Sabbath. To leave out of account the command of God, and urge an observance of the Sabbath mainly on the ground of expediency, is to treat the word of God with contempt, and expose ourselves to certain failure. If we are to do anything for the promotion of this cause, it must be in a way approved by Scripture and common-sense.

Here is the report of the committee, so far as it is of general interest:—

It is notorious that Sabbath-breaking is alarmingly prevalent in our land. The nation, individuals, and not unfrequently even ministers and members of the church of God, are guilty of this sin. The mail runs; the post-offices are open; business, by land and water, goes on; traveling is persisted in; and amusements and pleasure are pursued, in direct violation of the law of God. The past history of nations is decisive, that a Sabbath is necessary to sustain the authority and order of civil government; and more especially do the free institutions of our country demand, for their perpetuity, the intelligence and righteousness of the people, which can be secured only where a Sabbath is observed. The church of God, also, will soon cease to exist when the Sabbath is lost.

A deep anxiety pervades the hearts of good men over all the land, in view of this wide-spread Sabbath desecration; and the many thousands employed along our thoroughfares, and upon all our inland waters, are beginning to sigh in their bondage, and cry aloud for the rest and the privileges of the Sabbath, from the possession of which the avarice and the pleasures of other men have so long excluded them.

This Convention, therefore, would speak to all the ministers, churches and families represented by it, in the earnest language of conviction for the guilt, and of alarm for the danger, which this extensive profanation of the Sabbath induces, and earnestly recommend to their prompt and diligent observance the following course—

1. That every person at once free himself from all participation in, and connection with, the sin of Sabbath-breaking, in all the forms in which it appears over the land.

2. That ministers preach more pointedly upon the doctrine and duties of the Sabbath; and thoroughly instruct the people upon this whole matter; and enforce upon every conscience all that the Bible inculcates respecting the sanctification of the Sabbath day (*a*); and awake, themselves, to the conviction that they must stand responsible to God, the church, and the nation, for very much of the lax principle (*b*) and sinful practice which shall be allowed to prevail in reference to this plain and permanent ordinance of heaven.

3. That a more strict watch and rigid discipline be maintained, through all the church, both towards ministers and lay members, on this subject; and that all recreation, amusement, secular labor, and traveling on the Sabbath be restrained.

(*a*) Queries: 1. Is it possible to "enforce *all* that the Bible inculcates respecting the sanctification of the Sabbath," without teaching that "the *seventh* day is the Sabbath of the Lord thy God"? 2. Would the Convention countenance one who should teach that the seventh day is the Sabbath?

(*b*) Facts show that a great part of this laxity results from a refusal to take the Scriptures as our guide. While religious men will say, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath," and at the same time work on the seventh day, irreligious men will be lax about Sabbath-keeping.

CONVENTION AT SARATOGA.—About seventy gentlemen, including the Mayor of Albany and Troy, have united in inviting a general Convention, to be held at Saratoga on Friday, the second day of August, to concert the best measures for encouraging the observance of Sunday. Rev. President NOTT and some distinguished civilians are expected to address the Convention.

THE THUGS.—On our fourth page will be found an interesting account of this wonderful people. The article was prepared by Mr. Alfred H. Guernsey, after much research; and this number, in connection with those which are to follow, will embody most of the information at present to be obtained concerning them.

A CARD.—As it is deemed desirable to obtain as accurate a list as possible of the Christian Israelites in this city, and throughout the United States, communications on the subject, *specifying in every instance, the name, residence, and occupation of the party, with the name of the Christian Minister, by whom the ordinance of baptism was administered,* are hereby very earnestly solicited, and may be addressed to the Corresponding Secretary of the American Society for meliorating the condition of the Jews, No. 23 Nassau street, New York.

JOHN LILLIE, *Cor. Sec.*

THE BIBLE THE YOUNG MAN'S GUIDE. Ry Rev. Gideon B. Perry, D. D. Philadelphia; Griffith & Simon.

This is a sermon delivered to the Young Men of the author's congregation, and put into the form of a book at their request. It treats of the Bible as identified with the progress of the Christian religion, as the efficient antidote against infidelity, as the legitimate source of moral and religious improvement, as inculcating a morality which is the only sure preservative of the purity of political governments, and as the Book which Young Men, who are an integral part of the great people, ought to study seriously in order to prepare them for their responsibilities. The theme is rich, and is appropriately discussed.

ITEMS.

LARGE SALARIES.—It is stated that the annual income of the 26 bishops of the established church of England and Wales amounts to $634,191. This sum exceeds the annual contributions of all the Christians in America for preaching the Gospel among the heathen. Imagine one of these men preaching from the text, "Silver and gold have I none."

BAPTISTS IN NEW ORLEANS.—During the year past considerable effort has been made to establish a Baptist Church in New Orleans. A request has been made that on the first Sunday in September all the eastern churches would take up a collection for the purpose of building a meeting house in that city.

CATHOLIC SCHOOLS.—Rev. H. Norton, in writing from Washington city to the Boston Recorder, says: "Could I give you the names and number of Protestant children who within a few years, in this district, have entered the Romish Church through the channel of Romish schools, it would be a startling and melancholy exhibition." It cannot be doubted that great reliance has been placed by the Catholics upon their schools, as a means of making proselytes. But we do not believe the indiscriminate outcry against them will prevent this result. It is only by providing the means of thorough and consistent instruction among Protestants, that the evil can be remedied.

TEMPERANCE CONVENTION.—A State Temperance Convention of colored people was held at Catskill, N. Y., on the 5th inst., at which, it is said, "there were present not less than three thousand well-dressed, sober, orderly colored persons, of all ages and both sexes." This speaks well for the colored people of the State of New York. There were not many meetings on the preceding day of which better things could be said.

ORIGIN OF WASHINGTONIANISM.—There has been in certain sections a strange anxiety to disconnect the Temperance movements from every thing strictly religious, and to create an impression that the first efforts in this cause failed because they were made too exclusively in reliance upon religious influence. Believing that the religion of the Bible, when carried out, and that only, is capable of producing an entire renovation of human society, we have no sympathy with these efforts to disconnect what God has joined. The great trouble is, that we make too little of the Scriptures. If they were applied as they ought to be, we should find them able to furnish us for *every* good work. We are glad to see that a leading temperance lecturer, Mr. Hawkins, has repeatedly stated that a discourse delivered in Baltimore on the evils of intemperance, by Elder Knapp, led to the formation of the Original Washingtonian Temperance Society. The statement having been denied by Mr. Mitchell and some others, Mr. Hawkins has published testimonies in proof of its truth, which it is hoped will put the matter to rest.

EPISCOPAL MISSIONS.—The Episcopal Board at New York have voted to establish a mission among the Armenians. They are likewise making an effort to raise $20,000, the interest of which is to support a bishop in India.

REVIVAL.—The Religious Herald reports an interesting revival in Union Church, Taylor County, Va., which continued two years, and resulted in 100 baptisms.

THE BRAHMINS at Bombay held a meeting in one of their principal temples to concert measures to prevent Christianity from spreading among the children of their caste. Several resolutions were passed, setting forth the efforts of Christian Missionaries, the danger that the Hindoo religion will suffer from them, and forbidding any Brahmin to attend the school of the missionaries or to allow his children to do so.

THE AMERICAN BIBLE SOCIETY is said to be in a prosperous condition. Thirteen new auxiliary societies have been lately recognized, chiefly in the west. The issues of the Scriptures from the Depository during the last month were larger than during any previous month since the organization of the society.

PENNSYLVANIA BAPTIST CONVENTION.—The Board of the State Convention for Missionary purposes met July 16. The report shows 29 missionaries in the service of the Board, whose combined labors for the quarter ending July 1st, were—1162 sermons preached, 103 baptisms, 66 stations regularly supplied, 9635 miles traveled; 645 families visited. The present embarrassment of the Board, and the necessity of resuscitating the penny-a-week plan, was discussed with considerable interest. So says the Baptist Record.

RESTORATION OF THE JEWS.—The circular letter of the New York Baptist Association for 1844, was upon the subject of the Restoration of the Jews. It was written by Rev. Spencer H. Cone, and presents in a clear light the evidences from the Old and New Testament in favor of this event. It is not improbable, that one reason for discussing the subject at the present time was its influence, real or supposed, upon certain views of prophecy now common. Whatever might have been the reasons for it, we are glad to see that the subject is attracting the attention of religious bodies. Few who are familiar with the history of the Jews doubt that some purpose is yet to be attained through their wonderful preservation. What that purpose may be, is worthy of the consideration of every Christian. We believe their conversion will have a most important influence upon the doctrines and practices of the Christian Church. Some of those doctrines and practices are the greatest obstacles to their conversion—obstacles which will be removed at the time of their ingathering.

DAYS OF WORSHIP.

"Under this head the following paragraph appeared in the Plainfield (N. J.) Union of June 10:—

The following days of the week are set apart for public worship in different nations: Sunday or Lord's day, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews. Some Christians also observe the seventh day."

In a succeeding number of the Union, the following corrections and additions were made by a correspondent:—

Sunday, or Sauntauge, according to our old Saxon ancestors, was the day on which Pagans worshiped the Sun. Montauge, or Monday, was the Moon's day. Tuisco's day, or Dienstauge, is Tuesday. Mitwoch, or Wodnestauge, Wednesday, was Woden's day. Donnerstauge or Thunder's day, was the day on which Jove or Jupiter was worshiped. Fritauge, or Friday, was the day on which the goddess or star Venus was worshiped, and as that lecherous Mahomet was addicted to her charms, I suppose that might be the reason why he adopted that day for a worship day. Sanistauge, or Saturn's day, Saturday, has long been known among benighted pagans; but it is injustice to the seed of Abraham to accuse them of worshiping on that day; for although prior to the Babylonian captivity they bowed down and offered cakes to the Queen of Heaven, I have yet to learn that they ever, before or after that event worshipped Saturn. But at least five millions, perhaps six millions, of Jews, in every commercial city of the world, do now keep as a rest that holy Sabbath that God blessed and sanctified at the beginning; and an unknown number of the ten tribes in upper Asia, with their predecessors, have ever done the same. And "some Christians" in various countries have ever kept the same day, since the Jewish teacher and Saviour of the world, said to the men of Galilee, "The Sabbath was made for man, wherefore the Son of man is Lord also of the Sabbath day."

Yours, &c. CORRECTOR.

General Intelligence.

FOREIGN ITEMS.

The steamship Hibernia arrived at Boston July 17, bringing intelligence to the 4th inst., 13 days later. She brought 112 passengers.

There had been a little advance on cotton. The grain markets are more depressed than they were at the sailing of the last packet.

In Parliament the most prominent topic of discussion has been the system of opening letters. It seems that by an act of Parliament, the Home Secretary has power to open letters which he deems treasonable, and that this power has been abused.

A public meeting was held in London at which about 10,000 persons were present, to take into consideration the proceedings of Government in relation to Ireland, and to petition for the release of the State Prisoners.

Mr. Daniel O'Connell, Jr. had addressed the Repealers of Ulster after the manner of his father, *calling upon them to abstain from any outrage* upon the Orangemen, who, *it is said, intend* to walk in procession on the 1st and 12th of July.

It is announced that the Dublin Corporation, to mark their sympathy for Mr. O'Connell, intend to elect him Lord Mayor for the ensuing year; his present official term expires in November.

The Repeal Rent for the five weeks ending July 1, was about $70,000. These are the sterling evidences of the extinction of Repeal agitation by State prosecutions!

France.—The most interesting portion of the intelligence received from France since our last arrival, relates to the affairs of Algeria and Morocco. The Emperor of Morocco, on receiving the report of the defeat of his troops, disavowed the conduct of their commander.

The following dispatch, by telegraph from Toulon, was received at Paris on the 23d of June:

LALLA MAGRAIA, June 16.

The Governor of Algeria to the Minister of War.

Yesterday, in the midst of a conference with the chief of the Morocco army, his troops, amounting to 5,000 horsemen, fired on us, and wounded an officer and two soldiers, without our having answered the fire. The conference was broken up, and the Generals (Lamoriciere and Bedean) were attacked by the Morocco troops.

"I have just arrived and have taken the offensive, and I have killed of the enemy 300 or 400 men. I also took from him several horses, and 300 or 400 stand of arms.

"Never was a punishment better deserved. We have only six killed and twenty wounded."

The Prince de Joinville arrived at Toulon on the 20th and shifted his flag to the Suffren. The squadron was to sail for Morocco on the 21st.

The squadron consists of eight vessels—three ships of the line, a frigate (the Belle Poule) and four steamers. Twelve hundred troops were embarked. The destination was Oran, where the Prince was to put himself under the orders of Marshal Bugeaud.

The Queen of Spain has conferred the Grand Cross of Charles III. on Santa Ana, President of the Republic of Mexico.

It is now settled that the Count de Trepani, brother of the King of Naples, is to marry the Queen of Spain.

During the last 12 months, Spain has had seven different ministers.

Charles Dickens is now on a tour in Italy, and intends to be absent from England about a twelve month.

The King of Naples has prohibited the export of grain from his dominions.

The small-pox is at present prevailing to some extent in London.

The torch of the incendiary still blazes in the agricultural counties of Norfolk and Suffolk, and the most horrid depravity and appalling destitution exists among the peasantry.

In the county of Suffolk alone there have been 131 incendiary fires since Christmas.

The coal fields of Great Britain are calculated to cover 4,900,000 acres, those of France only 692,000 acres.

The Dublin bakers presented a ponderous loaf, weighing sixty pounds, as an accompaniment with the address to Mr. O'Connell. The fishermen of Galway sent him a splendid turbot, with lobster and salmon to match.

Francis, the young ruffian that shot at the Queen some time ago, is comfortably situated as a teacher in the Government school at Fort Arthur, Van Dieman's Land.

It is said Mr. Monk Mason is about to spend £3000 on the construction of a huge aerial machine, with which he expects to conquer all difficulties.

The Ojibbeway Indians, while in London, made a purchase of some 15,000 brass thimbles, for the purposes of ornament and barter when they get home again.

There are at present in the town prison of Cardif, four men for debt, which united, exclusive of costs, do not amount to £2.

A most important post-office arrangement is in progress, by which it is anticipated that by steamers letters will be sent to China in fifty days.

By Lloyd's returns, it appears that the annual loss to the country by shipwreck is 610 ships, £2,000,000 of property, and 1,500 lives.

The Great Britain was advertised to sail on the 11th of July. As however, she still remains in the dock of Bristol, and the attempt to obtain her liberation cannot be immediately made, the day of her sailing for New York is indefinitely postponed.

The weather throughout England, since the sailing of the last packet, has been, generally speaking, favorable to vegetation. In most parts of the country considerable quantities of rain have fallen, and in some localities heavy thunder-storms have been experienced; but, from the long continuance of the previous drouth, moisture in almost any shape was acceptable.

The American packet-ship Dorchoster, forming one of the regular line between this port and Boston, United States, recently arrived in the Mersey, with a cargo of ice.

Statistics of Cab-drivers, &c.—From some documents recently prepared for the Home Missionary Society, it appears that there are in the metropolis 347 watermen employed upon the various cab-stands, and 1,793 omnibus conductors, 1662 drivers of cabs, and 4,546 drivers of hackeny-coaches and omnibuses, making a total of 8,348 men, or, with their families, 20,000 persons living by the conveyance of passengers in and around London.

According to the recent census the population of St. Petersburg is 443,000 inhabitants, and that of Moscow 357,000. This, however, includes immense garrisons of soldiers, there being only 285,000 females in the two places in a total population of upwards of 800,000 souls.

The rejection of the Texas annexation treaty by the Senate of the American Congress has been the subject of much comment in the English journals, and the account has been received with general and unqualified approbation. Though such a result was anticipated, so large a majority was scarcely expected.

The Rev. Dr. Murry, and the other titular archbishops in several parts of Ireland, have directed "prayers to be offered up in all the chapels of their diocese for Daniel O'Connell on Sundays and holidays."

From Texas.—We have advices from Texas to the 6th inst.

Accounts from almost every section represent the crops as highly promising. The corn crop is regarded as perfectly safe, says the Editor of the Civilian, and the indications for cotton could not be better, although *of this crop it will never do to be too* sanguine. Should the weather, however, prove at all favorable, the amount raised will greatly exceed that of any other year.

The rate of Texas Government exchequer bills was 80 cents at the Galveston Custom House.

The Texas papers appear to say but little about annexation since the treaty was rejcted in our Senate. The Editors are now more busily engaged upon home or local affairs.

The most interesting intelligence is the account of a desperate action recently fought near the Point Tract, in which the daring Col. Hays with only 14 men, defeated a body of Camanches, Wacoes, and Mexicans numbering over 75.

Another battle was fought near the Coleto on the 12th June, between a party of some 25 Indians and a small number of men under Capt. York. Three of the Indians were killed on the spot. Two of the Texans were wounded, Jackson Bell and Col. Neil. The latter, like Walker, had been a prisoner in Mexico and escaped.

From Mexico.—By the brig Somers we have somewhat later intelligence. The New Orleans Picayune, of July 12, sums it up thus:—

We learn that the *vomito* still prevailed to a great extent, and it was thought had made some effect upon the troops at the Castle of San Juan de Uloa, although a disposition seemed manifest to conceal its extent.

The prisoners at Perote are represented as in good health, but are treated with increased rigor. Col. Fisher was recently ordered to be put to work on the roads, but positively refused and defied any measures of compulsion which could be used. He has been placed in irons, but his firmness in refusing to perform menial service deterred the authorities from attempting to compel him.

The Mexican Minister of War and Marine had recommended an increase of five per cent. in the direct taxes to raise means—four millions of dollars—to provide an army for the final invasion of Texas.

There were reports, credited at Vera Cruz, of importance touching the affairs of Northern Mexico. It was stated that Canales had "moved upon Monterey" with designs unfriendly towards the Government, and that Arista had been ordered to the capital in arrest, but was prevented from going "by indisposition." The Northern Departments do not appear to be regarded as very friendly towards the Government.

An official letter from the Legation of the U. S. at Mexico, dated June 17, says:—

I wrote you a few days since that it was Gen. Santa Anna's intention to invade Texas immediately with a large force. As yet nothing has been done by Congress in the way of raising money, but troops have been secretly dispatched to reinforce the army of the north, and Gen. Canales has been named to the command. *Immediate preparations for resistence and defence should be made.* I think that Santa Anna calculates on foreign aid.

From Venezuela.—From a letter dated July 3, we make the following extracts:—

The small pox has nearly left us; the cases of infection that have appeared for the last two or three weeks have been comparatively slight.

In the very fertile District of Sinamaica, in the valley of the river Limon, the loss by the flood is incalculable. The destruction of property far exceeds that caused by the great overflow of the year 1830. Cattle of all kinds have perished in almost incredible numbers; and what few houses on the plantations not actually washed away, are so injured as to be nearly worthless.

In the unfortunate city of Carora, half the population have lost their homes, and the Governor has been obliged to offer the hospitals and barracks as shelter to the suffering poor.

From Bogata, Carabobo, Maracaibo, &c., the accounts of suffering caused by the destruction of life and property during the late inundations, are really mournful. It will take years of prosperity to replace the damage done by the fearful rains of the year 1844.

From St. Domingo.—A report is in circulation respecting the doings in St. Domingo to the effect that the blacks had taken possession of the Island and murdered every white person except the English and American Consuls. It is from the Charleston Courier of July 18.

Awful Steamboat Explosion at Rio de Janeiro—Fifty-two Killed—Eighty Wounded!—We learn by an arrival at Baltimore that a calamity occurred at Rio on the 25th of May, which has filled the city with lamentation. One of the small steamboats which plied between Rio and a village on the opposite side of the harbor, where many of the citizens have country houses, was on her way across the water, with 300 passengers on board, when, at a short distance from the wharf, the boiler exploded with tremendous force, tearing the vessel almost to fragments, killing fifty-two persons, and wounding at least eighty more. Of the wounded, seven or eight died soon after the explosion, and twenty others were believed to be mortally injured. There were several Englishmen on board, but it was not known that there were any Americans in the boat. The catastrophe was the first of the kind that ever occurred at Rio. The cause of the accident is not stated. All the theatres were closed intokenof mourning on the 25th, 26th, and 27th ultimo.—*True Sun.*

Violence in Montreal.—The Montreal papers gives us the following picture of life in Montreal: Montreal is fast verging towards a dreadful state of anarchy and barbarism. In addition to the brutal conduct of pretended anti-Orangeists, we have repeated acts of recklessness and disregard of life on the part of cabmen and calechemen. A few days ago, a woman was knocked down in the Quebec Suburbs by a cabman, who then whipped his horses and escaped. A little girl was run over in Dalhousie Square on Monday. A day or two since Dr. O'Doherty was knocked down and severely hurt by a cabman, and has been dangerously ill since. And yesterday Capt. Doven of St. Ours, a Canadian gentleman of respectability in that parish, was struck on the breast by a shaft of a caleche No. 149, belonging to one Milton and driven by a little boy, and the wheel passed over his body. He died in the course of an hour and a half. The unfortunate gentleman was 74 years of age.

Important.—A decision of the Treasury Department has just been made on the subject of the duties paid on Madeira, Port and other white and red wines of Portugal. Instead of paying sixty cents per gallon, as heretofore, the rate for Madeira and other white wines will be only seven and a half cents in casks, and fifteen in bottles; and for Port and other red wines six cents per gallon in casks, and fifteen in bottles. The Tariff act of 1842 has been found to be an infringement of our treaty with Portugal. It exacted sixty cents per gallon on Madeira wines, while the white wines of other nations were put at the low rates above mentioned. Our treaty with Portugal stipulates that the wines of that country shall be received on the terms of the most favored nations. The treaty of course prevails over the act. The amount to be refunded to importers, according to the Express, will not fall far short of four hundred thousand dollars, and may reach a half million.

The Mississippi.—The Belville (Ill.) Banner says:—"The waters of the Mississippi have been gradually subsiding for several days past and will soon have fallen back into their proper channel—but their frightful ravages will remain for many years as painful mementos of the most disastrous flood that has ever visited any section of our country. The farms throughout the entire American Bottom are literally laid in ruins; and to many of them their owners will never return. Indeed, we have been told that many parts of the Bottom which have been thickly settled will be wholly uninhabitable, for the present season, at any rate.

New Line of Steamboats.—We are informed that a new company has been organized in this city, with a capital of $300,000. They have contracted with Mr. Brown, of New York, for two large boats, to be ready next spring, which are to outvie, for magnificence and speed any thing now on the river. Success to them.—*Albany Atlas.*

Injured at the Fire in Buffalo.—The Buffalo Courier of the 18th, says that twelve or fourteen persons were injured at the fire of the preceding evening. Five were taken to the hospital. The injuries were mostly caused by jumping from the upper stories. One man had his leg broken, one woman met with the same misfortune, and another woman jumped out of the scond story window with an infant in her arms. This woman escaped without serious damage, but the child it is feared will not recover. The others who were injured were bruised, cut, &c., but suffered no fractures, or very dangerous external hurts. It is said that the injured parties are mostly if not all foreigners, and but lately arrived in the place.

Church Struck.—The Sullivan Whig states that in a severe thunder storm on Sunday last, during the afternoon service, the Presbyterian Church near the village of Liberty, in that county, was struck by lightning, which knocked down some ten or twelve of the congregation. None were killed on the spot, but Mr. Henry Burr was so badly hurt that his life is despaired of, and Mr. Young was so seriously burned that he is in great danger. Most of the others were also seriously burned and otherwise seriously injured, but it is believed not fatally. The interior of the church was much shattered.

The machinery for a Cotton Factory arrived at St. Louis on the 10th inst. and is to be put in operation on Chesnut, near Main. This will be the first Cotton Mill in this State, and when in operation it will drive the first cotton spindle by steam that ever whirled West of the Mississippi. The enterprise, we doubt not, will prove profitable to its undertakers. In the article, of cotton yarn alone there is said to be at least half a million of dollars worth annually imported into the State.

Lost Ship.—All hopes appear to have been given up for the safety of the Bremen ship Johannes, bound to Baltimore. She left Bremen on the 22d of March, under the command of Captain Dierkes, with one hundred and fifty-six passengers, and a crew of fourteen, and has never since been heard from. She is no doubt lost, with all on board. The crew belonged to Bremen and its vicinity.

Kentucky Mammoth Cave.—Twenty-six large avenues and a third river, larger than those previously known, it is now stated, have recently been discovered in the Mammoth Cave. A sulphur spring of an excellent quality of water has also been found some miles within the cave.—Boats of suitable construction have been built expressly for the rivers, so that visiters desirous of taking a water excursion, a dozen or so miles under ground can be accommodated. Large additions have been made to the Hotel, and from all accounts, a visit to that great wonder of the world would be delightful in every respect; and particularly about these *sunshiny* days. Only think of the luxury of a pic nic, at about some half a day's journey beyond where old Sol would think of poking his fiery proboscis!

The Upas Tree.—A living plant of this celebrated tree has been lately presented to the Horticultural Society by the East-India Company, and is now growing in the Chiswick Garden, London. It is in perfect health, and notwithstanding the fables of Dutch travelers, perpetuated by Darwin, may be approached with safety. It is, however, so virulent a poison that no prudent person would handle it without proper precaution.

A Useful Plant.—Honorable Mr. Ellsworth says the sun-flower is prehaps destined to become one of the most valuable agricultural products. One hundred pounds of the seed afford forty pounds of oil. The refuse of the seed, after expression, furnishes an excellent food for cattle; from the leaves of the plant *cigars are manufactured of singular pectoral qualities;* the stalk affordes a superior alkali, and the comb of the seeds is a choice dainty for swine.

Philadelphia.—The old Girard Bank building is closed, and Third street no longer presents a warlike appearance. We trust that all military force may be safely withdrawn from our city, and that we shall not soon need it again.

Sad Accident.—We learn from the Rochester Democrat that a young man named Silas R. Howe, lately in the employ of a hardware merchant of Detroit, came to his death by the accidental discharge of his rifle, at Pittsford, on the 19th inst. His mother and friends reside in East Poultney, Vermont. In his pocket was a letter from his mother with this caution—"Silas, be very careful of your gun."

The Mormons.—The St. Louis papers of the 14th inst. say that no outbreaks had occurred with the Mormons, with the exception that while an anti-Mormon was harvesting in his wheat field, he was shot at and wounded by some person unknown. It is the impression at Quincy that the anti-Mormons are *secretly* preparing to make an attack upon the Mormons in their city when they shall have procured sufficient force. They still think it impossible for Mormons and anti-Mormons to live in one county.

SUMMARY.

It is said that the loss of Philadelphia by the last two riots, by loss of business to business men, reaches to *millions of dollars.*

A contract has been concluded between the Postmaster General and the Reading Railroad company, by which the latter was to cease carrying the mails on Sunday after the 1st of July.

The Morman paper in New York, "the Prophet," was dressed in mourning last week, for the death of Smith. The editor says he has been loth to believe the report; "but conviction is forced upon our minds by the testimony of eye witnesses."

A disgraceful affair took place in Fredrick, Md., July 16, in which a Dr. Taylor came near fireing a pistol which was placed against the breast of Gov. Thomas. The quarrel grew out of a private difficulty. The Govenor was arrested but discharged from custody, *because* he declined entering into recognizances.

Gov. Ford of Illinois has issued an Address to the people of that state, requesting them to hold primary meetings throughout the State, on Saturday the 27th of the present month, to obtain money, provisions, clothing, and other necessaries of life, for the sufferers by the late flood.

A letter from Philadelphia of July 23d, says: "There is nothing new in the city so far as excitement is concerned. We were never more quiet."

The office of the 'Sparkling Fountain' was broken open at Pawtucket, R. I., on Thursday night by some of the rum-rowdies of that place, and quite a lot of Type thrown into the river.

Another large new brig, something like 800 tons burthen, is now nearly ready for launching at Buffalo.

On Thursday last at Boston, a very worthy young man, a son of Mr. Ebenezer Parker, who has a tobacco store on City Wharf, while assisting some men in lifting goods, in his father's employ, suddenly remarked, "Father, I am dying," and almost immediately expired. He probably had broken a blood vessel; his father had just cautioned him against over-exertion.

We learn from Buffalo that there was a good deal of excitement at the Falls in consequence of a report that a collision was expected between a party of Orange men and a body of Catholics, said to be 2000 strong, principally from the Welland Canal. A company of soldiers have been sent to Drummondsville to keep the peace.

A Nauvoo paper styles Joe Smith and his brother Hiram "the two most noble martyrs since the time of Abel."

Greenleaf, convicted at Boston of manslaughter, in killing a German, was on Friday sentenced to three years hard labor in the House of Correction, and to pay a fine of $100.

The Ottowa and Chippewa Indians have lost everything by the recent floods in the western rivers. Their plantations on the Osage, (Missouri) were all submerged from 6 to 12 feet deep: their houses, fences, etc. were carried away, their new crops are destroyed, and the tribes are exposed to starvation. A letter from the Baptist mission to the Indian Superintendant at St. Louis pleades for aid, and says they number about 350.

A cedar shingle was put on the barn of Ensign Abel Bliss, of Wilbraham, in May, 1740, and taken off by his grandson, John Bliss, July 9, 1844—making it 104 years old, and yet but little rotten.

MARRIED,

In Alfred, on the 4th inst., by Rev. J. R. Irish, Mr. NELSON LEE, of Andover, and Miss SARAH DAVIS, of the former place.

In Almond, on the 6th inst., by the same, Mr. SILAS S. THOMAS, of Alfred, and Miss MARTHA A. CRANDALL, of the former place.

By Eld. H. Jones, Jr., Mr. JOHN V. SAUNDERS, of Brookfield, N. Y., and Miss SARAH V. CLARKE, of Sciota, Ohio.

DIED,

On the 7th inst., REUBEN MONROE, of Alfred, in the 48th year of his age. His death was caused by an accidental fall from a load of lumber, the wheels of the loaded wagon passing over and dreadfully mangling his body. He survived only a few hours. A wife, five children, and a large family connection mourn their unexpected loss.

LETTERS.

James R. Irish, James H. Cochran, Charles M. Lewis, Thomas S. Alberti, Joseph Jennings, A. H. Burdick, Isaac D. Titsworth, John Whitford, R. T. Green, Z. Campbell.

Postmasters—Oxford, Sherburne, Friendship.

RECEIPTS.

Sweedsboro, N. J.—Joseph Jennings, $2.
Plainfield, N. J.—R. Dunham, M. D. Randolph, John D. Titsworth, P. F. Randolph, Z. F Randolph, Wm. Dunn, J. O. Mauriac, $2 each.
New Market, N. J.—Asa Dunn, $2.
Schenectada—Abel Ward, $2.
Alfred—D. W. Stillman, G. W. Allen, $2 each.
Almond—C. Tift, $2.
Brooklyn—Wm. M. Rogers $2.
Hopkinton, R. I.—Silas Greenman, Luke Crandall, Danie Coon, $2 each; H. Chipman, $1.
Verona—Calista Grant, $2.
Oxford—R. W. Utter, $2.
Berlin—Jared Green, $2.
South Branch—Calvin Wheeler, P. Burdick, $1 each.
Friendship—Ezra Crandall, Abel Maxson, $2 each.
Shiloh, N. J.—John Bright, George Tomlinson, Beulah S. Randolph, Reese Ayers, Reuben Davis, Isaac West, Ayers & Swinney, Jer. B. Davis, Anna Davis, D. A. F. Randolph, John W. Davis, John T. Davis, $2 each.

GENERAL CONFERENCE.

The Fortieth Anniversary of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE will be holden with the 1st S. D. Baptist Church in VERONA, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference.
PAUL STILLMAN, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having alrendy reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year.
F. W. STILLMAN, Rec. Sec'y.

The Seventh-day Baptist Missionary Association will meet at the same place on sixth day Sept. 13, at 9 o'clock A. M.

The Seventh-day Baptist Missionary Society will meet on fifth day, Sept. 14, at 9 o'clock A. M.

The Evangelical Board of Directors for Disseminating Religious Truth among the Jews, will meet on first day, Sept. 15, at the call of the President.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Naturo and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—Lester T Rogers
Mystic Bridge—T S Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

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IOWA

Fredonia, Louisa Co—M Wheelock

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THE
MEDIATORIAL REIGN OF CHRIST ON THE EARTH.

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The following are the subjects discussed in the above work:—

1. The Study of Prophecy, a Question of Degree.
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4. The Priesthood of Christ, as it shall be exercised during and after the Millennium.
5. Messiah's Reign on the Earth.
6. The uncertainty of the hour of the coming of the Son of Man.
7. The signs, times, and seasons preceding Christ's Second Coming.
8. War in heaven.
9. The First Resurrection.
10. The changing of the Living Saints at the First Resurrection.
11. The ascension of the Saints to meet the Lord in the air.
12. The ascended Saints preserved from the fiery judgments, exercise power with Christ over their enemies.
13. The restoration of the Jews to their own land.
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15. The New Temple Ceremonial Service.
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17. The New Division of the Holy Land, with 2 maps, the first showing the division of the land among the Twelve Tribes by Joshua, with references to chapter and verses The second the division which shall take place after their restoration, as shown by the Prophet Ezekiel, with references also to the prophecy.
18. The New Heavens and New Earth.
19. The Paradisaical felicity and perfection of the animal and vegetable kingdoms generally restored during the Millennium.
20. Longevity restored to the sojourners on Earth.
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22. The Last or General Resurrection and Judgment of the wicked and the Second Death.
23. The delivering of the Kingdom to God the Father and commencement of the Everlasting Age.
24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth.
25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of all Creation.
26. On Death and Hades, and the period of Satan's dominion over the present evil world.
27. The approaching New Dispensation.
28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

☞ Any person desiring the above Work, can have it sent to them, in sheets, by mail, by enclosing One Dollar, (post-paid,) addressed to Rev. I. P. Labagh, New York, or by calling at his Office, 130 Fulton street, or at 9 Spruce street, between the hours of 11 and 3 o'clock.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	4 00 a 4 06
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 75 a 8 62
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Çalicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35.
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 72 @ 2 75
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 50 @10 00
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 31 @ 4 37
Troy	4 37 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 12 @ 4 25
Philadelphia	4 31 @
Baltimore	4 25 @
Richm'd c mills	6 00 @ 6 00
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N Y	85 @ 95
Do South new	80
Rye, Northern	67 @
Corn N & Jersey	50½@ 52
Southern	45 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 7 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13½
Trieste in boxes	6½a 6
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	a
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	[illegible]
Do E. India	16 a 17
[illegible] plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pull'd superfine	35 a 38
No. 1	31 a 33
No. 2	24 a 25

Miscellaneous.

"THERE REMAINETH A REST."

There is a rest for those that sigh,
A place of calm repose,
Where lovelier tints adorn the sky,
And sweeter blooms the rose.

There are no storms to sweep the sky,
No tempests there abide,
No raging ocean rushing by
Ingulphing in its tide.

Ah! pleasing thought, I love thee well!
I'll shed a joyous tear,
That foul aspersion doth not dwell
To blast a promise fair.

The iron speaking forms of death—
The din of clashing steel,
No more shall rouse the patriot's breast
To brave the battle field.

The streaming eye—the bleeding heart—
The care distracted mind,
Will find a sweet and tranquil rest,
All pleasing and divine.

Ah! passing rich are those bright scenes
My ravish'd eye shall greet—
No mortal footsteps there hath been;
No music half so sweet.

There verdant plains and spicy groves,
And birds of starry wings;
The orange there doth richer bloom,
And sweeter is the spring.

There streams of bliss do ever flow
The verdant banks among;
There angels tune their harps of gold,
And swell the joyous song.

Welcome the hour! that sets me free
From earth's oppressive load,
There is a better world for me,
"A welcomer abode."

There is a rest for those that sigh,
A place of calm repose,
Where lovelier tints adorn the sky,
And sweeter blooms the rose. *Chr. Index.*

For the Recorder.

THE THUGS.

A CHAPTER FROM HINDOO HISTORY.

Within the last few years there has been brought to light in India one of the most wonderful moral and religious phenomena that has ever existed. It has been shown that for centuries an association has existed in that country, the members of which, bound together by the most solemn obligations, and maintaining all the outward appearances of moral and religious decorum, are in the constant and habitual practice of robbery and murder as an established profession. They claim to have been originally instituted by one of their divinities, and to pursue their profession under her express sanction and guidance. Hence they look upon robbery and murder as being, instead of crimes, acts of acceptable worship. Although, as has been said, their existence has been measured by centuries, and their victims have been numbered by tens of thousands annually, yet such has been the skill with which their measures have been conducted, and so little notice is taken of the disappearance of a murdered person in those unhappy regions, that scarcely an individual of them, until since the year 1830, has ever been brought to justice by any human tribunal.

These persons are known by the name of THUGS (*deceivers*), or PHANSIGARS (*stranglers*); and the account of them which is here given, is mostly derived from official reports, made by order of the British government, based upon judicial investigations.

The origin of the Thugs is lost in the darkness of that night of ages, which the torch of history strives in vain to enlighten—the records of which are only written by the pen of the recording angel. Those who are conversant with the history of the crusades will find a striking similarity between the Thugs and that exceedingly obscure and wonderful sect, the Assassins of Mount Lebanon. Now and then, among the earlier historians of India, a transaction is recorded, which we, who are acquainted with their existence, can at once refer to the Thugs; but the Europeans, who have written of India, seem, one and all, to have been in utter ignorance of the existence of such a people; and even Ward, in his laborious "History of the Hindoos," makes no mention of them. A very curious fact with respect to them is, that among the sculptures on the walls of the celebrated rock-hewn temple of Elephanta, are many which distinctly represent all the peculiar operations of the Thugs; which circumstance is a strong proof of their high antiquity.

The account which the Thugs give of their own origin, connects them with one of the most celebrated of those gigantic fictions peculiar to Hindoo mythology. They say that in the early ages there was a giant, who devoured the human family as fast as they were created. This giant, whom they call *Rukut-Beej Dana*, or the Blood-seed Giant, they say, was so tall that the deepest ocean scarcely reached his waist, so that the whole earth was easily reached by him. To enable the earth to be peopled, the goddess *Kalee* undertook his destruction, but as she attacked him, from each drop of his blood as it reached the earth, sprang up another giant in his likeness. Thus far the Thug version accords with the common Hindoo legend, as related in their sacred books; which goes on to state that the goddess licked off the blood from their bodies with her enormous tongue, as she is represented in her images. But the Thugs say, that from the sweat which poured from her body, the goddess formed two men, whom she armed with cords, and bade them to strangle the giant, without letting a drop of his blood touch the ground. Having accomplished this, they brought the cords back to the goddess; who returned them again, telling them that they had acquired a right to slay mankind, inasmuch as they had enabled the earth to be peopled by destroying the giants; and bade them keep the cords as a means of livelihood, and transmit them to their posterity. These men, the Thugs say, were their ancestors, from whom their "vested right" of murder is derived.

At the time of their institution, the goddess promised to relieve the Thugs of the the task of concealing the bodies of those whom they had slain; but strictly enjoined upon them never to look back to see how she disposed of them; but once on a time a Thug looking behind, saw her in the act of devouring a body, with half of it hanging from her mouth, at which her delicacy was so much outraged that she would no longer assist them; but, out of compassion, she presented them with a pick-axe, with which to dig the graves of their victims, which she fashioned, say they, from a tooth plucked from her own celestial jaw. To this day the pick-axe is the most sacred object among them; it is at once their altar and their idol, their oracle, and the standard which leads them on, as the Israelites were led by the luminous cloudy pillar, in their ancient wanderings.

The Thugs are found scattered over the whole length and breadth of India, from the Himmelah mountains on the north, 1800 miles to the great Indian Ocean on the south; and from the Indus on the west, 1500 miles to the Brahmpoutra on the east. Ostensibly they occupy every station, and pursue every employment of life; and some have even held offices under government. "No men," says Capt. Sleeman, the officer appointed by government to superintend the operations against them, "observe more strictly in domestic life all that is enjoined by their priests, or demanded by their respective castes; and to those who do not know them, the principal members of the gangs will always appear to be among the most amiable, the most respectable, and most intelligent members of the different classes of native society." They seldom pursue their profession in the neighborhood of their own dwellings, but make frequent and distant expeditions, in gangs, numbering from a few members up to, in some cases, many hundreds. On these expeditions they assume every sort of disguise:—sometimes they appear as disbanded soldiers returning to their homes; as merchants, or travelers, or pilgrims visiting their sacred places; sometimes one of them personates a rich man, and the others his servants. They frequent the public roads, haunt the caravansaries where travelers resort, and worm themselves into their confidence by every possible artifice, in order to discover their business, destination, and the amount of their property. Perhaps the Thugs will pretend to fear robbers, and propose to unite their forces with those of the travelers, journeying with them oftentimes for days, awaiting a favorable opportunity; till at last, when a fit occasion offers, perhaps when their evening fire is kindled in some lonely jungle, while the traveler is seated by their sides, telling of his hopes and his fears, of the friends whom he is soon to meet,—the Thug leader gives the signal, the fatal cord is applied—the victim strangled—the body rifled, stripped, and flung into the hastily-dug grave; and all traces of the dark transaction speedily disappear. It is a somewhat curious fact, that their method of murder is always that of strangling; whether this was originally adopted in reference to the story of their origin, or whether that story was framed to perpetuate this mode of procedure, it is most evidently well adapted for concealment, practiced as it is without any witness of the deed, and precluding all cries for help, and leaving no tell-tale blood-spots to excite or direct suspicion. They generally make use of a girdle, in which a slip-noose has been tied, which two Thugs suddenly put around the neck of the victim, while a third, from behind, seizes his legs and flings him forwards, when one of those holding the noose, makes another turn of it around the neck, and placing one foot upon it, draws it tight; "as," (to use their own illustration,) "one would pack a bundle of straw."

Of course the mode of their proceedings varies more or less with the circumstances in which the attack is made, the force of the Thugs, or of their victims, and the like. Their snares are found in every path of life. Wherever there are victims, there, too, are Thugs. They traverse the highways, rest in the caravansaries, haunt the holy places of their religion. The sacred rivers swarm with the boats of the Thugs; and the stillness of the waters is often broken by the sudden dash of a corpse, which is committed to their sure keeping till the day when the sea gives up her dead. One circumstance is common to all:—"Dead men," they well know, "tell no tales;" hence, they always precede robbery by murder.

Of course any attempt to estimate the number of those who have been put to death by the Thugs can be no more than mere probable approximation. But from the the best information of those whose opportunities have been most favorable for estimating them, we are waranted in saying that it cannot, for a long series of years, have been less than 30,000 annually, and in all probability has been much greater. That such a state of things should exist may seem almost incredible to us, who are so accustomed to the jealous regard which is here paid to human life; around whose every path is thrown the sheltering shield of law, and who dwell where a blow struck at the meanest man arouses the might of the whole community to avenge it. But we must remember that of all this India, and, in fact, every heathen land, knows nothing. In those vast and populous regions human life is little thought of, and a man disappears, as little sought after or cared for as a snow flake which falls upon, and is lost in the bosom of the ocean.

Travelers, as has been observed, are the most usual victims of the Thugs. There are many circumstances belonging to the mode of travelling in India which facilitate their operations. Public conveyances are entirely unknown. Traveling *dâk*, or by palanquin, is too expensive to be in common use. Almost all who travel, must do it by their own private conveyance. In India, as in all ill-governed countries there is a strong desire to *realize* for all property, or to convert it into the tangible shape of gold, silver, or precious stones; and a person traveling from one section to another usually has his property in that shape upon his person. And then remittances from one banker or merchant to another must be made by means of private carriers; in fact, usually by the hands of common porters, who usually travel singly. There are also no public houses, so that the course of a traveler could be traced from day to day. All of which circumstances, while they greatly facilitate the operations of the Thugs, render their detection and apprehension almost impossible.

The first efficient measures which were taken for the suppression of the Thugs were in 1823, when a gang of 115 members were arrested near Jubulpoor. Some of the leaders seeing the evidence strong against them offered to turn states-evidences; and in the following year still further information was gained, and larger numbers were arrested; in 1830 courts were organized in different parts of the country for the detection and suppression of "Thuggee," the operations of which have been carried on with great vigor. In 1836, at one single session held at Jubulpoor, 241 prisoners were convicted of the murder of 474 individuals, of whom the corpses of 314 were disinterred, and subjected to inquest. During the few years past, at two stations alone, more than 2000 Thugs have been arrested; of whom 318 were allowed to turn *approvers* or witnesses; about 1800 were committed for trial, of whom 419 were executed, and 1080 transported for life.

Thus far the Thugs have been considered in their mere external aspects, as robbers and murderers. A most remarkable band, truly, whether we consider the time during which they have existed, the magnitude of their operations, or the impunity which has attended them. But their internal economy is what separates the Thugs by a broad line of demarcation from every other class of robbers and murderers the world has seen. They are in every, the strictest sense, a religious organization, with a creed and worship; with rites initiatory and probationary; with omens and oracles; with sacrifices and thanksgivings; with rites and ceremonies. Other robbers have violated conscience, the Thugs win it over:—these will be considered, when we speak of the Thugs as a RELIGIOUS ASSOCIATION.

AN ITALIAN GIRL AND ITALIAN WAGES.

The next day we went into the mountains to visit the Saravezza quarry, and also the Mercury mines. The last are very unprofitable and dreadfully destructive to human life. Mr. Powers uses the Saravezza marble exclusively. Wandering amid the hovels and along a mountain stream that disclosed at every step some new beauty in the stupendous scenery which enclosed me, I entirely lost track of my companions. Discovering at last that they had gone to the top of the mountain to visit the highest quarries, I was foolish enough to follow. But after winding up for a long time, I became confused in the multitude of paths which continually crossed and intersected mine. But while I stood midway on the mountain, doubtful what course to take, a young woman about 18 years of age overtook me. She was decidedly pretty, with a slight and graceful form. The everlasting distaff was in her hand, and she spun away as she slowly ascended the zigzag path. I inquired the path to the quarries; she told me she was on her way there and would accompany me.

We fell into a chit-chat—sustained as well as could be expected with my bad Italian on one side, and her miserable patios on the other. I asked if she were carrying the dinner to her friends in the quarries. "Oh, no," she repleid. "Ah," said I, in true Yankee inquisitiveness, "I suppose you are going up to visit your husband?" She burst into a clear laugh, and replied, "Oh no, I am not married."

"Well, then," said I in perfect despair, "what are you climbing this tremendous hill for?" "Oh, I carry *quadrette*," she answered. "Quadrette?" said I, "what is *that?*" On inquiry, I found that she was employed all day in bringing blocks of marble, dressed for pavements, from the quarry to the plain. A thick napkin was folded on the top of her head, on which she placed the quadrette or square piece of marble, and descended with it to the manufactory below—it was a mile from the top of the mountain—and then returned with her distaff. A mile up and a mile back, make each trip two miles long. She made seven trips a day, and received for each only *a cent and a half!*—Thus she travelled 14 miles a day, receiving for it *ten cents.* I looked at her, astonished and amazed. Her features and form were so delicate, and her voice and manner and all were so gentle and sweet, that I could not conceive for a moment that such a life of drudgery was her lot. Yet she seemed cheerful and happy.—*Headly's Sketches.*

SAFETY IN THUNDER STORMS.

People are often led to inquire, what are the best means of safety during a thunder storm? If out of doors, we should avoid trees and elevated objects of every kind; and if the flash is instantly followed by the report, which indicates that the cloud is near, a recumbent position is considered the safest. We should avoid rivers, ponds, and all streams of water, because water is a conductor and persons on the water in a boat, would be more prominent objects, and therefore more likely to be struck by the lightning. If we are within doors the middle of a large carpeted room will be tolerably safe. We should avoid the chimney, for the iron about the grate, the soot that often lines it, and the heated and rarified air it contains, are tolerable conductors, and should on that account be avoided. It is never safe to sit by an open window, because a draught of moist air is a conductor, hence we should close the windows on such an occasion. In bed we are comparatively safe, for the feathers and blankets are bad conductors, and we are to a certain extent insured in such a situation.

THE 'LONDON TIMES.'—The present circulation of the London Times newspaper, is about 20,000 per diem; its average daily number of advertisements during the last six months of 1843, was 718. Taking these numbers as the basis of the circulation, we find that the 'leading paper' pays for stamp duty about £27,000 per annum, and for advertisement duty about £17,000 per annum; making a total contribution to the revenue of £44,000. The gross receipts of the Times from a daily circulation of 20,000 would be about £135,000 per annum, while its advertisements, supposing them to realize 16s. each on the average, would produce about £112,000; making the entire yearly receipts of the paper not less than say £247,000, being more than a million of dollars of our currency.

A REMEDY FOR WAR.

From a letter of Mrs. Child to the Boston Courier.

"I have read of a certain regiment ordered to march into a small town, (in the Tyrol, I think,) and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by works. A courier from a neighboring village informed them that the troops were advancing to take the town. They quietly answered, 'If they WILL take it, they must.' Soldiers soon came riding in, with flying colors, and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, friends, it lies before you.' 'But is there nobody to fight?' 'No; we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with of course we cannot fight.' So he ordered the horses' heads to be turned about,—and they carried the human animals out of the village as guiltless as they entered, and perchance somewhat wiser."

Punishment for Blasphemy.—In the year 1718, the General Court of New Hampshire proposed the following law declaring the punishment for blasphemy:

Section 4. *And be it likewise enacted by the authority aforesaid*, That if any person shall presume wilfully to blaspheme the holy name of God, Father, Son, or Holy Ghost, either by denying, cursing or reproaching the true God, his creation of government of the world; or by denying, cursing, or reproaching the holy word of God, that is the canonical Scriptures, contained in the Old and New Testaments—every one so offending shall be punished by imprisonment not exceeding six months, and until they find sureties for their good behavior, by sitting in the pillory, by whipping, boring through the tongue with a red hot iron, or sitting upon the gallows with a rope about their neck, at the discretion of the Court of Assize and General Gaol Delivery, before which the trial shall be according to the circumstances, which may aggravate or alleviate the offence.

Provided, That no more than two of the forementioned punishments shall be inflicted for one and the same fact.

Wheat—Lime.—We saw yesterday a parcel of very superior red wheat, weighing 64 pounds per bushel, which had been purchased for city grinding, and which was raised under circumstances showing what good management may effect in the agricultural line. The wheat in question was the product of a field which a short time since was part of a waste common that had been uncultivated for many years, and was deemed to be too poor and worn out to yield any thing. After enclosing it, the present owner put lime upon it in the proportion of one hundred bushels to the acre, and subsequently followed the lime with a liberal application of stable manure. Last fall the field thus prepared was sown in wheat, and has just returned a crop of the very best quality, averaging thirty bushels to the acre. The field thus restored and enriched will require but little additional outlay for years to come, and in the mean time will yield a liberal annual return to the sagacious owner.—*Balt. Amer.*

An Errand Boy's Education.—A boy of thirteen or fourteen was about to be sworn to give evidence at an inquest lately held, when he said, as if he feared he was unfit to take an oath, that he could not read. He however said that he was in the habit of going to chapel, and was accordingly sworn. Having given his evidence in a tolerably clear manner, he, much to the surprise of the jury, wrote his name in a clear, legible hand at the end of the deposition. A juror thought it rather a strange mode of education to teach a boy to write before he could read, and felt curious to ascertain how he learnt. The boy said he had learnt to write nothing but his name; and a juror informed the Coroner that it was a common thing for errand-boys who had to sign their names frequently, to be taught to write their autographs, and nothing else.—*London paper.*

A Dilemma.—The editor of the (Charlottesville, Va.,) Christian Intelligencer says: "A correspondent complains of our declining to publish a communication which he forwarded us, and says we should not judge of the fitness of a communication, but leave that to our readers. Query: If our readers decide unfavorably of the propriety of its publication, how shall we unpublish it? We meet with the same difficulty here, that the man did who purchased garden seeds, with the understanding that if they did not *come up* he was at liberty to return them!"

To make Water Cold for the Summer.—The following is a simple mode of rendering water almost as cold as ice: Let the jar, pitcher or vessel used for water, be surrounded with one or more folds of coarse cotton to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India and other topical regions where ice cannot be produced, this is common. Let every mechanic or laborer have at his place of employment two pitchers thus provided, and with lids or covers—the one to contain water for drinking, the other for evaporation—and he can always have a supply of cold water in warm weather. Any person can test this by dipping a finger in water, and holding it in the air of a warm day; after doing this three or four times, he will find his finger uncomfortably cold.

The term "Whig" is said to have been given to the liberal party in England by the royalists in Cromwell's time, the initials of its motto, which was "We Hope In God"—W. H. I. G.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2¼
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick. New Brunswick. N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10.

Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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TERMS.

$2,50 per year, when payment is delayed *six months*, at which time all subscriptions will be considered due, and bills forwarded accordingly.

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The Sabbath Recorder.

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Biographical.

JOSEPH DAVIS.*

Joseph Davis was born in August, 1627, at Chipping-Norton, an ancient town in the county of Oxford. His father, Mr. John Davis, was a burgess and chief magistrate of that town, and was connected with the Puritans. At an early period in his life, Joseph Davis seems to have been religiously disposed, the Spirit of God (as he expresses it) having wrought his fear in him in his childhood, so as to shun and hate bad company of his rank, and to seek his Creator. As he grew up he became interested in the preachers of the Puritanic school, and "was drawn forth to thirst after their *ministry*." This thirst was gratified by frequent *attendance* on the preaching of those who were accounted the most profitable, until in judgment and feeling he was one with those who at the beginning of the civil war were nicknamed Brownists, and afterwards Roundheads.

While yet a lad, several incidents occurred to try the faith and exhibit the resolution of Mr. Davis. Soon after the first battle between Charles I. and the Parliament, which was fought at Edgehill, the king came to Oxford and made it his garrison. The father of Mr. Davis, having inclined to take the side of Parliament, was forced to leave his shop and house for fear of imprisonment, throwing the burden of his affairs upon his son. In these circumstances, while his mother lay in a languishing condition, the king's soldiers came in the middle of the night, broke open the shop, and were taking away the most valuable goods, when Mr. Davis interposed, and besought them to be merci*ful* if they expected to find mercy. They put a *pistol to his* breast, threatening to shoot him; but were *finally induced* to leave, after having well provided themselves with booty. Some time later, another company came with a pretended commission to take away all; "but the God of justice stirred up the people to do justice upon them, and prevented them from committing that barbarity." Afterwards, however, a "troop of robbers" came *and* took away all, so that father, sons, and daughter, were forced to fly to Warwick for protection and safety.

About the year 1646, Mr. Davis was apprenticed to a Mercer at Coventry, with whom he remained for nine years. During this time he secured the confidence of his employer to such an extent that he was placed at the head of a shop at Hales *Owen*, near Birmingham. Here a deep work of grace seems to have been wrought upon his heart, which induced him again to visit Coventry, where he was baptized. His being baptized brought upon him many trials, among which was the ill-will of his father's family, to whom he had been devotedly attached. Various were the expedients resorted to for preventing this. Clergymen whom he esteemed visited and discoursed with him; and when this was found to be powerless, an attempt was *made to injure* his character through the *evil* practices of one of his companions. All *this*, however, was to no purpose. He says, "Jehovah made me to stand. By rich grace I was enabled to continue, and being diligent in business I found time to study the Scriptures."

For a considerable time after his baptism, Mr. Davis continued to pursue his business, while he labored in various ways to promote the cause of religion. In company with several others, he established a meeting for religious inquiry and improvement. It was their custom to assemble early in the morning of Sunday to confer about the things of God. This conference was continued in the intervals of public worship, was sometimes occupied in an examination of the discourses which had been heard, and unquestionably contributed greatly to the growth of those who were connected with it.

The account of Mr. Davis' domestic arrangements, we give in his own language, as follows:—"After some time I purposed to alter my condition; and my conscience and judgment, according to God's Holy Word, directing me to a virtuous woman, I entered into a married state with Miss Elizabeth Wright, sister of Mr. Stephen Wright, of Daventree, in Northamptonshire, about the year 1655—by whom I obtained, as the gift of God, four children, which have all been removed from me by death, but my son Joseph, whom the Lord hath made a staff to me in my old age, and who is in the same communion with me, "*keeping the commandments of God and the faith of Jesus.*"

The quotation with which this paragraph closes has reference to his observance of the seventh-day as the Sabbath—a quotation frequently found in the old books on the subject. At what time Mr. Davis became a Sabbath-keeper is not certainly known. From some facts, however, which will be hereafter referred to, we judge that it must have been as early as 1660—about the time that John James was a faithful martyr for the truth.

Mr. Davis was several times imprisoned, and remained a prisoner more than ten years. At first he was taken prisoner by the country troops, carried away seven miles to Burford, detained two days, and dismissed.

His second imprisonment was in 1661, when a troop of horse came to his shop on the seventh day evening, took him a prisoner, rifled his house, took away his goods, and kept him until Sunday evening. The oath of allegiance was then tendered to him, which he refused; whereupon he was sent to Oxford castle, with some of his neighbors, from which place he was released after the Lent assizes.

In January, 1662, one Worge, by an order from Lord Faulkland, took him to Oxford, delivered him to the jailer, where he was detained until the Lent assizes. The judge having called him, and hearing the cause, remanded him to await the decision of Faulkland. But the Lord released him by removing his adversary.

In the spring of 1663, he was committed to prison by Sir Thomas Pennison, where he remained about two years. At the expiration of this time he had a hearing, and was adjudged to the loss of all his goods, and imprisonment at the king's pleasure. But the Lord restrained the execution of the first part of the sentence. The care of his shop and family, together with the anxiety connected with the imprisonment of her husband, threw Mrs. Davis into a consumption of which she died in 1665. By the intercession of his friends, however, and by a statement of the case of his family, Mr. Davis was released from prison for a short time before her death, and permitted to administer consolation to her in that trying hour. After this event, he was allowed to dispose of his house and goods, provide for the care of his children, and then—was remanded to prison.

[To be concluded.]

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* The principal facts here given concerning the life of Mr. Davis, are taken from a narrative prepared by himself some months before his death, printed between the time of his death and burial, and distributed among his friends at his grave. The title page of the book sufficiently explains its design. It is as follows:—"The Last Legacy of Mr. Joseph Davis, Sen., being a brief account of the most material circumstances of his life and profession. Presented to his dear friends and acquaintance, to be read and perused for their encouragement in duty, and imitation in piety, in order to the enjoyment of a Heavenly Life eternally. 'Though he be dead, yet speaketh.' 'They have Moses and the prophets: if they hear not them, neither will they be persuaded though one rose from the dead.' London: Printed in the year 1707."

The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER FOUR.

The Sabbath a part of the Moral Law.

It appears to me, from certain Scriptures, that the Decalogue contains the law referred to by the Apostle Paul—Rom. 5: 13—the law which showed sin from Adam to Moses; that the law given to Adam and his posterity was the same spoken of by God on mount Sinai, and enforced upon the attention of Israel by all the terrors of that dreadful day. It is not even intimated in the account of that solemn transaction, that these laws were entirely new, or before unknown, even to Israel. In Exod. 19: 9, the reason why God spake from that fiery mount is stated as follows, viz: "Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." And chap. 20: 20, when the sight became too terrible for the people to bear, "Moses said unto the people, fear not, for God is come to *prove you*, and that *his fear may be before your faces* that ye sin not." And from Deut. 5: 29, we learn that when the people begged permission to retire from the dreadful scenes of the mount, the Lord said, "O that there were such a heart in them, that they would fear me, and keep all my commandments always." Can words more explicitly teach the design of that awful transaction—the pronunciation of the law amidst the thunderings and lightenings of mount Sinai?

But learned writers in favor of the first day say, "That the Decalogue, as such, was delivered only to natural Israel, whom God brought out of Egypt, is manifest from its inspired preface, which runs thus: "And God spake all these words, (words of the Decalogue) saying, I am the Lord thy God who brought thee out of Egypt, out of the house of bondage." It is remarkable, too, that in the repetition of the Law, Deut. 5: 12 to 15, this consideration is annexed to the fourth commandment, the Sabbath law, and assigned as a reason for its present enforcement—not as a reason for its institution, but for the present strict enforcement of it, and so far as I know never mentioned by any inspired writer for the same purpose again. When, however, the law of release was given (Deut. 15: 1 to 15,) where they were commanded not to let a servant go out empty, but furnish him liberally out of the flock and of the wine press and of the floor, the strict observance of this law is enjoined by a remembrance of their redemption out of Egypt. And the same consideration is enjoined at the renewal of the Passover law, chap. 16: 3. And again in chap. 24: 18 to 22, the same thing is enjoined to enforce justice between the master and his hired servant, and mercy and kindness toward the stranger, the fatherless, and the widow. But who will pretend that the laws requiring justice, kindness and mercy among the Israelites were founded in the fact of their deliverance from Egypt, or that these laws were obligatory only on them? All candid persons will admit, that these were duties independent of that particular consideration, and belong to Gentiles as well as Jews. That particular consideration was urged under their peculiar circumstances to awaken and enlist all their feelings of gratitude, and compassion in favor of keeping diligently these commands of God. They had just experienced a remarkable deliverance from oppression, injustice, cruelty and superstition. They now knew the sweets of deliverance from compulsory, unrequited labor. They felt and were enjoying the benefits of that provision which the Lord had made for them when they came out of bondage, spoiling the Egyptians for their benefit. They had known very recently what it was to want kindness when they were strangers, fatherless and widows in captivity. How blessed a day of rest would have been to them, when their taskmasters exacted brick without straw! How touching, how forcible, therefore, must that consideration have been, when Jehovah said, I am the Lord thy God who brought thee out of Egypt, and exhorted them thereby to keep his holy commandments! All, then, in the Decalogue, that belonged '*only* to natural Israel,' were the peculiar circumstances and considerations referred to in its inspired preface. The ten laws enforced from mount Sinai, are the revealed will of God concerning *man*, in his relations to God and his fellows, and from their very nature apply as directly and properly to Gentiles as Jews. This is generally admitted respecting eight of them. But the second and the fourth are rather too positive; the former for Papists, the latter for Protestants—exactly to comply with them. A Protestant writer of some eminence, not long ago wrote as follows, viz: "I am utterly unable to discern that any but Jews and those proselyted to Judaism have ever been, or that without a new revelation they ever can be required to sanctify any one day of the week, more than another! . . . . . . for the Decalogue, as such, was delivered only to natural Israel." And by personal acquaintance, I find this is the sentiment of not a few others.

In my former papers I have shown that the Sabbath was binding upon mankind, and observed by holy men before the Decalogue was given. I have shown from Scripture that mankind were never without the revealed laws of God, and that the Sabbath institution was among them, that the laws contained in the Decalogue were not new, nor peculiar to natural Israel, and that the manner in which the fourth commandment is enjoined shows that it in particular was a known and ancient law, "Remember the Sabbath day to keep it holy." I have shown that the Sabbath, like marriage, is a primitive institution, and obligatory upon all mankind; and in opposition to the sentiments of some modern divines, we find it so taught by our Saviour, Mark 2: 27, "The Sabbath was made for man," i. e. for man's welfare in all circumstances—rescuing it from the traditional punctilios of the Scribes and Pharisees, and placing it (as he did marriage on another occasion) upon the original design of its institution in Paradise. The law of marriage is not more directly recognized and perpetuated by our Saviour than is the law of the Sabbath as given in Paradise. If, therefore, the institution of marriage is binding as a primitive institution, and is recognized by the seventh commandment, which all evangelical Christians admit, so also must be the Sabbath institution, given in Paradise, and contained in the fourth commandment.

S. D.

APPEAL IN BEHALF OF THE JEWS.

We cheerfully comply with a request to insert the following. It presents in a concise manner the claims of Israel upon the Christian church, and the encouragements to engage in labors for their benefit. There may be a difference of opinion as to the best manner of approaching them, but surely none can fail to feel an interest in their welfare.

Office of the A. S. M. C. Jews,
New York, July 1st, 1844.

Dear Brethren in the Lord:—

Since the organization of the Society in 1816, for Meliorating the Condition of the Jews, it has, through many discouragements, held on its way. Its friends have never yet seen the hour in which they have ventured to say, it is a forlorn hope, and Israel must be abandoned without a voice to admonish him, or an advocate to plead his cause.

Having received from that people the lively oracles of God, embodied in the Old Testament, and accomplished in the New, and having observed the electric fires passing from one to the other, as between the clouds preparing to pour down their rain upon the earth; having the promise of Israel's restoration, when, baptized by the Holy Ghost, and incorporated in the Christian Church, they are destined to become most able, zealous, and successful Missionaries of the Cross; knowing, moreover, as we do, that God ordinarily works by means, and having the charge of our Lord to "preach the gospel to every creature," encouraged also by what occurred on the day of Pentecost, and by many subsequent conversions, both at home and abroad; and firmly believing from prophecy, that the restoration of the Jews will be the precursor of that great ingathering of the Gentiles, which will constitute the latter day glory, we feel as if we must not, and indeed dare not recede from the cause. Israel has been our instructor, and shall we now leave him uninstructed? He is our elder brother, and shall we forsake him in his destitution? If the Spirit of the Lord God of Abraham, of Elijah, or of David, rests upon us, we shall neither be disposed to restrain our hearts from prayer, nor our hands from labor in this cause. Many circumstances indeed combine to excite, at this very time, a growing interest in their behalf. From the best information we have been able to collect, there are strong misgivings in Israel in relation to Messiah. Their beautiful City has been destroyed with fire—their great convocations have ceased—the sacrifices of the Temple are no more, and much of their splendid ritual has disappeared. The Jew can no longer tell the tribe from which he is descended. He wonders at the ages that have rolled away from the time of Titus; at the long night that has followed without a day-break, and the universality and intensity of their national calamities. He cannot account for dispensations of the God of his fathers, so long protracted, and so painful. Nor can he so explain types and prophecies as to satisfy his own mind, nor indeed ponder on them all, without being carried by the force of truth to Mount Calvary, or to the forsaken tomb of Joseph of Arimathea. In the mean while other events are occurring, which indicate great changes. The Eastern Antichrist, if not entirely subdued, is crippled, and comparatively powerless. Scientific improvements, by bringing distant nations and regions in close contiguity to each other, have immeasurably facilitated national intercourse. The Dead Sea of Israel is interrupted by a rippling of its waters, indicating that the Spirit of God is abroad in the earth. Respectable travelers tell us that there is great excitement among the Jews, in hope of soon returning to their own land, and that larger masses of that people, than at any period since their dispersion, are found at Grand Cairo, and other places bordering on Palestine. Societies for evangelizing the Jews, have also recently been organized in Europe, and we are persuaded that active and prudent measures will secure to our American institution warm greetings, and a liberal support. There are said to be 60,000 Jews in our country, and more than 12,000 in our city.

Here, then, is an extensive Missionary field at our very doors. A large part of that field needs a German Missionary. One believed to be both able and willing to engage in its labors, has been recommended, and the Board has taken measures to obtain his future services. The door, here and elswhere, is also open for the distribution of Bibles, New Testaments and Tracts among the people. Our own monthly periodical has been enlarged to the size of a respectable pamphlet, and will not only circulate in that form among ourselves, but will doubtless reach and be read by some of them, perhaps by many. Into the secret purposes of God we cannot pry—our course is straight forward. We indulge, however, in no romance; for the number of Jewish converts, as detailed in a very able address which appeared in the Jewish Chronicle of the 1st of June last, is sufficient to show that our hope is not visionary. We appeal, therefore, freely and strongly to the Christian Churches of the Reformation, and ask their co-operation and their prayers. Shall we then vigorously re-enter upon this field, Christian Brethren, and will you sustain us in its prosecution? Will Isreal close his eyes, and harden his heart forever to our efforts? When we come to him with his own Scriptures, and ask his own explanation of his own prophets, will he turn away from us? Will he do it when we approach him not as dictators, conquerors or persecutors, but with the yearning of a brother's heart to a brother? Surely the Jew is a man of manly feelings, and as such, must have mind to apprehend truth, and God can give the heart that will respond to its impression.

We owe an immeasurable and inextinguishable debt of gratiude to that people, and shall we never attempt to meet it? Accept, then, we entreat you, our invitation to unite with us in renewed effort for Isreal's regeneration. Should we even fail in the attempt, which we have no right to anticipate, it will be a failure in a noble cause—and we shall never regret that it was in our hearts to do good to a people, of whom even a false prophet was constrained truly to say, "Blessed is he that blesseth thee." (Numbers 24: 9.)

But why should we anticipate such failure? We may not indeed accomplish all in one day that we may wish to accomplish, and yet may be the honored instruments of laying out the train of more extended operation, and of reclaiming many a hopeless wanderer from the fold of God, from living and dying in his infidelity.

Having made these statements regarding our duty, and our encouragements to labor in this cause, the Board would now beg leave to commend the whole subject to the prayerful consideration of pastors, and churches, and individuals whom this Circular may reach. The best modes of contributing to the support and enlargement of the operations of the Society, is left entirely to the Christian judgment of our brethren.

By order of the Board,
P. Milledoler, *President.*
Alex. M. Burrill, *Recording Secretary.*

CURIOUS TRADITION AMONG THE JEWS.

The following account of a tradition among the Jews respecting their Restoration, is given by Rev. G. Oliver, D. D.

The Jews have a tradition, which is preserved in the Gemera, that in the latter days, when the covenant shall be completed by their restoration, the temple will be rebuilt on Mount Moriah, in a style and magnificence which shall greatly exceed that of the temple of Solomon; and instead of hewn stone, its walls will be constructed of jasper, amethyst, carbuncle, onyx, topaz, chrysolite, sardonyx, and other precious stones; with gates of pearl, walls of jasper, and ornamental decorations of gold and ivory, and enlightened by the glory of God. At the dedication of this gorgeous edifice a grand banquet will be prepared, consisting of every delicacy the world can produce. A leviathan, purposely fattened for the occasion—a female behemoth, of exquisite flavor—and the bird barinchne, a species now extinct, if ever it had an existence, whose wings are of such extent as to obstruct the sun's rays—are named among the provisions of this august feast. Wine from the vaults of Adam and Enoch, preserved miraculously from the time of those patriarchs, so that its flavor increases in richness every age, will be produced in quantities which cannot be exhausted; and all virtuous and worthy Jews, from the time of the deliverance of their forefathers from Egyptian bondage, will be summoned from their graves to be present at feast, which will be attended with a worship more pure and spiritual than any thing that had ever been practiced under any dispensation from the creation of the world.

THE DESIGN OF AFFLICTION.

Many years ago a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and Christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect that he wanted an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs into the bookseller's sitting room. He entered the room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend; "thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this; will not suffer him to go on so long in prosperity without some check, some reverse! And I see he has not. No; God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction; and his friend, Thomas Williams, thankfully and joyfully responded to them. Within three weeks of his death he related the incident as it is related here, and the feeling of his heart was, "He hath done all things well." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not; But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii: 6—8.—*Lon. Bap. Mag.*

THE BLANKET AND THE ROBE.

It is said that an Indian and a white man being at meeting together, both were struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time afterwards, meeting his red brother, he thus addressed him: "How is it that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you: there come along a rich prince; he promise to give you a new coat, you look at your coat and say, I don't know, my coat pretty good, I believe it will do a little longer. He then give me new coat. I look on my old blanket; I say this good for nothing. I fling it right away and take my new coat. Just so, brother, you try to make your old righteousness do for some time, you loth to give it up; but I poor Indian, had none, therefore I glad to receive at once the righteousness of the Lord Jesus Christ."

Old Psalm Tunes.—There is, to us, more of touching pathos, heart-thrilling expression in some of the old psalm tunes, feelingly displayed, than in a whole batch of modernisms. The strains go home, and the "fountains of the deep are broken up"—the great deep of the unfathomable feeling, that lies far, far below the surface of the world hardened heart; and as the unwonted, yet unchecked tear starts in the eye, the softened spirit yields to their influence, and shakes off the load of earthly care, rising, purified and spiritualized, into a clear atmosphere. Strange, inexplicable associations brood over the mind. "Like the far off dreams of paradise," mingling their chaste melancholy with musings of a still subdued, more cheerful character. How many glad hearts in the olden time have rejoiced in these songs of praise—how many sorrowful ones sighed out of their complaints in these plaintive notes, that steal sadly yet sweetly on the ear—hearts that, now cold in death, are laid to rest around that sacred fane, within whose walls they had so often swelled with emotion!—*Blackwood.*

Preaching.—"I love a serious preacher, who speaks for my own sake and not his own; who seeks my salvation and not his own vain glory. He best deserves to be heard, who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses, as a quack does his medicine."—*Massillon.*

A Ground of Steadfastness.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without—in the world and in the church.—*Cecil.*

The Sabbath Recorder.

NEW YORK, AUGUST 1, 1844.

From the N. Y. Evangelist of July 25.

LECTURES ON THE INSTITUTION OF THE SABBATH, *by the Rev. John S. Stone, D. D.* New York: A. V. Blake, 77 Fulton St. 1844.

A series of lectures on the Sabbatical institution, its true design, its universal obligation, and its appropriate duties and benefits. The argument for the change of the Sabbath from the seventh to the first day of the week is remarkably clear and conclusive, furnishing a complete answer to the quibbles of the Seventh-day Baptists, who are so strenuous about observing the Jewish Sabbath, while there is every reason to doubt the coincidence of the Jewish day with the one on which Jehovah rested from the work of creation: for upon this coincidence rests all the argument against the change, which was introduced after the Resurrection. The volume is a beautiful specimen of typographical taste, worthy the excellent instructions which it aims to impart.

We call the foregoing, which we copy from the N. Y. Evangelist, rather a curious account of a new book. Whether Mr. Stone will thank the editor for his notice, more than two thirds of which is given to the "quibbles of the Seventh-day Baptists," we are unable to say. For ourselves, however, we gratefully acknowledge the labors of the Evangelist. We are glad to see, that a paper which was too "orthodox" to publish an advertisement stating that a Seventh-day Baptist paper had been commenced in New York, is not too "orthodox" to speak of that people in language [illegible] increase the spirit of inquiry already awakened in regard to their peculiar views. It is another illustration of the truth, that "out of the abundance of the heart the mouth speaketh." But there are two or three things in this article, which we own ourselves at a loss to explain.

Our first difficulty is with the expression *Jewish* Sabbath; what Sabbath is that? We know of but one weekly Sabbath, and that is the one which was instituted in Paradise upon the seventh day, enjoined among the precepts of the Decalogue, and called in the Scriptures "the Sabbath of the Lord thy God." About the observance of that Sabbath we acknowledge ourselves "strenuous." We believe it to be vital to the religious interests of mankind, and we dare not, therefore, be otherwise than strenuous about it. Does the N. Y. Evangelist, in its anathemas against Sabbath-breakers, and its praises of Sabbath-keeping, refer to any other institution than this? If not, we take the liberty to suggest, that it can in no way more surely defeat its own objects, than by attempting in one breath to depreciate the day by calling it *Jewish*, and in the next to magnify it by referring to the example of God's resting upon it, and to its authority as one of the ten precepts. To pursue this course, is to inflict a deep wound upon an institution dear to every Christian heart—a wound which is deeper and more dangerous, because given by a professed friend.

Our second difficulty is with the assertion, that "there is every reason to doubt the coincidence of the Jewish day with the one on which Jehovah rested from the work of creation." Does the Evangelist mean to say, that the present seventh day is not *as* likely as either the first day or the fifth day, to be coincident with the one on which Jehovah rested? And if it be *as* likely, then what means the assertion that there is *every* reason to doubt it? This is a boldness and looseness of assertion unbecoming one who speaks on a theological question. But we believe the seventh day is much more likely than any other to be coincident with that on which Jehovah rested. The Scriptures speak of reckoning by sevens very early. Noah observed a period of seven days in sending the raven and dove from the ark; the term *week* is used in the contract between Jacob and Laban; Joseph mourned seven days for his father; and Job observed the period of seven days. These facts can only be accounted for by supposing that this mode of reckoning time commenced with the first Sabbath, and continued from that time forward. But, supposing the reckoning to have been lost between the first Sabbath and the time of giving the law, the fact that the Lord fixed upon the seventh day *then* and called it the Sabbath, ought to put an end to these "quibbles" about the coincidence of the day. From that period until the coming of Christ, or even until the present time, the practice of the Jewish people has been a continual testimony to the seventh day—a testimony which our divine Redeemer confirmed by his custom of observing that day. And it ought to be noted here, that no men more than some observers of the first day, and no periodical more than the N. Y. Evangelist, has strenuously advocated the perpetuity of the institution, and the divine authority of the day. What else is this assertion, then, than an attempt to throw dust into the eyes of those who might otherwise see plainly?

Our third difficulty is with the assertion, that "upon this coincidence rests all the argument against the change, which was introduced after the resurrection." In answer, we may be permitted to say, that the argument against the change does not rest at all upon this coincidence. The argument of the Seventh-day Baptists is simply this: That God from the beginning sanctified the seventh day for the Sabbath; that he enforced it by the fourth commandment; and that there is *not one word* in the Scriptures of the Old or New Testaments which speaks of the change of the Sabbath from that day. The difference, then, between an observer of the seventh day and an observer of the first day is not a difference of reckoning. Both reckon Saturday to be the seventh day of the week; one keeps the seventh day holy *as* the seventh day, the other keeps the first day holy *as* the first day. For a man to declare, therefore, that the argument against the change rests upon a coincidence of the present seventh day with that on which Jehovah rested, indicates woful ignorance or wilful misrepresentation.

In conclusion, we will say, that so far is Mr. Stone's book from furnishing a complete answer to the argument of the Seventh-day Baptists, that the writer himself says, after speaking of the Sabbath Tracts which have lately been published, "These Lectures can not be considered an attempt to answer the argument of those Tracts." How far the Lectures go towards answering the argument, we shall endeavor to show in a future number.

SYSTEM IN GIVING.

Few rightly estimate the importance of systematic giving for benevolent objects. While the necessity of system, in order to the accumulation of wealth, and the certainty that this, united with industry, will secure it, is universally acknowledged, most Christians allow themselves to pass along for weeks and months with scarcely a thought about disposing of what they have accumulated. If an object is presented, and its claims eloquently urged, they may be induced to open their hands. But it is only to close them again until another powerful appeal awakens in them a sense of obligation, and draws forth their contributions. The consequences of this are in many respects disastrous. It leads contributors to act more under the influence of feeling than of principle. It leads [illegible] of benevolent enterprises, to trumpet each the merits of his own object with an earnestness not at all proportioned to its real importance. It creates a difficulty in maintaining any but the *popular* organizations, and interposes an almost insurmountable barrier to the spread of unwelcome truths, however wholesome and necessary. In short, it puts an end to cheerful giving; sets the left hand to proclaiming to the right what it has been doing; and makes the whole business of contributing for benevolent purposes one of worldly policy rather than religious duty.

Now how is this difficulty to be obviated? We believe there is no better way than by inculcating the duty of individuals to adopt some uniform plans for benevolent action and carry them out. Those who do this, will in most cases be able to do more than any others; they will always have it in their power to do something; and they will be able to decide deliberately as to what objects have the greatest claims upon them.

We are not of the number who believe that men make themselves poorer, and diminish their comforts, by such a course as is here recommended. The promises of Scripture have been confirmed by the histories of individuals; and the number is large of those who can testify, that "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Carefulness and economy easily supply the deficiency which liberality may seemingly have made; and "the blessing of God, which maketh rich," will repay ten fold all the care and labor. Add to this the influence of pursuing this course upon his own character, in strengthening and developing it, and forming it after the model of Scripture; and who, in view of these considerations, would wish to be excused from the duty of contributing?

But there are some persons who ask for facts to sustain the theory of the importance of system in giving. Facts are at hand. Here is one:—A pious merchant in Boston, connected with a Baptist church, while yet a young man, resolved that by the grace of God he would give one fourth of the net profits of his business to charitable and religious uses. This was done systematically and faithfully, until he closed his life at the age of thirty-six years. On his death bed, he said to a friend, "By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of this resolution, to give away more than $40,000." Here is a practical illustration of the power of systematic contributions. Who would not prefer, in his last hours, to reflect upon these $40,000 thus expended, to seeing around him ten times that amount for thankless children to quarrel about?

SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

We have received a copy of the Minutes of this Association, from which we learn that it met with the church in De Ruyter, N. Y., June 5, 1844. Elder Varnum Hull preached the introductory discourse; Eld. Eli S. Bailey was chosen Moderator. The session seems to have been harmonious, and a number of resolutions were discussed with considerable interest. Resolutions were passed, approving of the correspondence with our brethren in England conducted by the former Secretary; recommending the churches to form Tract Societies for the purpose of disseminating Gospel truth; referring the question of representation to Conference, whether directly from the churches or through the Association, to the churches, for their action thereupon before the next session; directing the Corresponding Secretary, in case the law exempting Sabbath-keepers from military and civil duties on the Sabbath shall be found defective, to prepare a petition covering the whole ground; expressing the views of the Association in regard to the present movements in favor of closing the canals on the first day of the week; recommending all the ministers of the Association to lay the subject of Missions and the Tract cause before their churches; responding to the resolution of the General Conference against slavery.

A plan for Missionary Operations was reported, recommending the holding of a semi-annual meeting in January, to hear reports, devise plans for future operations, and awaken an interest in the cause of Missions. The meeting for January next was appointed with the 3d church in Brookfield.

The Association continued its sessions until the first day of the week, when it adjourned, to meet next with the church in Adams.

SABBATH CONVENTION—A RESPONSE.

The proposition of "The Liberator" for a Convention to be held in Boston, or some other public place, "for the purpose of discussing the Sabbath question, *pro* and *con*, and to adopt some efficient plan for agitating the nation," is one which strikes my mind favorably. The friends of the first day have for some time past been making unusual efforts, in the way of Conventions, invoking legislative aid, &c., to promote its observance. That they have a right to make these extra efforts, so far as they shall not interfere with the equal rights of others, will not probably be denied by any one. Nevertheless, it always appears to me that there is a lack of modesty in calling upon men indiscriminately to keep holy the Sunday, until it is first established beyond all doubt that God has constituted it holy. From the manner in which they usually address community, one would suppose that the holiness of the first day of the week was a thing universally conceded to them. But in this they are most egregiously mistaken. For it is called in question not only by those who religiously honor the seventh day of the week, but also by others constituting a very large class, whose conscientiousness in the matter it would be a breach of that charity which "hopeth all things," to doubt. It therefore strikes me, that while Conventions to promote the observance of the so-called "Christian Sabbath" are the order of the day, it would be much more in accordance with propriety, as well as modesty, so far to defer to the judgment of others, as to make *first* in the order that Convention which shall thoroughly discuss what is so summarily taken for granted, viz: *whether the day which calls forth all these movements in its favor, possesses any holiness by divine appointment.* This certainly lies at the *bottom* of the whole business. For while a respectable portion of community are firm in the persuasion that the seventh day, to the exclusion of all others, is holy; and another very large portion just as firm in the persuasion that no day at all is holy; and still another very large class of persons that have no settled conviction on the subject, but still are totally unable to see the point and force of that reasoning by which they are denounced as wicked sinners for not keeping the Sunday, it is the most reasonable of all things that the very question which lies at the *foundation* of the subject, be laid open to inspection. Such as doubt the holiness of the first day of the week, have a right to know why it is that they are thus urgently pressed to yield it a sacred regard. They have a right to know why its defenders are perpetually invoking legislative aid, thus *forcing* upon them a thing for which they feel no inward respect. They have an undoubted right to know the reasons of these things; and if the observers of Sunday are not willing to satisfy them on these points, they need not be surprised if their efforts in its favor prove as abortive as they have hitherto done. It is vain for them to flatter themselves that there is no need of discussing the subject. There *is* need. That large class of persons, over whose errors there is so much professed lamentation, *know* that there is need, and will never feel satisfied until the duty of sanctifying any particular day, is presented to their understanding as plainly as the law which says, *Thou shalt not steal.*

I do not suppose that such a Convention as that proposed by the Liberator can, or ought to, settle the question for the *consciences* of others; but, on the contrary, let the result of its proceedings be what it may, that every man should still think, and act, as feeling that he must give account for himself unto God. But I *do* suppose, that by giving free scope to discussion, and by having the reports, speeches, &c., of the assembly accurately given, much light may be thrown on the subject, and the restraints now imposed upon the free progress of divine truth, weakened, if not broken.

I shall be glad to see such a response to the proposition of the Liberator as will insure the gathering of the Convention. I think it ought to be held in the early part of October, anticipating the National Sunday Convention which it is proposed to hold in Baltimore in November.

UNUS.

UNION COLLEGE COMMENCEMENT.

The Anniversaries of Union College were held last week, and were in a high degree interesting. An address was given on Sunday P. M. by the Rev. Mr. Kennedy, before the Theological Society. The address which was to have been given to the "Senate," was not delivered in consequence of the ill health of their orator, Charles Eames, Esq. The oration before the Phi Beta Kappa Society on Tuesday, by Hon. W. H. Seward, was an enlarged and statesman-like view of the Condition and Prospects of the American Union, and was followed by a Poem from the Rev. Dr. Messler of New Jersey. Next followed the annual meeting of the Alumni, "to take coffee together." Speeches were made by Dr. Sweetman, the first graduate of the college, Dr. Eddy of New Jersey, Bishop Doane, Ex-Gov. Seward, Prof. Lewis of N. Y. University, Prof. Eaton of Hamilton, Prof. Bartlett of Poughkeepsie, and other distinguished graduates of this college. Prof. Potter stated that there had been 2500 Alumni, of whom 2000 are now living, and dispersed from the Rocky Mountains to the "Celestial Empire"—that the next year would bring the fiftieth anniversary of the college, when their affectionate Alma Mater invites them all home, old and young, father and son, all to meet as brothers at the old homestead. Preparations will be made for a glorious gathering, and it will be one of the most remarkable literary festivals ever held in this country. The exercises of Tuesday concluded with a very able address before the literary societies by John Thompson, Esq., of New York, on the Influence of Literature, which was thrillingly eloquent. The commencement exercises on the day following were very creditable to the graduating class, and evinced a good degree of talents. The Schenectady Lyceum has recently been connected with the college, under the name of the Union College Grammar School, and Wm. Kelly, A. M., one of the tutors of the college, has joined the former principal in its management. From what we know of the principals, we are confident that it will take a high rank among the Academies of the State.

LENOX.

A SHORT WAY

WITH AN OBSERVER OF THE FIRST DAY AS A SABBATH.

[An actual Dialogue between an Episcopal Minister of New York and a Sabbath-keeper.]

Quest. Did Jehovah ever sanctify one day above another?

Ans. He did.

Q. And what day was that?

A. The Seventh.

Q. When?

A. When he finished his Creative work.

Q. Where?

A. In Eden.

Q. On whom was it obligatory?

A. On our first parents and all their posterity.

Q. Did he ever unsanctify that day?

A. No.

Then you may live in rebellion and reap the fruits of it; through mercy I will not.

Q. Did he ever sanctify the first, or any other day than the seventh, as a day of rest?

A. Not that I know of.

Then you may go on observing days, and weeks, and months, and years, and fall under the reproof of the Apostle Paul, "I am afraid of you," &c.

ALPHA.

Sweedesboro, N. J.

From the Morning Star.

SIN IS A TRANSGRESSION OF THE LAW—Not only doing that which the law forbids, but also neglecting to do that which it commands; "For he that knoweth to do good and doeth it not, to him it is sin; and he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Think on that, ye neglecters of duty. "The wages of sin is death."

Very true; then "why do ye also transgress the commandment of God by your tradition?" The commandment of God says, "The *seventh* day is the Sabbath of the Lord thy God; in it *thou shalt not do any work.*" Now for a man to work on the seventh day, though he may rest on the first, "is a transgression of the law." "Think on that," too. "The wages of sin is death."

MISSIONARY INTELLIGENCE.

The Missionary Herald for August contains several interesting items of missionary intelligence.

A letter from the Sandwich Islands states that protracted meetings had been held at Kaneoke and at Honolulu, which led to considerable additions to the churches, and a great increase of supplication and diligence. Meetings had also been held in the other islands with pleasing results. It is said, however, that some who had joined the churches, taking offence at their strictness, had gone over to popery. The change which has taken place in these islands since the introduction of Christianity, affords gratifying evidence of the power of the Gospel.

At Athens, Greece, the number of hearers had doubled within a few months, and a growing interest was manifested.

Among the Armenians some interesting facts had occurred. "The Lord is beginning a good work at all the principal seats of Armenian influence in Asia Minor."

Mr. Winslow writes from Madras, that several had been added to the church. The baptism of a young Brahmin, by the missionaries of the Scotch Free Church, had given rise to some excitement, and led to the withdrawal of many children from the mission schools. It was thought that the storm would soon pass away.

MISSIONARY INTELLIGENCE.—Brother R. C. Bond writes under date of July 15, that he is still in the field of labor traveling throughout his circuit, according to his instructions, in Virginia and part of Pennsylvania. There is good attention on this circuit, and a better prospect for the future. The field he travels over is large, and the immediate fruits can hardly be expected, without more labor. But the labor of one man is greatly calculated to encourage the small and scattered flocks.

W. B. GILLETT, Rec. Sec.

ITEMS.

FRUITS.—We learn that Mr. Sable Rogers, of Springfield, Mass., was brought before a justice on the 15th of July, on a charge of violating the Lord's day in mowing, making hay, &c. Mr. Rogers was fined $10 and the costs of the court, and was put under $100 bonds for good behaviour and to keep the peace in future. If this be a "fruit" of the present movements in favor of the first-day of the week, it ought to be pondered by those who would not welcome the return of blue law days. A strange kind of consistency it is, for men to use the punishment which was originally inflicted upon Sabbath-breakers as an objection to the perpetual sanctity of the seventh-day, and yet to inflict punishments upon those who disregard the first-day. We fear that nothing else than power is wanting, to make some of the leaders of these movements into religious despots. "By their fruits ye shall know them."

"BE NOT YE CALLED RABBI."—Our exchange papers just at this time contain numerous accounts of college commencements, at nearly every one of which the degree of "D. D." is stated to have been conferred on some of the ministers of Christ. If these degrees were conferred chiefly upon such as have proved themselves "greatest" by becoming "the servants of all," they would be less objectionable than under the present system, which gives them, in many cases, to those who are least disposed to serve any body except themselves. It is to be hoped, that the multiplication of these titled dignitaries of the church will prove the best means of curing the evil.

FREE CHURCH OF SCOTLAND.—The history of the Free church of Scotland affords a happy illustration of the power of the voluntary principle. It was recently stated in the House of Commons, that 580 ministers, 2,900 elders, and nearly 1,000,000 of people had withdrawn from the church establishment, and had built 580 houses of public worship during the past year.

RECANTATION.—The Edinburgh Witness of June 26, states that three Roman Catholic priests in Ireland have within the last three months left the Catholic church and embraced the Protestant faith. One of these was Rev. John O'Brien, curate at Kilkee.

FIRST OF AUGUST.—This Anniversary day of British West India Emancipation is to be celebrated with unusual demonstrations of joy and gratitude. Great gatherings are expected at Hingham, Mass., at New Bedford, at Concord, and in various places throughout the country. The event is one which will ever be regarded as a brilliant triumph of the principles of Justice, and it ought to render the day illustrious to the end of time.

GENERAL BAPTISTS IN ENGLAND.—It is known to some that the General Baptist Churches in England have been for a long time in a languishing condition. Their annual Association was held in the latter part of June, at which time, it is said, the reports from the churches were cheering. They have agreed to send a missionary to the north of China.

COST OF RELIGIOUS ESTABLISHMENTS.—A pamphlet recently published in England, states that the Established Church in England, Wales, and Ireland, embraces 6,400,000 people, and that its clergy receive £8,896,000. The clergy of all the other denominations in the same countries, embracing a population of 14,600,000, receive only £1,024,000. The expense of sustaining the clergy in all the other countries in Christendom, including the United States, France, Spain, Portugal, Italy, Austria, Prussia, German Small States, Holland, Netherlands, Denmark, Sweden, Russia, &c., with a population of 198,728,000, is estimated at £8,852,000.

WHAT CHILDREN HAVE DONE.—A good deal has been said about the efforts of the children in England to raise money enough to pay for a Missionary ship. It seems that the object has been accomplished, and that the ship has sailed for the South Seas with a cargo of Missionaries. Blessings on the children, and success to the children's Missionary ship.

MISSIONARY CONVENTIONS.—A Convention was held in Syracuse, about two weeks since, to deliberate upon the interests of the American Board of Commissioners for Foreign Missions. Among the subjects discussed we notice the following:—How can a spirit of prayer in behalf of missions be awakened, and the interest in the monthly concert increased? How can more general and copious missionary intelligence be diffused?—The Convention was numerously attended, and its discussions were spirited and interesting. Other Conventions of a similar character were to have been held in Oswego, Buffalo, Geneva, and Ithaca, during the past month.

IGNORANCE AND SUFFERING.—It is stated that there are 60,000 adults in London, who never enter a place of worship, except at a marriage or funeral; 12,000 adults cannot read; 14,000 families have not a solitary fragment of the Word of God; 25,000 go to no school whatever; and some 70 or 80,000 know not in the morning where they shall procure their daily bread.

General Intelligence.

LETTER FROM CHINA.

The following letter from Mr. Cushing was written to the editor of the Commercial Advertiser, and is dated

MACAO, March 18, 1844.

I arrived here safe and well in the *Brandywine*, on the 24th ult. and Mr. Webster the same. We tarry here until the monsoon will permit us to proceed North towards the "Heavenly Court."

Our country and countrymen are in high favor in China; and, if nothing else occurs to interrupt my endeavors, I am confident of success in negotiating with this Government.

The newspapers will have informed you that Dr. Bridgeman and Dr. Parker are joint interpreters of legation. It ought to be understood, in addition, that Dr. Bridgeman is chaplain of the legation in title and in fact. I have deemed it essential to have religious services performed at the residence of the legation every Lord's day, and shall adhere to the practise so long as my mission lasts.

I have had a very interesting journey to this place through part of Egypt, Arabia and India; and hope, if I live to return home, to bring with me some fruits of my expedition, in knowledge and experience, if nothing else.

I am now diligently employed in the studies and correspondence of the legation, so that no time is lost by the sojourn at Macao.

I am, very truly and respectfully, yours, &c.

C. CUSHING.

Late from Mexico.—The United States Revenue Cutter Woodbury, arrived at New Orleans on the 22d ult., in eight days from Vera Cruz, bringing despatches from the United States Charge d'Affaires at the city of Mexico to our government. We are indebted to the Tropic for the following items of intelligence:—

The Woodbury left Vera Cruz the 12th ult., whither she had been dispatched to receive and bring to New Orleans the 4th instalment of the Mexican indemnity; but having waited one month, and receiving official information that there was no prospect of its being paid for a long time, Capt. Foster deemed it proper and expedient to return.

News of the rejection of the Treaty of the United States Senate, was received at Vera Cruz, via Campeachy, on the 10th ult. It was immediately forwarded by express to Mexico. The news gave great joy at Vera Cruz, and a revival of American business was expected from it.

The "*vomito*" was raging at Vera Cruz, but considered of milder type than for many seasons previous. It was attributed to early heavy rains, which were incessant every night.

The Mexicans are building a new custom-house, and repairing the mole of the port.

General Santa Anna's orders for all officers on leave to report immediately for active duty, on pain of dismissal, had been published.

The requisition of the President for 30,000 troops and $4,000,000 had been granted, after some tardy but warm discussion in Congress.

The Electric Telegraph.—The application of this new discovery, which secures the transmission of human thoughts with the rapidity of light to points most distant, is beginning to be extensively made both in France and England. The Orleans Railway Company, in France, have nearly completed the construction of a Telegraph along their line.

"THE LIVING-DEAD," a new religious sect, has been founded by a young lady in the town of Coventry, Conn., who has persuaded herself and others that recently, while under the influence of an opiate, she died and went to Heaven. She describes her alledged adventures in the world of spirits to scores of visitors daily, and finds many believers.

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...Catholic church and
...of these was Rev.

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Intelligence.

...FROM CHINA.

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...Commercial Advertiser,

...Macao, March 18, 1844.
...in the Brandywine,
...Webster the same. We
...soon will permit us to
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...are in high favor
...also occurs to interrupt
...of success in nego-
...informed you that
...are joint interpre-
...to be understood, in ad-
...the chaplain of the lega-
...I have deemed it essen-
...performed at the res-
...Lord's day, and shall
...as my mission lasts.
...journey to this
...Arabia and India,
...home, to bring with
...tion, in knowledge
...employed in the studies
...legation, so that
...Macao.
...ectfully, yours, &c.
...C. CUSHING.

...United States Reve-
...at New Orleans on
...from Vera Cruz, bring-
...United States Charge
...to our government
...for the following
...Cruz the 12th ult.
...to receive and
...instalment of the
...waited one month,
...that there was
...a long time, Capt.
...to return.
...Treaty of the Uni-
...at Vera Cruz, was
...was immediately
...The news gave
...revival of American
...Vera Cruz, that
...for many seasons
...heavy rains,
...custom-house,
...officers on
...duty, on pain
...for 30,000
...granted, after
...Congress

MORE TROUBLES ON THE MANOR OF RENSSELAERWICK.—We are informed by our correspondent, that on Wednesday of last week Mr. Deputy Sheriff Allen, of Lansingburgh, summoned a *posse* of some thirty citizens of Troy, and started for Stephentown for the purpose of serving process upon some of the tenants who were in arrears for rent. When near the line of Stephentown, and passing near a small piece of woods, they were surrounded by a company amounting to one hundred and ten in number, disguised completely in Indian costume, and armed with rifles, tomahawks, and scalping knives. They stopped the company, unharnessed their horses, and turned them loose.—The Deputy and the whole company underwent a thorough search, and weapons of every kind were taken from them, while their money and papers were returned. The papers found on the Deputy were burned before them. The Deputy was marched a short distance into the woods and treated to a coat of tar and feathers. The whole company, with the Deputy at the head, was then marched a mile and a half through thick dust, surrounded by the Indians whooping and flourishing their weapons on every side, to the village, where they received from the chief an address, accompanied with an admonition not to visit their territory again on similar business. The pistols and other weapons were again returned and the company dismissed. The Indians then discharged their rifles by companies, which, with now and then a report from the cannon, gave the whole scene a warlike appearance.

It is said that Gov. Bouck has declined to accede to the requisitions of the Sheriff of Rensselaer county for military aid in the present state of affairs.

DIFFICULTIES IN DELAWARE COUNTY.—The Post of Friday last, gives an account of similar difficulties that have recently occured in Delaware County, as follows:—

Immense tracts of land in Delaware county, divided into farms, are held by tenants under perpetual leases on the payment of small annual rents. The attempt to collect these rents has been lately withstood, and an organized system of resistance, a sort of Anti-Rent League, much like that which prevailed in the Helderberg tract three or four years since, has been adopted.

A letter which we have lately seen, states that a very general understanding prevails among the tenants not to submit to the collection of these rents. A set of regulations has been drawn up, disguises have been procured and are kept ready by the tenants, and whenever a horn is sounded in the region, it is a token that the officers of the law are engaged in the collection of rents, and the conspirators assemble in their disguise to prevent by any means of annoyance, or by force, if necessary, the execution of legal process. No person is allowed to blow a dinner horn on any other occasion, and if a housewife should be so indiscreet as to use this method of calling laborers from the field at noon, the anti-rent-leaguers come in a crowd and eat up the dinner prepared for her family.

This association is said to extend over all the leasehold lands in the counties of Delaware, Schoharie, Green, Ulster and Sullivan. Those who are engaged in it, says the letter, pretend that it has yet wider limits, that it embraces all the leasehold tracts in forty-two counties in the State, and that a fund of seventy thousand dollars has been collected, and placed in one of the banks of this State, for such purposes as may become necessary in the prosecution of their plan. Whatever truth there may be in the rumors, there is no doubt that the combination is an extensive and formidable one. Many of the persons engaged in it are opulent farmers; their plans are laid with method, and followed out with determination, and the more peaceful and submissive among the tenants are overawed and carried along by the majority.

Long Island Rail Road.—This great work, connecting the eastern end of Long Island with Brooklyn, has been completed and opened to the public. On Saturday last, a large party of stockholders and others celebrated the opening of the Road by a trip to the eastern terminus at Greenport. The road is 95 miles long. The time occupied by the first train, in passing over it was 3 hours and 35 minutes, being at the rate of about 27 miles per hour. A portion of the distance was done at the rate of 48 miles per hour. The road is said to be level, without curves, and better calculated for high speed than any other in the country. Three hours is named as the regular time for passing over it. By this means Boston will be brought within nine hours of New York. The smoothness of the road, and the beauty and convenience of the cars, is said to equal any in the Union.

Mr. Torrey's Case.—A good deal of interest has been felt in the case of this gentleman, who has been for some time in prison at Baltimore. The following statement of the case we copy from the Emancipator.

It all lies in a nutshell. Torrey went to Baltimore, to get into business for the support of his family. He succeeded in forming an arrangement to go into partnership with a couple of men, in the manufacture of starch, and had sent for his family to come on and live with him at Baltimore. He is now imprisoned on an executive requisition from Virginia, and on a complaint in Maryland, the latter to be tried in October. The only charge laid against him in both cases is that of counseling and assisting negro slaves to escape from their masters. For a slave to escape from bondage is not a crime, by any law, human or divine. Of course, counseling or aiding a slave to escape cannot be a crime within the constitution of the United States, or any other constitution or law whatever. That's the whole case. The only difficulty about it is its extreme simplicity, and the novelty of the question in our courts. Westminster Hall would not hear an argument on so plain a proposition.

On the 23d ult., a man named Collier, residing in Maiden Creek Township, Pa., fell from the swingle tree of his wagon, which he was using as a step to mount his horse, and as he lay in the road the wheels of the vehicle passed over his neck, causing instant death.

American Productions in England.—It will not escape observation that the Americans continue to pour in their farming produce upon us. We have, in the list of the Prince Albert's cargo, 1554 packages of lard, 1508 packages of cheese, and 540 packages of cured beef, all of them commodities that may be supplied by our own people in the most ample abundance and perfection. We have also a further importation of clocks, chairs, brooms, and biscuits, so that, while thousands of poor people are roaming about the country in search of employment, many of whom have been deprived of it in consequence of the sinking condition of our native agriculture, the Americans have the privilege of serving us not only in the character of butchers, bakers, cheesemongers, and the like, upon a large scale, but of becoming our clock, broom and chair makers. The contents of 1150 packages of merchandise, of which no particulars are given, may be believed to comprehend a variety of things, the importation of which from foreign countries interferes directly with English industry.—*London Post.*

Another Giant.—The Medical Journal gives an account of Nathan Lampman, who was born at Coxsackie, N. Y. and is now sixteen years of age, and stands seven feet one half inch in height! Dr. Smith says, "he is a great, tall, awkward, good natured, sixteen years old boy, whose chin has never been smoothed by a razor, and who bids fair, being still actually growing, to reach another foot. In the last year he positively declares that he grew nine inches! At present his weight is 198 pounds. The body is stilted up by a pair of the longest legs, prehaps, on the Western continent, whose base is a pair of feet fourteen inches from heel to toe! Nathan is a sight worth seeing. Should his life be spared, we may fully expect that he will ultimately eclipse all the giants of modern times, for every thing is in his favor, viz: youth, health, good habits, and a desire to outgrow all the descendants of Adam."

Fatal Accident.—The train of passenger cars which left Utica on Friday morning last at 2 o'clock, after proceeding about three miles was stopped in consequence of the wheels slipping on the rails, and while thus detained was run into by a train of wood cars, which followed them about half an hour after the passenger train left the depot. The concussion was very severe. The rear car of the first train was much broken, and the collector, Mr. Smith, was crushed between the end of the car and the locomotive of the wood train. A little girl about 10 or 11 years of age, the daughter of an emigrant, was killed by a piece of wood or iron which entered her eye and came out at the back of the head. Mr. Smith lived till about 8 o'clock in the morning. There was a dense fog at the time of the collision, which prevented either of the trains being seen from the other. The car of the passenger train which was run into, was filled with emigrants, and it is wonderful that there was no greater loss of life.

A New Subsoil Plow.—We saw, a few days since, says the Boston Cultivator, a subsoil plow of novel construction, and designed and made by Capt. Chandler. It is well constructed for strength, for running steady and keeping its true position with very little labor of the plowman and for a thorough and deep pulverization of the soil, with a moderate drought. It will run fifteen inches deep below the wake of another plow. He has subsoiled several acres with this plow, running from twelve to fifteen inches deep after a common plow that went six inches deep. The soil was clayey, full of small stones, and now and then one of good size. A team of three horses was amply sufficient, and some over an acre was plowed in a day, leaving the soil so light that it was difficult to walk on it.

Cotton Factory Burnt.—The Pochassett Cotton Factory, situated in Cranston, on the middle road to East Greenwich, four miles from Providence, R. I. was burnt down on Wednesday afternoon last; the fire was first discovered in the picker-room, where it made so much headway that all attempts to extinguish it were unavailing. The factory contained 1,000 spindles. Nothing was saved. It was insured at the Providence Washington Insurance Office, for $1,500. The house and store near by, took fire a number of times, in several places, but by great exertions they were saved. The loss was about $5,000.

Fire in Brooklyn.—A disastrous fire occurred in Brooklyn on Thursday last, which destroyed an extensive carpet manufactory, employing about 200 hands, together with twenty or thirty tenements in the vicinity. About 50 families were rendered houseless by the disaster. They were fortunate enough in most instances to save their furniture from the flames, but it was a pitiable sight to see it piled up in promiscuous heaps in the street, broken and shattered or trodden under foot by the unthinking spectators. The amount of property destroyed is variously estimated, but it cannot fall short of $120,000.

An old Jersey Blue Gone.—Cornelius Wells died on Sunday evening at his residence in Washington, near Princeton, aged 94. He was in the battle of Trenton and Princeton, in the last of which he received a bayonet wound which the Whig says, affected him to the end of his life. He was in the frigate Confederacy when it was taken, and was sent to a *British prison ship* in New York, from which he was released in the Autumn of 1781. He continued in service to the end of the war, and received an honorable discharge. [*Newark Daily Advertiser.*]

Great Haul of Fish.—A seine was drawn at Narragansett Pier last Wednesday, containing the largest number of fish of any haul on record in that part of the State, so famous for piscatory enterprise. It was found necessary to place smaller seines within the large one to relieve it, and when our informant left about 1,600,000 manhaden had been landed, and it was supposed that 400,000 remained to be drawn ashore. The seine belonges to Jonathan N. Hazard and Thurston Robinson. [Providence Journal.

The Atlantic and Pacific.—By an arrival at Key West, a few days since, of a vessel from the Spanish Main, we learn that the French Government have been actively engaged for the last two months in the laying of rails, grading, and otherwise making preparations for a steam conveyance from Porto Bello to Panama, thus connecting the Atlantic and Pacific Oceans, and doing away for the present any intent upon cutting a canal at the Isthmus. [*St. Augustine News, July 23.*

Explosion.—On Thursday morning about half past five o'clock, one of the drying houses attached to the powder manufactory of the Messrs. Dupont, on the Brandywine, Delaware, exploded, killing two men who were on the premises at the time. There were about 4,000 pounds of powder in the house at the time of the explosion.

SUMMARY.

The steamer John Hull, from St. Joseph's, arrived here last evening, having on board two hundred passengers—many of whom were driven from their homes by the flood, and are returning to the old States, from which they originally emigrated; several of them have lost their all, and are almost destitute—others are carrying with them the scanty remains of their property.

The Missouri river is falling very rapidly. [St. Louis Rep. 17th inst.

A late census of Montreal makes the whole population 44,531. Of these, 29,280 are put down to the church of Rome. The census reports 400 Baptists.

Samuel White, of Licking county, and the Whig candidate for Congress in the Columbus District, died at Delaware, Ohio, on the 20th ult., where he had been lying sick since the first of the month.

A letter from Auburn, July 25th, says: "Out of nine hundred convicts now in the State Prison, seven hundred were sick with the cholera morbus. On Wednesday last only one hundred days' work was performed by the whole of the inmates."

A French traveler in Egypt has sent a valuable present to Paris, consisting of sixty portraits of the Pharaohs in their dynastic order.

At Nantucket on the 24th inst., a young man named Timothy Gorham, son of Mr. Davis Gorham, made an attempt on his life, by stabbing himself in the side twice.

The venerable Thomas Parke, L. L. D. formerly Professor of Languages in the South Carolina College, and we believe, of late Treasurer and Librarian to that institution, died at Winnsboro', S. C. on the 16th inst. in the 80th year of his age.

The pirates of the bark Saladin, at Halifax, have been tried and found guilty—principally upon their own confessions. The names of those convicted are Charles Gustavus Anderson, William Travasgus, George Jones, and William Hazleton. Carr and Galloway were still on trial.

The St. Louis Reveille says that a monument is to be erected on the landing in front of the City Hall there, to be not less than fifteen nor more than twenty feet high, and not less than twenty inches square at the base. Each of its sides to bear a record of the height of the floods of 1785, 1823, 1826 and 1844.

For the arrest of indivduals concerned in the late riots at Philadelphia, Recorder Vaux has issued 37 warrants—8 persons are in prison, 1 has died from a wound received at the hands of one of his fellow rioters, 7 have fled, and 4 have not yet been taken, but are supposed to be still in the neighborhood.

A duel took place on the 11th instant at Grand Gulf, Miss. between two gentlemen. Shot guns, loaded each with three buckshots, were the weapons used. At the first fire both parties were severely, but not dangerously, wounded.

Daniel T. Adams was convicted of manslaughter at New Orleans on the 15th—having kicked an apprentice of 13 years in the left side, so that he died of congestion of the brain.

A few days since a farmer at Marshfield, in Massachusetts, unconsciously threw a load of hay over a nest of new laid eggs, in a farm chamber. The location was near the roof, and exceedingly warm. In three weeks the farmer, while engaged in the loft, heard a chirping, and on removing the hay, found a fine brood of chickens, hatched out by the heat.

By a parliamentary return, lately published, it appears that the duties on patent medicines in Great Baitain, amount to £30,000 per annum.

An altercation on some trifling affair took place in Olneyville yesterday afternoon, between two men named Aaron C. Miller and Robert Jenkins, which ended by the former stabbing the latter in such a manner that his life is despaired of. The subject was of a most trival character. Miller was arrested and is now in prison awaiting his trial, which takes place on Wednesday. [Providence Transcript, July 29.

In 1828, there was not a single mile of railway, (if we except a wooden track in the town of Quincy, Mass. used for the transportation of stone from the quarries,) in all New-England. Now, *eight hundred and fifteen miles of Railroad have their termination in Boston.* [Brooklyn Star.

Justice Hutchinson, of Kensington, (Pa.) was thrown from his carriage and badly hurt, in consequence of the vehicle being recklessly driven into by a man in a heavy wagon.

The weather has been oppressively hot at Vicksburg and other places on the Mississippi. Several sudden deaths have occurred at Vicksburg.

On Saturday evening last, Robert Leatch, a carpenter, was drowned near the Long Bridge, Baltimore.

POPULATION OF THE UNION.

Pennsylvania,	1,724,024	Mississippi,	375,651
Maine,	501,703	Louisiana,	351,170
New Hampshire,	284,573	Ohio,	1,510,467
Vermont,	295,948	Tennessee,	820,216
Massachusetts,	735,699	Kentucky,	777,397
Rhode Island,	108,830	Indiana,	683,314
Connecticut,	310,010	Illinois,	474,404
New York,	2,428,921	Missouri,	383,702
New Jersey,	373,306	Michigan,	211,705
Delaware,	78,080	Arkansas,	85,642
Maryland,	469,323	Dist. Columbia,	43,744
Virginia,	1,239,797	Florida,	54,207
North Carolina,	753,110	Wisconsin,	30,752
South Carolina,	594,439	Iowa,	43,068
Georgia,	677,197		
Alabama,	269,645	Total,	17,100,573

DIED,

In Scott, N. Y., on the 16th of July, Mr. EZRA BABCOCK, aged about 75 years.—The deceased was born in Hopkinton, R. I., in 1769. He embraced religion when about 17 years of age, and united with Eld. Wilcox's church, where he continued his membership for some time, until a difficulty arose among some members of the church, which induced him, with a number of others, to withdraw and unite with Eld. Brown's church in Stonington, Ct., of the first-day Baptist denomination. In 1798 he left Rhode Island, and removed to Leyden, Mass. There being no Seventh-day Baptist Church in that place, he continued to walk with the first-day Baptists. In 1812 he removed to Scott, Cortland Co., N. Y., and was one of the early settlers of that town. He continued his membership in Eld. Brown's church until after the Seventh-day Baptist church was constituted in Scott, of which he became a member, and continued to be a member until he was removed from the church militant to join the church triumphant. Through life he was a strenuous advocate for the Sabbath according to the commandment of God, a firm believer in the doctrines, and a consistent observer of the ordinances of the Gospel of Christ. He has left an aged companion, a large family of children, and a numerous circle of relatives and friends to mourn his loss.

LETTERS.

Nathan V. Hull, Thomas B. Brown, Wm. B. Maxson, Andrew Babcock, E. Babcock, Isaac D. Titsworth, Sanford P. Stillman, R. I. S. Rogers, W. B. Gillett.

Postmasters—New York Mills, Smithville, Scott 2, New London, Ct., 2.

RECEIPTS.

Brookfield—Jonathan Babcock, Daniel Brown, Wm. Whitford, C. F. Rogers, $2 each; N. Spencer, James Hills, $1 each.

Scott—J. R. Babcock, Mrs. S. Babcock, $2 each.

Westerly, R. I.—Adam Stillman, Silas Maxson, Sanford Noyes, Elnathan W. Babcock, $2 each; Daniel B. Irish $1,00.

W. C. Kenyon, B. W. Rogers, A. D. Titsworth, Clark Saunders, Rudolph M. Titsworth $2 each.

Le Raysville, Pa.—Richard I. F. Rogers $1.

New Market, N. J.—Pinckham Mosher $2; Jacob R. Titsworth $1.

GENERAL CONFERENCE.

The Fortieth Anniversary of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE will be holden with the 1st S. D. Baptist Church in VERONA, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference.

PAUL STILLMAN, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year.

F. W. STILLMAN, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. BROWN—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec.

The Seventh-day Baptist Missionary Society will meet on fifth day, Sept. 14, at 9 o'clock A. M.

The Evangelical Board of Directors for Disseminating Religious Truth among the Jews, will meet on first day, Sept. 15, at the call of the President.

A CARD.

THE subscriber wishing to remove to Plainfield, N. J., offers to sell to a Seventh-day Baptist the following desirable property, situated in Shiloh, Cumberland Co., N. J., viz: A new and commodious dwelling-house, with a large store-house attached, being a good stand for country business; a new barn, wagon-house, corn-crib, wood-house, and other out-buildings, all of which have been built within six years, and are in complete order.

Also, a pretty good assortment of Store Goods, such as are generally kept in a Country Store, which are offered at such a price as will make it an object for any one who may wish to locate in this part of New Jersey, and enter into the mercantile business.

Also, a small farm adjoining, consisting of about 24 acres, some of which is in a high state of cultivation, and on which is a newly rebuilt dwelling-house, convenient for two small families, a large apple orchard of choice fruit, and other fruit trees, with a good well of water at the door, &c.

The house and lot, and the Store Goods, will be sold with or without the Farm.

If further information is wanted, address the subscriber.

ISAAC D. TITSWORTH, P. M. Shiloh, N. J.
July 22, 1844.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H O Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND.
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT.
Waterford—Lester T. Rogers
Mystic Bridge—T S Greenman

NEW JERSEY.
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA.
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA.
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN.
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN.
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA.
Fredonia, Louisa Co.—M Wheelock

ILLINOIS.
Trivolia, Peoria Co.—James Dunham

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

NEW-YORK MARKET, JULY 29.

At market 1000 Beef Cattle, 350 from the South, 80 Cows and Calves, and 2500 Sheep and Lambs.

PRICES BEEF CATTLE—Market dull. We place best Cattle at 4 50 a $5 50.—Unsold, 300.

COWS AND CALVES—All taken at 13 to $25.

SHEEP AND LAMBS—We quote the former at 1 25 a $4, and the latter at 1 25 a 2 50. 230 unsold.

HAY—New abundant at 50 a 59 cents, and old at 62½ a 75 cts per cwt.

PROVISIONS—Pork is dull. The market stands nominally at 7 62½ and 9 50, with no disposition to operate. Beef is in good demand and steady. About 500 or 600 bbls were taken at 1 12½ a 3 50 for Country and City Prime, and 5 06¼ a 5 50 for Mess.—100 bbls Beef rounds sold at 2 c per ld. We note a sale of 500 kegs Lard at 6¼c, and 60 hhds inferior Smoked Hams at 3½ c. Western Butter is firm and selling freely at 8 a 11 c, and Dutchess and Orange Butter at 15 a 17 cents. Cheese is very dull at 3 a 5 cents.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 00 a 4 06
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 31
Do Patent	— a 38
COAL.	
Liverpool, chal.	7 75 a 8 62
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3¼a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¼@
Sarsap'lla, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS.	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood Cpy	26 00 @29 00
FEATHERS.	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH.	
Dry Cod, cwt	2 72 @ 2 75
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 50 @10 00
No 2 bbl	8 00 @ 8 25
No 3 bbl	[illegible]
Shad, Ct hf bl	5 75 @ 6 50
Buckspt do	6 00 @ 7 00
Mass. do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX.	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT.	
Raisins, Sun cask	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 31 @ 4 37
Troy	4 37 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 12 @ 4 25
Philadelphia	4 31 @
Baltimore	4 25 @
Richm'd c mills	6 00 @ 6 00
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N Y	85 @ 95
Do South new	90
Rye, Northern	67 @
Corn N & Jersey	50½@ 52
Southern	45 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng & Sc.	35 00a — —
Do Amer.	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4¼@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft]	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinidad, Cuba	28@30
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 37 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½a 6
Cheese, Am lb	3 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½a 7
Trieste	5 a 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, ℔ bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13½
Trieste in boxes	6½a 6
American	5 a [illegible]
Spring	5½a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9¼
Do Brown	6½a 8¼
Loaf	11 a 11¼
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10 a
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	[illegible]
Castile	9½ a 9¾
SPICES.	
Cassia lb	[illegible]
Cloves	26 a 27
Ginger, race	6¼a [illegible]
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	[illegible]
TEAS.	
Imperial lb	30 a 95
Gunpowder	[illegible]
Hyson	[illegible]
Young Hyson	[illegible]
Hyson skin	[illegible]
Souchong	[illegible]
TIN.	
Block, S. Am. lb	[illegible]
Do E. India	[illegible]
Tin plate I X box	[illegible]
WOOL.	
Am. Sax. fleece, lb	[illegible]
Do merino	[illegible]
Pulled superfine	[illegible]
No. 1	[illegible]
No. 2	[illegible]

Miscellaneous.

MYSTERIES.

The following beautiful lines are from the "Breviary" of N. P. Willis.

Strange, that the wind should be left so free,
To play with a flower, or tear a tree;
To range or ramble where'er it will,
And, as it lists, to be fierce or still;
Above and around to breathe of life,
Or to mingle the earth and sky in strife;
Gently to whisper, with morning light,
Yet to growl like a fettered fiend at night,
Or to love, and cherish, and bless to-day,
What to-morrow it ruthlessly rends way!

Strange that the sun should call into birth
All the fairest flowers and fruits of earth,
Then bid them perish, and see them die,
While they cheer the soul and gladden the eye,
At morn, its child is the pride of spring—
At night, a shriveled and loathsome thing!
To-day, there is hope and life in its breath,
To-morrow it shrinks to a useless death.
Strange doth it seem that the sun should joy
To give life, alone, that it may destroy.
Or cherish it all the way it must roam,
To leave it a wreck within sight of home;
To smile as the mariner's toils are o'er,
Then wash the dead to the cottage door;
And gently ripple along the strand,
To watch the widow behold him land!

But, stranger than all, that man should die,
When his plans are formed and his hopes are high;
He walks forth a lord of the earth to-day,
And the morrow beholds him a part of its clay;
He is born in sorrow and cradled in pain,
And from youth to age—it is labor in vain;
And all that seventy years can show,
Is, that wealth is trouble, and wisdom, woe;
That he travels a path of care and strife,
Who drinks of the poisoned cup of life!

Alas! if we murmur at things like these,
That reflection tells us are wise decrees;
That the wind is not ever a gentle breath—
That the sun is often the bearer of death—
That the ocean wave is not always still—
That life is chequered with good and ill;
If we know 'tis well that such change should be,
What do we learn from the things we see?
That an erring and sinning child of dust
Should not wonder nor murmur—but hope and trust.

For the Recorder.

THE THUGS.

The RELIGIOUS BELIEF of the Thugs is the foundation of their whole system; or rather, it is at once quarry and foundation—the rock of which and upon which it is built. The strength of that belief is shown in the fact, that it binds together in a common league and worship two things so opposite and elsewhere irreconcilable as Hindooism and Mohammedanism. The Mussulman Thug, whose religion affirms and re-affirms the unity and spirituality of the Deity, with a pertinacity of iteration scarcely paralleled by the Hebrew Scriptures themselves, offers to Kalee the same homage and worship as the Hindoo, with his multiform, multitudinous, and monstrous divinities.

OMENS.—Not only do they hold that their association was in its outset appointed by Kalee, but they regard themselves as the ministers of her will, and acting under her express guidance and direction. They believe that she manifests her pleasure to them by omens, which, if implicitly regarded, will always insure success. These omens, like the auguries of the ancients, are derived mainly from the appearance and voices of different birds and animals; of these some are always good, others always bad; some good or bad as they proceed from the right hand or the left, or according to the hour at which they are heard. Thus, a lizard chirping, or a crow cawing from a *living* tree, or a partridge, are good omens; while a hare crossing the road before them, the voice of a crow from a rock, or a *dead* tree, an ass, or a jackal, are all bad omens. The omen as heard from the right they call the *Thibaoo*, that from the left, the *Pilkaoo*. If, when about to set out on an expedition, the latter is heard, it betokens that the goddess has taken them by the left hand to lead them on; and if, shortly after, the Thibaoo is heard, it signifies that she has taken them by the right hand also. These examples will serve to show the nature and character of the omens, which are multiplied to an indefinite extent. The association of the most abject superstition with the deepest guilt finds here a most striking example. Without the sanction of Kalee no expedition is undertaken; if, during its progress, unfavorable omens are heard, they stop at once, and endeavor to avert them by prayers and sacrifices, failing in which, they retrace their steps, change the direction of the expedition, or abandon it altogether. They watch for the least indication of the will of the goddess, as the Israelites of old watched the uprising of the cloudy pillar to marshal them on their way; and to this day, although their bands have been destroyed and dispersed, there is not a Thug from the mountains to the ocean, from the Indus to the Brahmpoutra, even among those who have been admitted as witnesses by the government against their fellows—there is not one who does not in his heart and soul believe that all this has happened to them solely because they have disobeyed the directions of Kalee. In proof of this, they appeal to their past history. "Have not," say they, "have not the Thugs always prospered, as long as they attended religiously to their rules? When our ancestors attended to her commands, did not Kalee herself take care of the bodies for them, and remove every trace by which they could be discovered? But our old and wise men have told us, when we had broken the rules, that we should one day be punished for it."

From the moment that the omens are favorable, the most orthodox Thugs hold that the traveler in in pursuit of whom they are, must not be allowed to escape. But on this nice point there is some disagreement, as the subjoined conversation between the examining officer of the government and a number of Thug *approvers* from different sections, will show:—

"When you have poor travelers with you, and the omens are good, do you not let them go, in hope that the omen will guide you to some-

"Let them go?" cried one, "never! never!"

"How could we let them go?" cried a second; "would it not be disobedience to let them go? If we did not kill them, should we ever get any more travelers?"

"Yet," said a third, "I have known the experiment tried with good success; I have known travelers who promised little, let go, and the virtue of the omen brought better."

"Never! never!" interrupted a fourth; "that is one of your wretched heresies. You could never let him go without losing all the fruits of the expedition. Even should you get property, it would never do you any good. No success could result from your disobedience."

"What a monstrous idea!" exclaimed a fifth, "to think of securing the good will of Kalee, by disobeying her orders! Our ancestors were never guilty of such a folly."

THE PICK-AXE.—The *Kussee*, or consecrated pick-axe, bears an important part in all their ceremonies, and is made and consecrated with peculiar solemnities. On some day which the priest pronounces to be lucky, the leader of the gang goes to the blacksmith, and engages him to make the axe, without touching any other work till it is completed. Then on a fixed day, either Monday, Tuesday, Wednesday, or Friday, it is consecrated by washing, libations, prayers, and sacrifices, which must be repeated before every expedition that they make. It is given into the charge of the shrewdest man of the gang, who carries it concealed, and when they encamp, buries it, with the point in the direction in which they propose to go; and if another direction be better, it will be found in the morning pointing it out. Or he throws it into a well, from which it springs up of its own accord at the call of its bearer. Should he at any time suffer it to fall from his hand, it is a most dreadful omen, and portends that he will be killed within the year, or that some grievous misfortune will happen to the gang. They must deprive him of his office give up their expedition, and consecrate the pick-axe anew; and the whole band bears an unlucky character ever after. An oath taken upon the Kussee is the most sacred that can be imposed; more binding than that by the water of the Ganges to the Hindoo, or that upon the Koran to the Mussulman; and they have the firmest conviction that perjury on the Kussee must inevitably cause the death of the one guilty of it within six days. In prison, they sometimes make an imitation of it of clay or cloth, in cases of dispute among themselves. Their confidence in its efficacy is most unbounded:—"It is no juggle, no trick," say they; "we have seen it, and our fathers have seen it. Shall not a hundred generations of Thugs be able to distinguish the miracles of God from the tricks of men?"

INITIATION.—No Thug is permitted to put to death a victim without having regularly taken his degree of *Bhurtote* or strangler; which he cannot obtain till he has been on many expeditions, and acquired the requisite hardihood or insensibility. The young Thug is at first kept away from the scene of murder; but presents are made to him from the spoils. He his gradually let into the secret, then he is employed as a scout, then as a grave-digger, then holding the hands of the victim. When he has acquired sufficient strength and courage, one of the most renowned Thugs is appointed his *gooroo*, or, as we might say, godfather. When they fall in with a favorable subject, they proceed to inquire the will of the goddess. The candidate, his gooroo, and some others, steal out into the field, where the gooroo implores her consent. "Oh Kalee!" cries he, "Oh man-devouring Kalee! if it seemeth good to thee that this victim perish by the hand of this thy slave, vouchsafe, we pray thee, a sign!" If a favorable omen is given, the gooroo proceeds to invest the candidate with a girdle tied with a peculiar knot, who accomplishes the murder, and after sacrifices, offerings, and presents to his gooroo, he becomes a *Bhurtote*, "in good and regular standing."

It will be noted that the manner of initiation into the gang bears a considerable resemblance to that ceremony by which the disciple is admitted into the church of the True God, and becomes a member of the mystical body of Christ. This same remark will hold good with respect to almost all the ceremonies of Thuggee; they seem to be a horrid caricature of things most holy:—this will especially appear in the only further ceremony which we shall notice, and which may be called their

SACRAMENT.—At the close of every expedition, or as soon as possible thereafter, a certain quantity of *goor*, or coarse native sugar, is procured, and spread on a cloth, in a clean place, and by its side are laid the consecrated pick-axe and a votive offering. The leader and a number of the most celebrated Thugs seat themselves upon the cloth, while the others are seated around. Taking a little of the goor in his hand, the leader, fixing his thoughts on the goddess, lifts up his voice in prayer—"Great goddess, as thou didst vouchsafe one hundred and sixty-two thousand rupees to Jhora Naig and Koduk Bunwaree in their need, so we pray thee fulfil our desires!" Which prayer all the Thugs repeat in solemn response. A little of the goor is then placed in the hands of each; then at a given signal they all go through the operation of strangling a person, in perfect silence. The goor is then eaten, and any of it which may remain is carefully buried so that it shall not be profaned by any foot treading upon it. Of this Sacrament no one is allowed to partake but a regularly initiated Thug who has with his own hands strangled a person; for it undergoes some mysterious transubstantiation, so that if any human being should partake of it, they hold that he would at once take to Thuggee, without being able to leave it off. "Alas!" said one of them, a Brahmin of high rank and polished manners; "that fatal goor! My father made me taste it while a boy, and should I live a thousand years, I could never follow any thing else. Why, I never wanted anything, yet I was always miserable when away from my gang."

It will be seen from all this, that no Thug can ever feel remorse for his deeds. They look upon their victims as the priest does upon the sacrifice on the altar; as the Israelites did upon the nations whom they exterminated from the Promised Land; as Samuel did upon Agag, when he hewed him in pieces before the Lord. It is the hand of God that kills them, they are but His instruments. The spirit of the murdered haunts the *murderer*, tormenting him to madness; but no *Thug*, say they, was ever so tormented. A doom hangs over his house, darker than that which impended over the fated Atridæ; his family becomes extinct; it never survives, they believe, the third generation; "but *our* families still flourish." The Thug traces his descent from some famous strangler with no less pride than the nobleman does his from those mail-clad warriors, whose banners flaunted at Cressy, or Poictiers, or Agincourt. They have their Thermopylæs, their Bannockburns, and their Bunker Hills. They regard the scene of some famous robbery as we do the fields where the sword has decided the mightiest cause for human weal or wo. Yet this, alas! is but a single figure segregated from the great picture of heathendom; a single page from the book of crime; a leaf from the branches of "that forbidden tree;" a grain of sand from the shore of the great ocean of human guilt!

G.

THE ARAB AND HIS HORSE.

The following beautiful illustration of the strength of attachment between an Arab and his horse, is given by Allison on the authority of Lamartine the traveler:—

An Arab chief, with his tribe, had attacked, in the night, a caravan of Damascus, and plundered it; when loaded with their spoil, however, the robbers were overtaken on their return by some horsemen of the Pacha of Acre, who killed several, and bound the remainder with cords. In this state of bondage they brought one of the prisoners, named Abou el Marck, to Acre, and laid him bound hand and foot, wounded as he was, at the entrance of their tent, as they slept during the night. Kept awake by the pain of his wounds, the Arab heard his horse's neigh at a little distance, and being desirous to stroke, for the last time, the companion of his life, he dragged himself, bound as he was, to his horse, who was picketed at a little distance.

"Poor friend," said he, "what will you do among the Turks? You will be shut up under the roof of a khan, with the horses of a pacha or an aga; no longer will the women and children of the tent bring you barley, camel's milk, or *dourra*, in the hollow of their hand; no longer will you gallop free as the winds of Egypt in the desert; no longer will you cleave with your bosom the waters of the Jordan, which cool your sides, as pure as the foam of your lips. If I am to be a slave, you at least may go free. Go! return to your tent which you know so well; tell my wife that Abou el Marck will return no more, but put your head still into the folds of the tent, and lick the hands of my beloved children."

With these words, as his hands were tied, he undid with his teeth the fetters which held the courser bound, and set him at liberty; but the noble animal, on recovering its freedom, instead of bounding away to the desert, bent its head over its master, and seeing him in fetters on the ground, took his clothes gently in his teeth, lifted him up, and set off at full speed towards home. Without ever resting, he made straight for the distant, but well-known tent, in the mountains of Arabia. He arrived there in safety, and laid his master safe down at the feet of his wife and children, and immediately dropped down dead with fatigue. The whole tribe mourned him; the poets celebrated his fidelity; and his name is still constantly in the mouths of the Arabs of Jericho.

THE QUAKER AND THE LAWYER.

"Friend Broadbrim," said a servant to a rich Quaker, who lived, no matter where, "we have no fresh meat for dinner to-day."

"Why not?" asked the good Quaker.

"Because Lawyer Foxcraft's dog stole it, and eat it."

"Beware, Zephaniah, of bearing false witness against thy neighbor. Art thou sure it was friend Foxcraft's dog?"

"Yes, I saw it with my eyes, and it was Pinch-'em."

"Upon what evil times have we fallen!" sighed the Quaker, as he wended his way to the Lawyer's office. "Friend Foxcraft," said he, "I want to ask thy opinion."

The Lawyer laid down his pen.

"Suppose, friend Foxcraft, that my dog had gone into my neighbor's pantry, and stolen therefrom a leg of mutton, what ought I to do?"

"Pay for the mutton—nothing can be clearer."

"Know, then, friend Foxcraft, that thy dog, Pinch'em, has stolen from my pantry a leg of mutton of the value of four shillings and sixpence, which I paid for it in the market this morning."

"We-well! then it's my opinion that I must pay for it," and having done so, the worthy friend turned to depart."

"Tarry yet a little," cried the Lawyer, "thou owest me nine shillings, for advice."

"Then I must pay thee—I have touched pitch and been defiled."

A SUBSTITUTE FOR A BELL.—The first bell in Haverhill, Mass., says the Salem Gazette, was purchased in 1784; before that time there was a singular substitute, as appears by a vote passed in 1650: "That Abraham Tyler blow his horn half an hour before meeting, on the Lord's day, and on lecture days, and receive one pound of pork annually for his services, from each family."

FINE ILLUSTRATION.—A clergyman, in a recent discourse, was speaking of the common practice of pointing to the sins and follies of the members of churches, as an excuse for those of others, when he thus illustrated the evil of such an argument: "Ah!" said he, "this is a common device of the Devil, to blind the eyes of his poor disciples, with dust shaken from the soiled garments of Christians."

THE PENITENT'S RETURN.

BY THOMAS RAGG.

She sought her father's home; the house she left
Clandestinely but some few years before,
In search of wild delight. For weary miles
Her feet had borne her onward in the strength
Of warm excitement, nurtured by her vow
Of strict return to virtue. But the tide
Of fond remembrance burst upon her now,
And her limbs trembled. Every tree and shrub
Was known to her. Those green fields were the same
Through which in childhood's mirthful hour,
She wandered joyous by her parents' side,
Or sprang before them in their path, to pluck
The king-cup and the daisy. Sickening thoughts
Looked on her later years with agony,
And penitential tears again suffused
The pale cheek of the woe-worn.
Could she not
Again beneath the dear parental roof
Find peace and joy? She brought a contrite heart.
Smitten and wounded by the shafts of sin,
She bled at every pore. A bruised reed,
She bowed 'neath judgment's fiercely beating blast;
And oh! if sorrow could atone for crime,
Or virtuous resolutions, in the strength
Of a Redeemer formed, efface the stains
By guilt contracted, her dejected heart
Might yet expand beneath a sunnier heaven,
And her fond spirit smile.
Nearer she drew
To the lov'd cot which blest her infant days!
But ah! the finger-marks of *change* were there!
Could it be all illusion? Did her soul
Cast its black shadow o'er that lovely spot,
And make its sunshine gloom! The summer flowers
Looked sad. The garden paths and borders, all
Neglected now, with weeds were overgrown;
And spoke to *her* of weeds and cankering thorns
In the fond heart whose choicest flower was stolen.
With knees that scarce sustained her tott'ring weight,
She reached the door and knocked. What years of woe
Were gathered up into her heart's deep pang,
That awful moment! Could she hope to meet
A smile from those whose spirits she had wrung!
Alas! she could not; and her feeble frame
Was well nigh sinking. But what strange face
Attends the call? She knows her not. Confused
She asks of *those* who once inhabited
The altered place. Across the good wife's brow,
A look of thoughtfulness some moments passed,
Then thus she spake. "The story would be long,
And if thy pallid face deceives me not,
Thy limbs must be weary: but sit down,
And I will tell thee all." Thus urged, she passed
The well-known threshold, and with aching heart
Began to listen to the stranger's tale.
I need not tell it. For a time she spoke
Of prosperous years that blest the gardener's toils,
Who cultivated late th' adjacent grounds;
Till in an evil hour a wild young 'squire
Seduced his only daughter. Then her tongue
Spoke eloquently of the old man's grief,
Which led him to a tavern, where he passed
His days and nights away. His garden grounds
Were thus neglected, and his little all
Became a wreck; while his unhappy wife,
Wounded herself, but wounded *more* to find
That with a daughter she had lost a sire,
Became the prey of grief, and dwelt in dust.
This brought the old man to his thoughts again.
Woe, woe, was on his heart. Eager he strove
His ruined fortune to retrieve once more:
But all his efforts proved to be in vain,
A workhouse held him now.
Thus spake the dame
And sometimes looked into the wanderer's face,
Whose head reclined against the arm-chair's back,
Scarce moved one feature while she told her tale,
And were it not the eye-lids ne'er had fallen,
She might have thought that stillness was from sleep.
But ended now, the kindly woman rose
And seized her hand. Oh horror! it was cold.
Her frame was stiffened. The repentant heart
Had broken at the detail of its woes;
And she who sat to listen, breathed no more!

THE LITTLE BLIND BOY.

A few weeks since, an interesting little blind boy about twelve years of age, in Providence R. I., became the hopeful subject of converting grace, and after relating such a religious experience as drew tears from almost every eye, he was baptized and received as a member of the church.

Immediately upon his conversion he became very desirous to learn to read the Bible with raised letters prepared for the use of the blind, and in a very short space of time he learned to run his delicate fingers along the page and to read with ease and propriety. The utmost object of his wishes seemed now to be to possess a complete copy of the Bible for the Blind, that consists of several large volumes. His parents were unable to buy one, but his pastor obtained one from a Society in Boston.

Not long after the little boy received the volume, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would there do. And why do you think the little fellow went to his room? His mother saw him kneeling by the side of these precious volumes and lifting up his little hands in prayer, to return thanks to God for this blessed gift of his holy word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it and then laid it aside and proceeded to the next, and so on, till he had, in this simple but beautiful and expressive manner, signified his love for each of those blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's revelation to man.

What a beautiful comment is afforded by the above touching incident upon the words of David, "The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb!"—*Bap. Adv.*

THE WRETCHED HOME.

I suppose that most of the children who read this, have a good home, where they meet their dear parents, and brothers and sisters. How thankful ought you to be to God, for providing such a home for you, and for bestowing every other blessing which you receive. While you enjoy all these favors, there are thousands of children who have no home, or if they have that which they call home, it is scarcely better than none. It is not long since I called at a house, which was the miserable home of a beautiful little girl, about five years old. Her name was Adelaide R. Her father was a respectable man, a sailor. The bad conduct of his family had driven him from home. He had been heard of as sailing from different ports, but for four years he had not seen his home or family. Her mother was accustomed to spend the most of her time on the bed, pretending to be sick, or to be unable to work. But although she said that she was weak and incapable of attending to the wants of her child, yet she had strength enough to get rum, whenever she wanted it. Adelaide's grandmother lived with her daughter, and took care of her and her little girl. The grandmother also loved rum, and to obtain it, sent little Adelaide to beg money. Often have I seen the little girl in the winter, thinly clad, standing at the corner of the street, and asking each passer for a cent or two. When the grandmother and her daughter got rum, they drank until they were crazy, and then they would fight together.

At such times little Adelaide would fare rather hard. Many times she has been beaten by her drunken mother, until she has fainted. Once her grandmother struck her a cruel blow with a chair, and the mark of the wound will always remain on her beautiful forehead. At three different times I tried to visit this family, but they always saw me coming and barred the door. When for the fourth time I approached the house, I heard a noise as of persons fighting. Entering the outside door, I pushed open the room door, and beheld such a sight as I never desire to see again. The drunken grandmother was holding little Adelaide by the arm, and beating her with a broom. The mother of the child was sitting on the bed, throwing everything within her reach at her mother, and scolding at the same time at the top of her voice. Chairs, tables, tubs, dishes, bed-clothes, and all the things in the room were thrown about in great disorder. The little girl was soon released, an officer called, and the old lady and her daughter taken to the almshouse. Adelaide was taken care of by kind friends, and soon placed in the Asylum for poor children, which is in this city, and about which I may sometime tell you. This was all the doings of rum. Remember never to touch the vile stuff; it is poison. Adelaide is now happy, for she has a good home, where she is treated kindly, and comfortably fed and clothed. When your kind parents or friends give you money to spend, think before you lay it out for candy, or for toys, if it would not be better to give it to the poor children, who as Adelaide have been snatched from ruin. And when you lay your head on your soft pillow at night, think of Adelaide, and her home, and thank your Heavenly Father, for giving you a home, where you may rest in peace.—*Sunday School Visitant.*

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh-day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile, to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST,

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	½ to 1¼
Other Safety Fund	½ to ¾	Cumberland Bank	2
Do. Red Backs	½ to ¾	Mineral Bank	2
New Jersey:		Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1½	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1½
Carlisle Bank	1¾	South Carolina:	1½
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	2
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc., Bridgeport Manufacturing Co. Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo 25, Commercial of Oswego 30, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10.

Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, AUGUST 8, 1844. NO. 7.

Biographical.

JOSEPH DAVIS.

[Concluded.]

The account of Joseph Davis in our last number, closed with his return to prison, after having smoothed the dying pillow of a beloved companion, whose end was hastened by his own imprisonment. Days of darkness and weariness must those have been which succeeded this event. The ties that had bound him to earth were severed; his prospects were blasted; and his only source of consolation was in the contemplation of that state where separations are unknown, where the wicked cease from troubling, and the weary are at rest. It was in 1665 that Mr. Davis returned to prison, where he remained until 1673—a period of nearly eight years. How he was sustained during this period, and what were the fruits of this trial of his faith, he has told us for himself in a letter written from a "cold high tower" in Oxford castle, and addressed to the Sabbath-keepers in Newport, R. I. Thanks for that letter, which reveals to us the heart of a suffering yet joyful "witness." It carries us back to the prison at Philippi, where the apostles prayed and sang praises to God at midnight. We cannot abbreviate it. Every sentence is instructive, and in every word is breathed the spirit of Christian heroism. The letter is dated "*Oxen Castle, 26th of the 1st month,* 1670"—more than one year before the brethren to whom it was directed were organized into the "Sabbath-keeping Church of Newport, R. I." It is as follows:—

Dear Brethren and Sisters, whom I cannot but love for the truth's sake, which you profess, and that gracious spirit that is upon you, which causes you to bring forth that precious fruit of righteousness, which through Jesus Christ will be much to the praise and glory of God—I received your sweet epistle, dated the 4th of the 7th month, 1669, with much joy for the grace of God that is in you, which bringeth forth such acknowledgments of his work upon you, who have ascribed the whole work to his free grace, that did savingly enlighten you, and make you willing in the day of his power to conform universally to the gospel precepts, and his holy laws, and that by divine power faithfully preserved you in your holy and righteous course, notwithstanding those fightings within and troubles without, that you meet with, which cause many thanksgivings to God.

I salute all with my affectionate love; and I give you thanks for accepting and rewarding my love (in the epistle I sent you) with such a return, which doth further engage me to let you know how things go with my own soul, the churches of Christ, and other professors, that may cause thanksgivings, humiliations, and supplications. Through the riches of grace, I have abundant reason to declare that our God is good, and hath done me good in keeping my soul in life, and not suffering my foot to stumble out of the way of his commandments. Notwithstanding the various kinds of trials I have met with through satan transforming himself in these several shapes that appear among us, yet by the power of the Lord I have been brought in by the fellowship of his Son Jesus Christ, and in the order of the glorious gospel. But satan in the present day hath appeared, and operates in the spirits of men who rage with violence, and open force, casting forth waters like a flood, thinking to destroy and swallow us in the sea of their confusion. But the Lord hath given special and sufficient grace to help and perform the child of faith in the exercise whereof the world is overcome, for which I have suffered the loss of wife and enjoyment of children, trade and public ordinances, in the hope of being of that happy number who shall stand on mount Zion, to sing the song of Moses with unspeakable delight, when with all the saints I shall be able to say, "This is the Lord, I have waited for him; I will be glad and rejoice in his salvation." In the exercise of faith I have comfortably endured much hardness, as seeing him and his glory that is invisible, which hath always made the saints to glory in tribulation, and patiently bear the weight of affliction as they are the appointments of our dear Father, who pitieth his children, and doth not afflict willingly, but doeth all for our spiritual profit, that we may be made more partakers of his holiness.

My trials have been very much lightened and made easy by trusting in a higher power than any that hath been or is against me; and I dare not but believe all things work together for good, and that all the Lord's ways towards me are mercy and truth. I have been much tried and troubled with perplexing doubts concerning the Great Disposer's will, as were some of his choice servants in ancient days, (Ps. lxxvii. 7, Isa. xlix. 14,) and through a great power of grace, I faint not, neither am I weary of his house of correction. I have been more afraid of being out of the furnace too soon, than of staying too long, lest God's work should not be done upon me. He is the great desire of my soul, to glorify him in my body and spirit which are his, with the blessed hope of being glorified by him in that day when for loss and shame everlasting joy shall be put upon me as my crown. Verily if our hope was only in this life, we should be of all men the most miserable; for there are no worldly comforts certain to us, but tribulations are certain. The vanity of all worldly things should teach us not to set our hearts upon them, and to be content in the loss of them. O! how should believers mind their God, their portion, and their heavenly inheritance, which are so certain and eternal. There we shall sin no more, which hath been the procuring cause of all our sufferings; there all tears shall be wiped from our eyes, by our blessed Redeemer. When by faith I take a view of these things, how my spirit and strength increase in this spiritual warfare. The grace and goodness of God hath been very manifest to me; in this my wilderness the sun of righteousness hath arisen upon my soul, dispelling those clouds of darkness that many are under, whereby my condition is much more comfortable than that of many who enjoy their liberty. Surely our Father hath reserved his best wine for such a condition, for he knoweth our frame and considereth that we are but dust. It is my lot to sit here alone in the observation of God's holy Sabbath, yet not without some precious tokens of his presence, which makes a wilderness like an Eden, and a desert like a garden of the Lord. Happy should I be if the glorious things made known and believed by me, had such an effectual work upon my soul, to cause me to seek after them, and delight in those everlasting pleasures, having a conversation in heaven, always waiting for the blessed change, when my vile body shall be made like unto his glorious body.

As for my own outward mercies, they are many. I have hardly known these many years what sickness or pain is, although but a weak body, and my lodgings dangerous, being *in a cold high tower;* and by admiring Providence, the pit hath not shut its mouth upon me to swallow me, nor the snares which were laid to take away my life, prevailed.

As to the churches of Christ, they generally keep from a sinful compliance with the false worshipers. There were many shining lights in this nation, but many of them, I fear, have decayed, and much lost their splendor, for which reason God seems to be working against us, yet not with his great power and wrath. Our enemies are numerous and mighty, and though they have threatened to swallow us up, the spirit of the Lord hath set up a standard against them, and that sweet prophecy is much fulfilled, "No weapon formed against Zion shall prosper."

Myself, with all the non-conformists, have been greatly disappointed in our expectations, like the old church, Jer. xiv. 19.; and as to our deliverance from our thraldom, we see not our signs, neither is there a prophet who can tell how long God will deal with us as he did with Israel, when he led them into the wilderness about forty years, to humble them, and prove them, and know what was in their hearts, and to do them good in the latter end. And another thing which greatly saddens our hearts is, that the glory seemeth to be departed from the churches and congregations of most professors, for many of their glorious lights are extinguished by death. Love is waxed cold, and the Christian zeal of many is very low; and there are but few who follow on to know the Lord in further obedience in a gospel spirit, striving together for the faith of the gospel. The crown is fallen from our head! Woe unto us! for we have sinned, and the candlestick is threatened to be removed. And of late the eminent leaders of Baptist and Congregational churches, have taken upon them to preach down, and write against God's holy seventh-day Sabbath; but it prognosticates to me that the breaking of it is near. Precious souls, be not discouraged by what opposition you have or may meet with. I hope that the hand of the Lord will be with you to the increase of true Sabbath light. Let your conversation be as becometh the glorious gospel, and our high calling. And let your light shine forth; for God expects more, and man expects more from us than from others, who are not so enlightened. For herein shall we only be accepted of God, and rewarded by him, as we live in the life and power of what we profess.

My brethren, I should sin if I should cease to pray for you, that the grace of God may be manifest in the sufficiency of it, to the supplying of all your wants. And I hope I shall not be forgotten by you, that I may have such supply of spiritual strength and divine teachings, enabling me to war faithfully against the whole body of sin.

My unfeigned love is to every one of you that is a sincere Sabbath-keeper, and I do desire, while at this distance, to hear from you. The God of Abraham bless you, the God of Isaac defend you. I shall remain your loving brother,

Joseph Davis.

In 1673, when his "ten years of tribulation were filled up," Mr. Davis was loosed from prison by an order from the King. While planning to enter anew upon the business of life, he learned that an aunt, who had died during his confinement, had left him a small property. With this he was enabled to purchase a co-partnership, which soon opened the way to a successful business in the town where he had formerly resided. Afterwards, however, he removed to London, gathered his children about him, and established himself as a linen draper in the *Little Minories.* Here, notwithstanding the interruption of business occasioned by his strict observance of the Sabbath, he prospered beyond his highest expectations. He found himself at ease, surrounded by a happy family, and enjoying the confidence of a large circle of friends.

But this peaceful state of things was interrupted by a storm which arose against Dissenters about 1680. Mr. Davis was charged with having been present at three meetings held contrary to the prescribed forms, and for this he was fined £20 per month. Upon a certain Sabbath evening the persecutors came to break open his shop and remove his goods. The family were engaged in devotional exercises; and after listening for a while to the praying and singing in the upper part of the house, the band quietly retired. Having been informed, however, that a trained band were to come during the next week for the same purpose, Mr. Davis removed his goods, made a sale of them, and went to live in private for some years.

After King James ascended the throne, in 1685, Mr. Davis left his lodgings and took a house and shop in London, where he lived for about twenty years, in a prosperous condition. His "Narrative" says, "In this year, 1706, I live. His grace has been sufficient for me, and I rejoice to be accounted worthy to suffer for Christ." "He made known to me what I did not know before, even his holy Sabbath, the day he hath commanded for weekly worship." Indeed, in whatever occurred to him he seems to have recognized a Father's hand, and to have found an occasion for joy.

Near the close of his life, Mr. Davis says his heart was drawn forth to do something for the pure worship of his Lord and Saviour, and to manifest that outward blessings had not been bestowed upon him in vain. He felt that "the Lord had sent him, as a Joseph, to do something for the cause of religion." Under the influence of this impression, he purchased, in 1691, the grounds adjoining the present Mill Yard Church, erected a place for worship, and thus provided for the permanency of the society with which he was connected. This property was conveyed to Trustees appointed by the church in 1700. In 1706, shortly before his death, Mr. Davis bestowed his property upon his son, with an annual rent charge in favor of the Mill Yard church, together with seven other Sabbath-keeping churches in England. He likewise provided, conditionally, that his whole estate, might thereafter become the property of that church, and be vested in Trustees for its benefit. The history of this matter need not be dwelt upon here. It is sufficient to say, that after having endeared himself to the church by his pious and consistent life, he did not forget it in his death, but provided for religious instruction which has been enjoyed by some until the present time. His life affords a happy illustration of patient endurance and Christian faithfulness; and through it he, 'though he be dead, yet speaketh.'

The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER FIVE.

The Sabbath an integral part of the Moral Law.

One of the many inventions sought out by man, is to make void the law of God by fictitious distinctions, such as non-essential, susceptible of occasional intermissions, &c. Some such sentiment induced a Pharisee, who was a lawyer, to ask our Lord a question, tempting him, saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets. Can any man take this answer of our Lord, and by it tell whether the second, the fourth, or any other of the ten commandments is less moral or less obligatory than the other? Is it possible by it to say that any part of the law is non-essential, or susceptible of occasional intermissions? What is the meaning of this answer of Christ, but that all the precepts of the law are authoritative and obligatory by the immutable obligations of love? This rebuke of the Pharisee appears to me equally applicable to modern divines, who have said, "The Sabbath law, in its nature, was not moral but positive, and therefore susceptible of occasional intermissions."

In several works upon Sabbath-keeping now lying before me, I find the following objection to the morality of the fourth commandment: "None but Jews were liable to the deadly penalty for violating it; nor is there a single divine charge of Sabbath-breaking upon sacred record, before or after the Mosaic dispensation." What do these authors mean by the "deadly penalty?" Is it the stoning to death of the Sabbath-breaker? Then the same may be said of all the other commandments, for none but Jews were ever liable to stoning to death for disobedience to parents, or for soliciting each other to worship idols. But, (as those writers well know,) that penalty was never incorporated into the Decalogue, but was a statute of the Israelite theocracy. But if they mean by the deadly penalty, the awful displeasure of Jehovah, then we say, the objection is not true, for the Old Testament and the New say, "Cursed is every one that continueth not in all things written in the book of the law to do them." It is true, there is not a single specific charge against the antediluvians of violating any one commandment more than another; but this awful accusation is made, (Gen. 6: 12,) "All flesh had corrupted his way upon the earth." They had violated all law; why charge upon them the violation of one single precept more than another? Similar accusations against the heathen are repeated through the Old and New Testaments. Thus Moses says of the Caananites, (Deut. 12: 31,) "Every abomination to the Lord have they done." And Jehovah, (Levit. 18: 26,) says, "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations, for all these abominations have the men of the land done which were before you, and the land is defiled." In the same manner the Apostles speak of the Gentiles of their time, calling them "children of wrath, children of disobedience, filled with all unrighteousness, without God in the world, far off." Would a specific charge of Sabbath-breaking add any thing to the enormity of this character? The following awful Scriptures certainly comprehend it. "The wrath of God is revealed from heaven against *all unrighteousness of men,* who hold the truth in unrighteousness." (Rom. 1: 18). "Whosoever shall keep the whole law, and yet offend in one *precept,* is guilty of all." (James 2: 10.) The absence of a particular charge of Sabbath-breaking against the heathen, is to be accounted for in the general charge of total disregard of Jehovah.

Among modern theologins, there is a popular, though hackneyed distinction of divine laws, called moral and positive. Moral laws are supposed to be dictated by reason, and discernable by the light of nature. And positive laws, those which are altogether dependent upon revelation, and would not have been known to be duties without it. And it is alledged that the seventh-day Sabbath is one of the latter class; and it is inferred, hence, that it was temporary in its nature and subject to change. It would appear from the Gospels that the Pharisees had a similar distinction, of which they made a like use, for they said, "Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple he is a debtor." What was this swearing by the gold of the temple, but binding by that which was esteemed most precious among them? Just so modern divines bind men's consciences by that which they have judged most important in the law. "Ye fools and blind, (said Jesus,) which is greater, the gold, or the temple that sanctifieth the gold?" The question is as pertinent now as then. Which is greater, that which reason dictates, or that which God (who gave man reason,) commands? It is all assumed, that the reason of man would have dictated the observance of one part of the Decalogue more than another. Adam needed revelation when he was first created; so have all his posterity; and all they retain of morality, without the immediate light of revelation, they have derived from tradition, however remote. Paul declares (Rom. 7: 7,) he should never have known lust except the law had said, "Thou shalt not covet." The light of nature, unaided by revelation, would have discovered no more of the morality of the seventh commandment than of the fourth. The seventh commandment sets a limit to man's nature which his reason would never have dictated, as is abundantly proved by the writings of Hume, Owen, and others who have thrown off the restraints of education and rejected revelation. The same may be observed of the sixth commandment, and the fashionable duelists of the present day. Deists boast of the religion of nature. Believers in divine revelation, say they, have received all their just notions of virtue from the light of revelation. Thus it is with Christian sophists; they talk of the morality of the Decalogue as discernable by the light of nature, but it would never have been practiced were it not enforced by divine revelation. By none of the sacred writers, has the fourth commandment ever been separated from the obligations or sanctions of the great moral code contained in the Decalogue. On the contrary, they say, "All his commandments are sure, they stand fast forever, and are done in truth and uprightness."

S. D.

UNIVERSALISM.

The following picture of Universalism, in its nature and effects, is taken from an address occasioned by the exclusion of a Free Will Baptist preacher, on account of his teaching that doctrine. We copy from the Morning Star.

We regard the doctrine of Universalism as directly opposed to the fundamentals of the gospel, as subversive of the very elements of Christianity. It rejects the doctrine of depravity, making sin of comparatively little consequence. It opposes the doctrine of spiritual regeneration, teaching that punishment may purify the heart. It mocks the doctrine of atonement, teaching that all men must satisfy the claims of the law in their own persons. It rejects the doctrine of forgiveness of sins, teaching that all men must suffer all the demerits of all the sin they commit, their repentance notwithstanding. It ridicules the doctrine of justification by faith, teaching that men can only be justified from the guilt of transgression by suffering all the penalty of the law. It stands directly opposed to a fundamental principle in the government of God, as revealed in every dispensation of which we have any knowledge, teaching that all punishment is for the good of the punished; this is also opposed to a vital principle in every good or well regulated government, in every age and clime, from the rude barbarian to the refined and philosophic. It contradicts the plain and positive declarations of God's word, which declare that some were set forth for ensamples, suffering the vengeance of eternal fire. It has been urged that for sin and misery to exist eternally, is contrary to the perfections of God. This is not in accordance with matter of fact; for sin and misery have already existed near 6000 years, and unless the perfections of God may be changed, we can see no good reason why they may not exist eternally in harmony with God's perfections. It reasons from a priori, which is unsafe; for mortals to presume what is proper for infinity to do, is preposterous or dangerous at least. A partial view of God's character and government leads to distorted views of the very principles of his government. Universalism has no power to reclaim mankind; it fails to produce religious reformation; finally it is false in its theory, philosophically and theologically; inefficient in its application to do good; destructive to piety; like the Bohon Upas, it blasts the trees as well as fruits of righteousness by its withering influences; is ruinous to souls; like a deadly opiate, it stupifies the conscience, and leads down to hell, where the worm dieth not and the fire is not quenched.

MOTIVES TO GRATITUDE.

Man, so fearfully and so wonderfully made, was not left unprotected and unprovided for, an outcast on the earth. On the contrary, by day and by night alike, an eye has watched for his happiness that never slumbers; an arm has been stretched out for his defence that never tires. It is that arm that sustains him during the helplessness of childhood—that shields him amid the perils of youth, and props his enfeebled constitution when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guide the wanderer by night. His, are those showers that bring forward the harvest, and His those dews that ripen the vintage. The good and the bad alike experience His care and subsist upon his bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up.

And are there no motives in these considerations to induce rebellious man to return to his allegiance? Is God, then, a friend that may be forgotten? His mercies, too; deserve they no requital? Ah! shall this earth of ours be cursed forever with the crime of cold ingratitude?—and yonder Heavens, which have witnessed God's goodness, always hear him say, in reference to the race and abode of man—"There, in that ungrateful world, I have nourished and brought up children, and they have rebelled against me."

—*President Nott.*

A CLERGYMAN'S LIFE.

One who knew nothing of what he was writing, has thus expressed himself.

"How full of beauty, how desirable and picturesque is the lot of a clergyman, especially in the country. Religion and poetry dwell with him like twin sisters; and his thoughts, when turned aside from heaven, rest on all that is most beautiful on earth."

If the faithful minister is in the enjoyment of a happy lot, his happiness does not lie in his repose, in such a repose as is here described. No faithful minister ever drew such a picture of a clergyman's life from his own experience. When we glance upon the exhausting demands made upon a minister's body and mind—demands under which many sink to an untimely grave;—when we think of his many sources of sorrow—his responsible relation to other men—each so many sources of solicitude—his exposure to wounds upon his feelings through all his every day duties—wounds which he must bear in silence;—when we reflect that his employment brings him against the sharp points of this world's hostility to religion, and makes him the target for many a poisoned arrow—that his being cut off from the common resources of men and made dependent for support upon those for whom he labors, arms the selfishness of men against him—that the sorrows of others lay a tax upon his sympathies, and compel him to bear a part that the joys of any success in his labors, are more than counterbalanced by the hardness of those whom he seeks in vain to win to Christ; when we take these things into the account, the "picturesque" of the minister's calling vanishes. Let none be attracted to the ministry with any such expectations. Whoever enters the sacred calling for the poetry of it, will find the thorn within the rose. A faithful ministry cannot be executed without a soul armed to meet trials more severe and constant than fall to the common lot. And his happiness must be of a nature that can thrive amid thorns and rejoice in tribulation.

A thistle when seen in the far off landscape may contribute as much as the lily to the general beauty. But when you approach and grasp it, you feel its thorn. So the clergyman's life, to those who look at it from a distance, may be regarded as the abode of poetry and Elysian sweets. But a little experience will correct this error.

—*Puritan.*

MARTIN LUTHER IN HIS CLOSET.

I cannot (says Vitus Theodorus, one of the German reformers,) enough admire the cheerfulness, constancy, faith, and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the word of God. Then not a day passes in which he does not employ at least three of his best hours. Once I happened to hear him at prayer. O, what spirit, what faith, was there in his expressions! He petitions God with as much reverence as if he were actually in the divine presence; and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "that thou art our Father and our God; therefore I am sure thou wilt bring to nought the persecutions of thy children. For shouldst thou fail to do this, thine own cause being connected with ours, would be endangered. It is entirely thine own concern; we, by thy providence, have been compelled to take a part. Thou, therefore, wilt be our defence!" Whilst I was listening to Luther praying in this manner, at a distance, my soul seemed to be on fire within me, to hear a man address God so like a friend, and yet with so much gravity and reverence; and I also to hear him, in the course of his prayer, insisting upon the promise contained in the Psalms, as if he were sure his petitions would be granted.

—*Luther's Works.*

Three things make a divine: prayer, meditation, and temptation.

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NEW YORK, AUGUST 8, 1844.

TRAVELING AGENT.

Jason B. Wells has been appointed a Traveling Agent for this paper, and will visit the churches in the interior and northern parts of the State of New York. He is commended to the confidence of our friends.

AUTHORITY OF THE FATHERS.

The recent discussions which have been going on in this country respecting Episcopacy have developed many things worthy of note and record. Among these note-worthy things, the estimation in which the different parties hold *the Fathers* is not least. On one side an attempt has been made to magnify their authority as much as possible, while on the other they have often been placed in the lowest rank of religious writers, and their precepts and decisions spoken of as altogether insipid and foolish. This difference of opinion has led Episcopalians to examine the writings of their opponents, to see whether they have always spoken consistently with their present professed belief. The glaring inconsistencies which have been developed by the examination, have given rise to the charge, that whenever an opponent of Episcopacy wishes to substantiate a point, he appeals with the most triumphant assurance to the authority of the Christian Fathers; but whenever a Churchman refers to the same writers, their authority is set aside as apocryphal and of no value. This charge has been made again and again in almost every discussion between the two parties; and it will continue to be made until it is fairly met. But what is the proof of the justness of this charge? Reference is at once and invariably made to the change of the Sabbath, for which all observers of the first day rely mainly upon the authority of the Fathers. Let us look at one or two instances.

Take Dr. Dwight, late President of Yale College, whose theological writings are regarded by many as second to no others. In his sermon on the Perpetuity and Change of the Sabbath, he quotes, as authority for the change the following names, with the accompanying descriptions:—"*Ignatius*, a companion of the apostles, says," &c. "*Justin Martyr*, who lived at the close of the first and beginning of the second century, says," &c. "*Ireneus*, a disciple of Polycarp, the disciple of St. John himself, who lived in the second century, says," &c. "*Tertullian*, who also lived in the second century, says," &c. These quotations are made without the least qualification or misgiving, and are spoken of as altogether satisfactory proof of the propriety of keeping the first day of the week instead of the seventh.

Now let us hear *Dr. Dwight's* opinion of these same Fathers, when he comes to treat on another subject. In his discourse on the "Offices of the Church," after speaking of the reliance which is placed upon the authority of the early Christian Fathers, he says:—"1. No testimony from the Fathers can give divine authority to any institution whatever. The Fathers are merely *human witnesses*, and are to be regarded with no more confidence than other human witnesses of equal credibility. All things necessary to life and godliness are given to us in the Scriptures. The testimony of the Fathers can add nothing to what is contained in them; can *set aside* nothing—can *change* nothing. 2. The testimony of the Fathers is *far from deserving the credit which is sometimes given to it.* For, in the first place, those who have testified concerning this subject, *have given erroneous testimony concerning other things.*" "Secondly, the works of several of the Fathers have been interpolated, corrupted, and partially lost."

Here, then, we have *Dr. Dwight*, in one case quoting in proof of the change of the Sabbath, and without qualification, the authority of those whom in another case, he declares to be merely "human witnesses," who "have given erroneous testimony in regard to other matters." Notwithstanding his assertion that they "can *set aside* nothing, can *change* nothing," they are allowed to set aside the seventh day which God has sanctified for the Sabbath, and to change the first day which was a working day into a day of rest. Does not this afford good ground for the charge of inconsistency? Would it be safe to follow the leadings of one who so palpably contradicts himself?

In this connection we wish to say a word as to the light in which the Fathers so often quoted did really regard the first day. We deny that all of them, or a majority of them, regarded it as a Sabbath. That it was observed as a festival, and spoken of as such, we do not dispute. According to this view of it, as a festival in honor of the resurrection and their deliverance by it, we find many of the early Christian writers speaking of it as analogous to the life of a Christian, his abstinence from whatever would be likely to draw off his attention from God, his rest from sin, and his entire dedication to the service of God. Evidence of this may be found in almost any of the discourses of the Fathers. Athanasius, Justin Martyr, and Chrysostom, have frequent allusions of this kind. Their writings afford indefinitely more in favor of this view than of the change.

What importance, then, ought to be attached to the authority of the Fathers for the change of the Sabbath? We find that they have often erred in other things, and that those who have made the most of their sayings respecting the Sabbath, not only deny their authority in other things, but declare that they cannot be implicitly relied upon. Their sayings, advice, and exhortations, must be compared with the Word of God. If they speak according to this, their word is to be received; if not, they are to be rejected as having no light in them. It is when they are used in this way that they are honored; and no thanks would the Fathers give to those who should represent them as above or opposed to the Scriptures. It would be well if all Protestants, and especially, those who engage in controversy with the advocates of papacy and prelacy, would carry their principle, that "the Bible is the religion of Protestants," into practice. Until they do this, they will be met with the rebuke, "Physician, heal thyself."

PAPAL POLICY.

Many speak with surprise of the apparent success which crowns the efforts of papists. This surprise would be greatly modified, however, by examining the manner in which these efforts are put forth. Such an examination would show us, that the results which we witness flow naturally from the direction and character of their labors. Let us refer to some features in their system of operations, which seem to us intimately connected with their success.

1. They are watchful of the character and qualifications of their leaders. However little anxiety they may show for the *general* diffusion of education, they are most careful about the education of those who are to give religious instruction. The means which are provided for securing this object are abundant, and the rules which regulate the use of these means are strictly applied. The consequence is, that there are always at command numbers of well-trained men to do the bidding of such as direct. Plans do not fail by being awkwardly executed. Once distinctly and wisely formed, the result is almost certain. How different this from what is witnessed in a body whose leaders are unprepared for their posts—a body in which petty jealousies and envyings give rise to discord and inefficiency. It is preposterous to expect harmony and efficient action where no attention is given to this subject. In this strict watchfulness the papal church acts upon a policy which worldlings find indispensable to success; and the result of their course has been seen. Why will not every Protestant body learn a lesson from them? Some, it is true, have learned. It were well if all would be instructed.

2. Papists seldom allow minor differences to prevent their uniting to promote their general cause. It is not to be supposed that in all things they see eye to eye; indeed, it is known that they do not. When, however, the general question at issue between them and others comes up, these differences are lost sight of, and they act in concert. Undoubtedly this action is sometimes compelled by fear, and at other times it may result from an unjustifiable carelessness about the points of difference. The absence of that general intelligence which characterizes some other communities would make it easy for a few leading spirits to carry out their plans in spite of minor differences. But their history is nevertheless a proof of the importance and power of their systematic action. If the followers of him who prayed that his disciples might be one should imitate to some extent the example set them, good would surely follow. We do not believe that an abandonment of what is believed to be true, for the sake of union, would be of any advantage. It would only open the way to more serious difficulties in the future. A union which is to be beneficial and lasting must be a union upon the truth. The great question between the two parties now is, as it was long ago, wheher the Scriptures be a sufficient rule of faith. Upon this question there may be a theoretical and practical union. If it could be realized, it would administer a most serious rebuke to all errorists. Let it be tried, by forsaking whatever is contrary to Scripture, and we are sure that most important results would follow.

The Papal church is under the direction of men who have been trained for their work, and who are exerting themselves vigorously and harmoniously to extend their opinions. It is not surprising that great results should have been achieved. If we would counteract their influence, it must be by out-doing them in every thing which is lovely and of good report—out-doing them, not for the sake of victory, but with a single eye to the glory of God and the salvation of those who are in error.

ENCOURAGEMENT TO AN EDITOR.

An English writer of great discernment has said, "The preachers of this country are the editors of its newspapers." Perhaps the assertion is a bold one, but it approximates to the truth. The confidence which is generally placed in the declarations of the press, the vast number to whom it speaks, and the permanency of its influence, makes it a most powerful instrument of good or of evil. The class of persons who direct the press have a responsibility which can scarcely be overestimated; and those who have taken this position intelligently and conscientiously, will often tremble in view of their responsibility and the relation they sustain to society. A variety of circumstances combine to increase the anxiety of such an one. He feels, perhaps, that he is looked upon as a representative of the opinions of others, whom he would not willingly misrepresent; he knows that an unguarded expression once committed to the press and sent abroad can never be recalled; he is perhaps aware that many are looking anxiously for such expressions, and are ready to make him an offender for a word; and in view of these considerations he is ready to cry out, "Who is sufficient for these things?" But, sufficient or insufficient, if he has taken the post he must speak, and speak frequently; there is no alternative. It need hardly be said, that one who stands in such a position needs the encouragement of his friends and knows how to value it. We shall venture to refer to two or three ways in which this encouragement may be given.

1. By remembering him in prayer. If the editor has engaged in his labor with right views of its importance, he will be sure to feel his need of divine guidance, and to seek it for himself. But how greatly would his confidence be increased and his heart encouraged, by knowing that his readers were likewise accustomed to ask for him aid, that he might be wise in presenting and faithful in defending the truth.

2. Another way to give this encouragement is by speaking directly to the editor, if at all, in the spirit of brotherly kindness, of the faults or the excellencies of his paper. Thanks to that experienced brother who says, "I wish you God speed in your arduous undertaking, and in the spirit of fraternal feeling take up my pen to give you a friendly *hint*." Thanks to another, of years and observation, who says, "The Recorder answers my expectation," and accompanies this with a remittance. Thanks to a third, who says, "I have carefully read your first and second numbers; I cannot but express my sincere gratification on the establishment of a Sabbath paper in this city, and shall feel happy in furnishing my mite towards its support." But quotations of the kind need not be multiplied. It is sufficient to say, that few editors claim or expect to reach *perfection*. If any do expect it, they will be disappointed. Those who do not, will thank their friends and take courage, when they see that their paper is carefully read and deemed worth improving.

3. A third way to encourage an editor is by efforts to extend the circulation of his paper. The only way to make a useful paper, is by bestowing much labor upon it; and the only way to secure this labor, is by furnishing a subscription list sufficiently large to meet the expense. It is for the interest of every reader, therefore, to increase the number of subscribers to his paper as much as possible. Most readers seem not to understand this. There are some, however, who do understand it, and who give good proof of their wisdom and their friendship by constantly adding to our list. We thank them for the encouragement they thus afford us, and shall cheerfully comply with their significant rquest to go on.

EXTRACT FROM A LETTER.

It is common for new papers to publish the notices which they receive from the corps editorial, as well as from their particular friends. But not having much sympathy with this system of puffing, we have refrained from publishing such extracts. Here is one, however, which we give because it contains important suggestions, and alludes to considerations which have much influenced us in regulating the character of our paper thus far. It is from a brother in Pennsylvania, whose praise is in the churches.

"I like the appearance of the Recorder. One thing about it, in particular, pleases me; that is, it is so thoroughly Sabbatarian in its character. I like to have a good deal said *editorially* upon the Sabbath question, provided it is well said; also full notices of all the movements of the day in reference to the subject, as well as of all other movements, whose ultimate bearing may be upon this great question of reform. A paper conducted in this manner will better please our own people than any other; and if any patronage be expected from others, there is no way so likely to secure it, as to let them know that a perusal of it will give them a thorough insight into our sentiments. For this is a subject upon which there is a great deal of curiosity to be informed. The people want to know what we believe, and how we manage our argument. Make the sheet, therefore, a thorough exponent of Sabbatarianism. Keep it constantly before the people; not to the neglect of other important topics, to be sure, but still make it very prominent. This is the portion of divine truth that God has called us in a particular manner to defend. Let us do it boldly, 'in the name of God setting up your banner.' It appears to me, if the paper continue to assume the same character which it has thus far done, that our brethren who have the means ought to be more than merely subscribers for themselves; they ought to take some for distribution among their first-day friends."

"THESE SPLENDID PRIZES."

A Roman Catholic Magazine for October 1843, [the London and Dublin Orthodox Journal,] contained an article offering the following rewards:—

"*Twenty Guineas Reward* to any Protestant who will find, in the New Testament, a single instance of *infant* baptism administered either by deacon or apostle."

"*Fifty Guineas Reward* to any Protestant who will point out a single passage in the Scriptures which states that a woman can hold rule in the church, or that Queen Victoria, or any of her predecessors was to be the supreme head of the church."

"*One Hundred Guineas Reward* to any Protestant who will prove from the Scriptures that the sign of the cross was ordered to be used in the administration of baptism, either by Christ or his Apostles."

To these liberal offers we will add another: *Five Hundred Dollars Reward* to any Protestant or Catholic "who will point out a single passage in the Scriptures which states," either that the seventh-day Sabbath has been abrogated, or that the first day of the week is the Sabbath, or that the first day has been substituted for the seventh.

Will any Protestant or Catholic undertake to secure "these splendid prizes?"

Right use of Terms.—A correspondent has written us to correct the statement made in an account of "the Fourth at Waterford, Conn.," saying that there were five Sunday Schools present at the celebration. He suggests, that one of the schools was a *Sabbath* school, and should have been so designated. We cheerfully make the correction, and hope it will turn attention to the importance of using terms so as to distinguish between Sunday and the Sabbath.

ANOTHER SHORT WAY.

Being the substance of a recent conversation between an eminent Counsellor (late a Judge) of New York and a Sabbatarian.

The Lawyer contended that although the first day of the week had no divine authority for its sanctity or observance as a Sabbath, yet if it be kept as scrupulously and conscientiously as the seventh day demanded, *it could not but be* as acceptable to God.

In answer to such sophistry the Sabbatarian submitted the following legal case to him:—

"I am told that I can purchase, in the State of Connecticut, *one hundred* copper cents bearing the impress and superscription of the United States Mint, and equal in every respect in value to the mint coin, for *sixty-five* cents, payable in gold or silver. But I admit them to be counterfeit. I admit, also, that I circulate this spurious coin. Now will you undertake, for a fee of $10,000, to defend my cause against a prosecution for passing such false coin, and exonerate me from conviction in the United States Court?"

The honest lawyer's answer unhesitatingly was, I cannot argue your cause in the very teeth of so unquestionable a law as appears to exist on the Statute Books.*

The Sabbatarian replied—Then you admit *your first day Sabbath a counterfeit*, and allow me to answer you as the celebrated Mr. Whiston did Chancellor King of England upon a similar question: "If God Almighty should be as consistent, as just, and as jealous of his laws in the Court of Heaven as my Lord Chancellor is in his, *where are we then?*"

THE INFERENCE.

If, then, I cannot obtain an advocate on earth, (for no one of repute would undertake it,) to plead my cause with the offer of a fee of $10,000, for the violation of a law of man's making, what ground have I to expect that the only advocate to be obtained in the Court of Heaven, i. e. *the Lord Jesus Christ*, will defend my cause against the breach of that law which his father ever made punishable with DEATH, temporal and eternal?—and who himself, when on earth, in his comment on that law, averred that not one *jot* or *tittle* could in any wise pass from it? (Matt. 5: 18, 19.)

Sweedesboro, N. J. ALPHA.

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* If any person shall falsely make or counterfeit any copper coin of the United States or pass or publish the same, he shall be subjected to a fine of $1000 and suffer imprisonment to hard labor for a term not exceeding three years.—*Gordon's Digest, p.* 922; act passed March 3d, 1825.

MORAL NATURE OF THE SABBATH AFFECTED BY SAILING AROUND THE WORLD.

Those who may have read the polemical writings of the seventeenth century will have observed how much stress is laid by them on the supposed grand distinction between *moral* and *positive* institutions, especially when the law was the subject of discussion. To determine the obligatory nature of a precept, it was usual with theological disputants to bring it to this test, is it *moral?* If this character can be discovered, it is considered unchangeable, and binding upon all men; but, if it be merely *positive*, by which is understood a law unaccompanied by evidence appreciable by us of an independent natural obligation, then it may be changed! And the discovery of this distinction was made dependent upon human perception, rather than upon the authority of the Word of God. The authority of the Scriptures in relation to the SABBATH appeared to be suspended, while prelates and people gravely discussed theological *distinctions* in relation to the *nature* of the institution. It seems to have been assumed, that if the sabbatic law could be denominated MORAL, it must relate to the seventh day exclusively. If POSITIVE, it might be of partial obligation, so as to admit not only of the substitution of another day, but of the abrogation of all distinction of days whatever if occasion require. And if partly moral and partly positive, it was supposed to be unchangeable as to the *proportion* of time and the *religious duties* required, but changeable as to the particular *day* of the week to be observed.

However preposterous this theory may appear in the light of Scripture truth, as an excuse for the neglect of the seventh day, and however unsupported by the Word of God such neglect may be, there are still very many who, to accumulate evidence against the morality of the fourth commandment of the Decalogue, do not hesitate to adopt a course of reasoning which would tend also to exhibit the character of God in an unreasonable point of view, charging Him with folly in promulgating a law which neither Jew nor Gentile could observe in every age or country. It is an argument very commonly used against the Sabbath, that it could not have been intended for universal observance, inasmuch as in sailing around the world a ship's crew could not preserve an equal division of time, or observe the same moments of time for their *rest* which would be observed by their friends at home; as if the moral nature of the Sabbath depended upon man's being fixed in one place, immovable; or, that to prove the sabbatic law of no moral force, it need only be shown that man *can* move from one place on the earth to another, or from one degree of longitude to another. Would it not follow more naturally, that if the seventh day could not be observed without remaining in the same degree of longitude, or on the same continent where the Sabbath was instituted, that *emigration* was a *sin*! It was the will of God that the Sabbath should be kept; and if under these circumstances it should be found impossible for mankind to continue in one place, obedience to the law would evidently be impracticable, and God would be *unreasonable* in requiring it. This conclusion is forced upon us from the adoption of false premises.

To say that the same precise and identical portion or period of time must be observed in all parts of the earth to fulfil the requirement of the fourth commandment, is false. It is a proposition that must fall to the ground before enlightened investigation. If we assume that the seventh day in the order of the earth's revolution is the Sabbath, we shall be relieved from the embarrassment with which the foregoing hypothesis is attended. Had the continent of America been inhabited when the law was given in Asia, the earth rolling eastward, Americans would necessarely have had to wait six hours after sun setting in Asia before their Sabbath would have begun. But is the seventh day less the Sabbath to Americans, because it begins later by a few hours than it does at the place of publication of the law? It seems to follow, then, that the same identical period of time was not intended in the law, nor required of the nations of the earth, as the day of rest, but the seventh day according to the natural division of time.

Whether the fourth commandment be moral or positive, if it be the commandment of Jehovah, it should be obeyed, wherever a natural day may be discovered, wherever the sun rises and sets, or day and night mark in successive periods the progress of time.

LUTHER.

Sabbath Convention at Saratoga.—We copied from the New York papers, two weeks since, the notice of a Convention to be held at Saratoga, Aug. 2d. This notice was a mistake; and we make the correction, lest some should identify this Convention with one which is yet to be held on *Wednesday, the 28th of August.*

Mr. Fairchild.—A large and respectable ecclesiastical council has been engaged in examining the charges of licentious conduct against this gentleman. The report of the council is, that "they feel compelled to express their deep conviction that Mr. Fairchild cannot be innocent in this matter, and that unless he can present a clearer vindication of himself before some tribunal more competent than ourselves to compel the attendance of witnesses, and the utterance of all the truth, and till such act be done, he ought not, and so far as our decision goes, does not, hold the place of a Minister in the Church of Christ."

Persecution.—The American Messenger states, that two Colporteurs who have been laboring at Hamburg, Germany, in connection with the American Baptist mission, have been *banished*, and the goods of another confiscated, on account of their fidelity in the good work of seeking the salvation of men, in connection with Bible and Tract distribution.

Whom God hath joined together, let no man put asunder.—A Mr. Pierce Connelly, formerly an Episcopal clergyman of Natchez, having become a Catholic, has determined to enter the ministry. In order to open the way for this, his wife has "voluntarily" entered a Convent of Nuns of the Sacred Heart. Mr. C. is at present in the college of the Nobles at Rome.

An Example worthy of Imitation.—A Chinese, who one year ago was a worshiper of idols, and had never heard of the gospel, has been present at the last seven monthly concerts for prayer, and has given *one dollar each month.* He gains his subsistence by working for *twenty-five cents* per day.—*Am. Mess.*

Death of a Missionary.—Intelligence has been received at the Missionary House, of the death of the Rev. Mr. Campbell, a Missionary of the American Board in South Africa. He was well known to many as the author of a very large "Map of the Moral World."

Independency.—The Yarmonth Herald informs us, that the Synod of Nova Scotia, hitherto in connexion with the Church of Scotland, at the annual meeting week before last at Pictou, after a long discussion, passed a resolution, 11 to 4, "repudiating" any connexion between that body and the Scottish establishment, and declaring its designation to be "The Presbyterian Church of Nova Scotia."

Union.—A friendly negotiation is said to be in progress, which has for its object a closer union between several branches of the Presbyterian family—including the Associate, the Associate Reformed, the Roformed Presbyterian, and the General Assembly of the Presbyterian Church. The main difference is about the use of a Psalmody which is not strictly scriptural. We are glad to see this inclination to union, and believe it will lead to good results.

A Heavy Haul.—No less than 17 persons were arrested on Sunday last, and brought to the police office, from No. 127 Anthony-street, N. Y. They were engaged in playing the game of ball or racket. The keeper of the house, Michael McCarten, was held to bail in the sum of $400 to answer, and the others in the lesser sum of $200. Would it not be well to abate such nuisances on any day of the week?

John Gliddon, Esq. U. S. Consul for Alexandria, Egypt, died at Malta, on the 3d ult., after a patient illness.

Hon. John L. White, Jr., of Bolton, late Treasurer of Connecticut, died on Sunday last, after an illness of one week, aged 52 years.

The remains of Fisher Ames, who died 36 years ago, were removed to a new tomb in Dedham on Thursday last, where a monument is to be erected by his descendants.

The Long Island Rail-road is to commence its regular trips in connection with the Boston trains of cars, from Stonington and Norwich, on Friday, 9th inst., by which means passengers can leave New York at 8 o'clock A. M. and reach Boston before 5 P. M.

General Intelligence.

FOREIGN ITEMS.

The steamship Caledonia reached Boston on the 1st inst., bringing English news to the 19th ult.

The cotton market was in a most unfavorable condition.

The result of a late election contest for Birmingham, was the return of Mr Spooner. There were two other candidates, one of whom was Mr. Joseph Sturge, the celebrated anti-slavery and chartist advocate.

An examination into the post-office espionage, mentioned in last intelligence, was progressing.

The hearing of the appeal upon the Irish State Trials was commenced before the House of Lords on the 4th of July, and progressed in from day to day until the 10th, when the Lord Chancellor announced that certain questions would be propounded to the judges, and the further proceedings be suspended to await their reply. In the course of the hearing, the Lord Chancellor admitted that the Jury lists were *fraudulently* made up, and the opinion seems to be that the counsel for the prisoners have made out so strong a case that the judgment will be reversed, but it appears that O'Connell has no hopes that the appeal will be successful.

O'Connell continues in the enjoyment of good health in his prison, and through his son has announced his great satisfaction at the peaceable demeanor of the people, exhorting them to persevere in the agitation for Repeal. At the weekly meeting of the Dublin associations, on the 15th *ult.*, the amount of Repeal contributions for the *week* was announced at £1700.

An interesting discussion on the subject of the slave trade took place in the House of Commons, on the 27th ult.

A letter, it is said, has been received by the Commander of the Forces from the Horse Guards, inquiring if it would be safe to withdraw some of the troops from Ireland, the military force there being 26,700 men, exclvsive of 10,000 police and 12,000 pensioners, well armed and equipped. The reply was, that it would be unsafe to do so until O'Connell's release from prison. Some surprise has been expressed that nothing has emanated from the pen of O'Connell since his imprisonment. The reason is said to be, that if any *did* appear, with his name, he would be deprived of pen and ink, and prevented from writing altogether.

On the 13th instant, says an Irish paper, "Mr. O'Connell commenced his great literary labor, his 'Life and Times,' or by what other style and title his projected autobiography is to be distinguished, employing Mr. O'Neill Daunt as his amanuensis."

Sir R. De Bourgho, Bart. of Castle Connell, abjured the Church of Rome, and embraced the Protestant faith, at Castletownroche Church, county of Cork, on Sunday se'nnight.

Mr, Legh, a gentleman of fortune in Herefordshire, has joined the Church of Rome, and removed his son from one of our leading schools to Oscott.

Funeral of Campbell, the Poet.—The funeral of Thomas Campbell, the author of that sweet and popular poem, the Pleasures of Hope, took place on the 3d inst., in Westminster Abbey. Lord Brougham, Lord Aberdeen, Lord Campbell, Lord Morpeth, Sir Robert Peel, and other distinguished men acted as pall-bearers. He was buried in nearly the centre of the Poets' Corner, Westminster Abbey, within a few yards of the tomb of Addison. The attendance of peers, members of Parliament, eminent literary and scientific men, was considerable, including a considerable number of Poles, one of whom threw on the coffin a portion of earth from the grave of Kosciusko.

Miniature of Milton.—A miniature of Milton has recently come to light by Samuel Cooper, which has been purchased by the Duke of Buccleugh for a hundred guineas. The miniature bears a general likeness to the portraits of the great poet, taken after his blindness—but has a finer, more youthful, and more elevated expression. It is about being engraved. In this dirty and dilapidated state, it was sold for £2 10s.

A letter from Florence of 25th of June states, that Prince Jerome Bonaparte has precipitately *left the city*, after long occupying one of the finest palaces of Florence, where he formely held a sort of court. The Prince's sudden departure is ascribed to financial embarrasment which it is impossible for him to overcome at this moment.

Spain.—The Madrid Gazette of the 1st, contains the following revolting summary of the executions in only one district of Catalonia:

"Between the 1st of Febuary and the 15th of June, the 'faction' in the Meastrazzo have sustained the following losses: Killed on the field of battle, 54 men; shot, after being made prisoners, 120 men; pardoned, for various reasons, 107. Among the prisoners shot are the chiefs El Serrador, Viscaro, Lauva, and Taso; Marsel and his lieutenant, Pilaren, Cotarro and his second, Martinez el Serano, Taranques, and Galo de Santa Oleon, and 25 generals or officers, including one colonel, one commandant, three captains, and thirteen lieutenants. Since the 29th of May, 14 spies and 19 officers, coming from France, a certain number of *douaniers* who had joined the bands, have been shot. General Don Juan de Villalonga has, by hs energetic activity, not a little contributed to this result."

The Madrid journals still abound with rumors of conspiracies, which are said to be in active preparation at Saragossa, Barcelona, and the Capital. It is suspected, however, that reports are raised for political purposes to terrify the timid.

Mexico and Texas.—A manifesto has been sent to President Houston, informing him that the armistice concluded on the 15th of February expired on the 11th of June, and that hostilities are re-opened against the usurpers of Texas. The manifesto adds:—"I also make known to you that my government has seen with well-found idignation the perfidy of the inhabitants of the said territory, towards a Republic whose generous conduct towards them they misunderstood, in relation to a question on which they were thought to be acting with a good faith, but they have abused the confidence of the Republic by violating the condition of the armistice respecting the commissioners, who, according to the 4th article of said armistice, should have repaired to the city of Mexico, in order to regulate our differences so far as their propositions might be admissible. His excellency the President, convinced that the honor and dignity of the nation require the chastisement of a conduct so little creditable has ordered me to apprise you of his resolution, so that it may be well understood that it is not through timidity or want of power, but because his excellency has always listened to the voice of humanity, that hostilities were not re-commenced at the period fixed by the armistice.

Notwithstanding my regret in thinking that blood is once more about to flow, yet in transmitting to you the declaration of the President, I enjoy the satisfaction to find that justice is on the side of our cause, which reposes on sacred and imprescriptible rights. In this we place our confidence as well as in the valor of our troops. When the struggle shall once more begin, the civilized world will judge between us, and the fortune of war cannot but be favorable to those who fight for their country against usurpers.

I have the honor to renew to you assurances of my high consideration. Adrien Woll.

Head Quarters, Mier, 19th June, 1844.
To Gen. Samuel Houston.

Execution of the Pirates of the Saladin.—The Correspondent of the *Commercial Advertiser* sends that paper the following account of the execution of the pirates of the *Saladin*:

The four criminals under sentence of death—Johnston, alias Trevaskiss, Charles Anderson, the Swede, George Jones and John Hazleton—were executed this morning, in view of that sea whose waters they had polluted with blood, and in the presence of a large concourse of spectators.

Jones, who seemed to be the least affected by his awful situation, or who bore it with a more elastic fortitude, shook hands with his companions in guilt, and kissed them on the cheek—he then resigned himself to the executioner, by whom, under the directions of the Sheriff, the adjustment of the cords, the caps, and other fatal preparations were made.

He then came forward and addressed the audience in a few words; he said he was a native of Ireland, and advised all his countrymen to take warning from his fate. He acknowledged the justice of his sentence, and that he was sorry from his heart for the transactions in which he had been a participator. After a pause he said he was from Clare, in Ireland. The cap was then drawn over his features, the signal given, and the world closed upon him for ever.

Out of the 14 persons who embarked in the vessel from Valapraiso, on the 8th February last, only two now remain alive.

An Exciting Incident.—As the train of cars for Philadelphia were leaving the Canton depot, Baltimore, on Tuesday morning, Mr. Duffy, the chief engineer, cast his eyes along the under part of the cars, as is his custom, to see that all was right. In doing so he was surprised to see a boy about twelve years of age stowed away on the top of the lever connected with the break of one of the cars. He immediately called on the conductor to stop, but he was not heard, and the train was soon in progress on its route to Philadelphia. Knowing that the boy would be crushed to death the first time the break was used, as it certainly would have been before they reached Philadelphia, he immediately jumped on a locomotive that was "fired up," and in a few minutes was in pursuit, urging his iron horse to its utmost speed to overtake the train. He came up to them at Stemmer's Run, nine miles from Baltimore, where he recognized the boy standing in the road alongside the *train, waiting for them to start again*, in order to resume his former position. It was a miracle that the brake on which he was sitting was not used when they stopped, as, if it had, his death would have been inevitable. Mr. Duffy took him on his locomotive and brought him back to Baltimore, but he refused to give his name, merely stating that he wanted to go to Philadelphia.

Substitution for Slave Labor.—Mr. Bryant Cobb, of North Alabama, proposes to give up Slave Labor, and to offer suitable encouragement to induce good German farmers to settle about him, also some Machinists and Mechanics. He is located in a fertile valley which is well watered; it is large enough for 15 or 20 farms; several saw-mills are in operation. He proposes to furnish farming implements and one year's provisions to industrious families, and let them farms on long leases, or make such other arrangements as may be thought mutually beneficial.

Wholesale Robbery.—The Cincinnati Chronicle says: "The Court of Common Pleas on meeting this morning, discovered that since their adjournment on Saturday, the court room had been entered and the Clerk's department robbed of the indictments, recognizances, and all the papers belonging to the pending criminal term. The court has been in session some four or five weeks, and numerous convictions had taken place; among others ten for penitentiary crimes. The result is, that the convictions already had are null; no further trials can be had; a new *venire* of the Grand Jury is necessary, and matters must all begin over again. The Court's labors are lost, and the county is put to a new expense of some $2000 in amount.

Sudden Deaths.—We hear with pain, says the Newark Advertiser, of two sudden and remarkable deaths at Elizabethtown on Friday evening. Mrs. Jemima Chandler, an aged widow lady of some 70 years, was seized with apoplexy at the residence of her son-in-law, Mr. Samuel Whitehead, of whose family she was a member, soon after 9 o'clock, and expired almost instantly. Her daughter, Mrs. W., shocked by the spectacle, complained of a head ache and fell dead on the instant. Thus mother and daughter were snatched away almost in the same moment of time as by an electric shock, leaving a large circle of bereaved children and friends.

The Pomeroy Ejectment.—Speaking of the late refusal by one of the western rail roads, to carry an express agent, the Rochester Democrat says: The nut-shell of it is here. The Post-office Law makes it a penal offence for the Railroads to carry, or knowingly allow any passenger to carry, letters. The fine is $50 for each offence. The Express notoriously carries letters. To save the fine, the Railroads exclude the express agent; but intimate a willingness to allow the transfer of all express matter not mailable. Meanwhile, they are ready, we understand, to have the constitutionality of the law tested. But meanwhile the public will be obliged to pay government 2s. to do what the express will do as well for 6d. The affair is in a hard corner; but it should be seized upon as a fit opportunity to concentrate public opinion against the existing postage burthens.

Southern Factories.—An Iron factory has recently been established in Benton county, Ala. at which they make castings of every description, which are said to be equal in every respect to any brought from elsewhere. They can be sold at seven cents per pound, and yield a handsome interest on the amount invested, while those from abroad sell at 12 cts. There are sixty men employed in the establishment, whose bread-baskets are supplied by the farmers of the vicinity—thus opening a market for articles which, on account of their employment, they cannot make for themselves.

[Sandersville Telescope.

Grand Jury of Philadelphia and the late Riots.—The Grand Jury made their presentment last Saturday morning. The correspondent of the Tribune says:—It assigns as the remote cause of the late disturbances in Southwark, the murdering of American citizens in Kensington by foreigners, and as the immediate cause the arming of St. Philip de Neri Church—supports and sustains the conduct of Sheriff McMichael in both the Kensington and Southwark disturbances, and censures the citizens for refusing to obey his summons when called upon to act as his posse—the conduct of the military is also sustained—a riot act recommended—and several fire companies presented as a nuisance, &c. &c. Judge Jones expressed the approbation of the Court to the contents of the document, after whice the Grand Jury were dismissed for the term. The presentment altogether is an important one.

The New Monarch of Mormondom.—The Mormon mantle has fallen upon Sam Smith, elder brother to Joe, the late Prophet, who has been, or is to be inducted into office with all due solemnity, and take upon himself the entire government of the "Latter Day Saints," as prophet and patriarch chief.

SUMMARY.

The meeting house of the Orthodox Society, in East Bridgewater, Mass. (Rev. Mr. Sandford's,) was discovered to be on fire about two o'clock on Sunday morning last, and the person who first discovered the fire, on opening the door to ring the bell, found the bell rope cut. The building was consumed, and under circumstances which convinced the people present, that it must have been the act of an incendiary.

We learn from the Taunton Whig that an affray occurred between George Shores and Warren Billings at New Forge, Mass. on Saturday last, in which the former received an injury which it was feared would prove fatal. It seems that Shores discovered a horse in his field belonging to Billings, and proceeded to drive it out by throwing stones at the animal. Billings being near began to stone Shores, who returned the attack, when the third or fourth throw by Billings struck Shores with such force that it knocked him down and fractured his skull. Billings has escaped.

The revenue and income of the city of Providence, for the year ending the 1st of June last, amounted to $117,219. The expenditures amounted to $101,107. Of the expenditures the sum of $27,444 was for public schools, besides $3365 for school houses.

The ice trade of Boston is getting to be of great importance. The exports in June were 4,097 tons, of which there were to Liverpool 430, Calcutta 556, St. Jago 200, Trinidad 10, New Orleans 2160, Mobile 441, Charleston 800.

In Dresden, lately, a little girl was heard to call from the window of a mean house, to her opposite neighbor, "Please, Mrs. M——, mother sends her best compliments, and if it's fine weather, would you go a begging with her to-morrow?"

A person lately opened a toad in a wheat-field, and found 16 fresh beetles in its stomach, which the patient animal had probably snapped up while they attempted to cross the path. Toads are often kept with advantage on hot-beds for killing insects, and are among the gardener's best friends.

The police of Erie county have arrested five men, supposed to be a gang of burglars which for some time past have infested the city of Buffalo. Considerable property, indentified as stolen, has been found in their possession.

The bridge across a ravine, in Columbus, Mississippi, fell a few days since with a great crash, while four persons were on it, all of whom were severely injured, and one, it was feared, mortally.

The Boot and Shoe Trade is one of immense importance in this State. In Abington the value of these articles manufactured is $1,230,000; in Weymouth, $1,045,257; in Quincy, $111,881; in Braintree, $656,541; in Randolph, $944,714; in North Bridgewater, $184,000; in East Bridgewater, $277,800, &c. [Lowell Courier.

A late English paper says that in the Court of Queen's Bench, recently, a jury refused to make a husband responsible for an extravagant milliner's bill to his wife, comprehending amongst other items ten bonnets and forty-three pairs of gloves in seven months!

Mr. David W. Cornwall, whose disappearance created so much excitement in this place two or three weeks since, returned home on Sunday morning last. [New London Advocate.

Three hundred and thirty-four marriages were solemnized by the different clergymen of Lowell, during the year ending April 30, 1844.

It is asserted upon high authority that the French Steam Packets will begin their trips to this port before many weeks are past.

It is computed that the Albany steamboats on Monday evening carried out at least two thousand passengers. The Knickerbocker alone had on board nearly eight hundred.

A citizen of Utica had his pocket picked of $40 at the railroad depot in that city, on Saturday. Three persons were arrested on suspicion. During their examination a Southern gentleman entered a complaint of having been robbed of his pocket book containing $140, shortly after the arrival of the cars at Utica, on Friday.

The steamer Julia Palmer, which has been running on Lake Erie without regard to the rules of the combination, has been taken possession of by the collector of Buffalo, Mr. Lathrop, in consequence of being owned, it is alleged, principally by foreigners.

We are sorry to learn that in several cases our papers have been delayed in the mails. This resulted, in the cases of which we have heard, from their being sent by a bad route. Our southern papers leave New York invariably at 9 o'clock on the morning of publication day, and our western papers at 5 o'clock P. M. of the same day. In cases where a direction as to the route would hasten their arrival, we shall be glad to be informed of it.

DIED,

In Leonardsville, N. Y., on the 26th ult., Mrs. Nancy Brown, wife of Isaac Brown, Esq., in the 42d year of her age. Mrs. Brown was a member of the 1st Seventh-day Baptist Church in Brookfield, and universally beloved for her Christian meekness and consistency. Her last illness was protracted, yet borne with cheerfulness and resignation. Many will remember the words of advice and warning which fell from her lips during her stay among them.

LETTERS.

John Davis, William Utter, Augustus M. Dunham, Charles Potter, Lester T. Rogers, R. T. Green, B. Church, L. D. Ayres.

Postmasters—Adams Center, Yatton, Iowa, Crossingville, Pa., Scott, Smithville.

RECEIPTS.

Unadilla Forks—John Davis, Morris Langworthy, E. S. Weaver, Ethan Clarke, Isaac Clarke, Lewis Bassett, John B. Stillman, $2 each; Elisha Stillman, $1.
Adams Center—Edward Whitford $4; Joseph J. Green, Samuel L. Babcock, Maxson Whitford, Jesse Maxson, Nelson Babcock, $2 each; Isaac Wright $1.
Adams—Charles Potter $2.
Preston—Russel Maxson $2.
Tallmadge, Mich.—B. Church $2.
Smithville—Elisha Crosby $2.
Chaumont—William Johnson, John S. Smith $2 each.
Verona—Harrison J. Williams $2.
Plainfield, N. J.—Augustus M. Dunham $2.
Scott—Ezra Babcock, Jr. $2.

A CARD.

THE subscriber wishing to remove to Plainfield, N. J., offers to sell to a Seventh-day Baptist the following desirable property, situated in Shiloh, Cumberland Co., N. J., viz: A new and commodious dwelling-house, with a large store-house attached, being a good stand for country business; a new barn, wagon-house, corn-crib, wood-house, and other out-buildings, all of which have been built within six years, and are in complete order.

Also, a pretty good assortment of Store Goods, such as are generally kept in a Country Store, which are offered at such a price as will make it an object for any one who may wish to locate in this part of New Jersey, and enter into the mercantile business.

Also, a small farm adjoining, consisting of about 24 acres, some of which is in a high state of cultivation, and on which is a newly rebuilt dwelling-house, convenient for two small families, a large apple orchard of choice fruit, and other fruit trees, with a good well of water at the door, &c.

The house and lot, and the Store Goods, will be sold with or without the Farm.

If further information is wanted, address the subscriber.
ISAAC D. TITSWORTH, P. M. Shiloh, N. J.
July 22, 1844.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on Wednesday, August 14th, under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

GENERAL CONFERENCE.

The Fortieth Anniversary of the Seventh-day Baptist General Conference will be holden with the 1st S. D. Baptist Church in Verona, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference.

Paul Stillman, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year. F. W. Stillman, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. Brown—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec.

The Seventh-day Baptist Missionary Society will meet on fifth day, Sept. 14, at 9 o'clock A. M.

The Evangelical Board of Directors for Disseminating Religious Truth among the Jews, will meet on first day, Sept. 15, at the call of the President.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co.—M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

NEW-YORK MARKET, AUGUST 5.

At market, 1100 Beef Cattle, 300 from the South, 55 Cows and Calves, and 2750 Sheep and Lambs.

Prices—Beef Cattle are a little quicker, and we quote $4,25 a 5,50 for retailing, and a few extra at $6. Left unsold 100.

Cows and Calves—$13 to 26. All sold.

Sheep and Lambs—Are a little cheaper. We quote Lambs $1 a 2,62½, and Sheep at $1,25 a $3,50. Left unsold 250.

Aay—A good supply of New at 50 a 56 cts. for cut. The farmers generally state the crop in this vicinity to be very good.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	4 00 a 4 06
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	23 00a23 50
BEESWAX.	
Cuba white, lb	— a 48
Americanyellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 75 a 8 62
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 25 a 5,25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 72 @ 2 75
Dry scale	1 25 @ 1 50
ickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon Mlb	9 @ 10
ackerel, 1 bbl	9 50 @10 00
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 31 @ 4 37
Troy	4 37 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 12 @ 4 25
Philadelphia	4 31 @
Baltimore	4 25 @
Richm'd c mills	6 00 @ 6 00
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	12 00 @12 50
GRAIN.	
Wheat W & N Y	85 @ 95
Do South new	80
Rye, Northern	67 @
Corn N & Jersey	50½@ 52
Southern	45 @ 47
Barley N R	

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	85 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	8 37 @ 8 50
Do prime	6 7 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13½
Trieste in boxes	6½a 6
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do. Brown	6¾a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10 a
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7½
TEAS.	
Imperial lb	30 a 95
Gunpowder	[illegible]
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a [illegible]
Souchong	21 a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	[illegible]
No. 1	[illegible]
No. 2	[illegible]

Miscellaneous.

"THE LAND WHICH NO MORTAL MAY KNOW."

BY BERNARD BARTON.

Though Earth has full many a beautiful spot,
As a poet or painter might show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream, burst forth from the Throne,
Flows on, and for ever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits healing sickness and woe,
The fair tree of life, in its glory and pride,
Is fed by the deep, inexhaustable tide,
On the land which no mortal may know.

There, too, are the lost! whom we loved on this earth,
With those mem'ries our bosoms yet glow;
Their reliques we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

There the pale orb of Night, and the fountain of Day,
Nor beauty nor splendor bestow;
But the presence of Him, the unchanging I AM!
And the holy, the pure, the immaculate Lamb!
Light the land which no mortal may know.

Oh! who but must pine in this dark vale of tears
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know.

THE SPANISH INQUISITION.

[Translated for the Recorder from the German of Schiller.]

The Spanish Inquisition is an institution of a peculiar kind, and which has no example in the whole course of time, and bears comparison with no civil or spiritual tribunal. There has indeed been inquisition of some sort, ever since reason first ventured upon holy things; ever since there have been sceptics and innovators; but about the middle of the thirteenth century, after some examples of apostacy had alarmed the Romish Hierarchy, Pope INNOCENT III. erected for it a special judgment seat, and separated in an unnatural manner spiritual oversight and instruction from the punishing power. To make it sure that no impulses of humanity and no feelings of nature should mitigate the stern severity of the statutes of the Inquisition, he withdrew it from the bishops and the secular clergy, who were still bound to mankind by the ties of civil life, and made it over to the monks, men who had abjured all the feelings of nature—supple creatures of the Romish chair. Germany, Italy, Spain, Portugal, and France received it. A Franciscan monk sat in judgment over the Knights Templars. A few states were able to exclude it, or to subject it to the civil authority. The Netherlands remained exempt from it till the reign of Charles V.; their bishops exercised the censorship in spiritual matters, and in extraordinary cases availed themselves of foreign courts of Inqusition; the French provinces applied to that of Paris, the German to Cologne.

But the Spanish Inquisition, which we are now specially to consider, came to the West of Europe, otherwise in origin and different in power. In the fifteenth century the last Moorish throne in Grenada was subjugated, and the Saracenic faith finally yielded to the superior fortune of the Christian. But the latter was yet freshly and feebly established in these young Christian kingdoms; and in the confused mixture of heterogenous laws and customs, the two religions had not fairly separated themselves. The sword of persecution had indeed driven many thousand families to Africa; but a far greater part clung to the beloved land of their nativity, and purchased for themselves, by the trick of a pretended conversion, exemption from the dreadful necessity of expatriation, yet continued on Christian altars to serve their Mohammed or Moses. Grenada was not wholly subdued, while its faith still pointed towards Mecca; and while, in the privacy of their homes, the new converts to Christianity became again Jews or Mohammedans, the power of the throne was no more secure than was that of the Romish See. It was not enough that this hostile people should be constrained to the outward forms of a new faith, or wedded to the victorious church by the weak bonds of ceremony:—it was essential to extirpate the very roots of the old religion, and conquer an obstinate predilection, which, by the long-working power of five centuries, had become deeply rooted in their speech, their customs, their laws; and was kept in perpetual activity by the influence of their native soil and sky. If the church would celebrate a complete victory over the hostile worship, and secure her new acquisition against any relapse, she must upheave the very foundation upon which the old faith was built; she must break in pieces the whole form of symbols to which it was secretly attached; she must tear up its secret roots in the most hidden depths of the soul, and obliterate every trade of it in the circle of domestic life, and in the civil world; she must destroy every remembrance of it, and if possible the very susceptibility for its reception. Conscience and honor, native land and family, the sacred feelings of companionship and of nature—these are ever the first to intertwine themselves with religious faith; from it they receive, and to it they impart strength. These bonds must now be unloosed: from the holy feelings of nature must the old religion be violently torn, should it cost even the sanctity of those sentiments.

Thus arose that, which, to distinguish it from the human tribunals which bore the same general name, we call the SPANISH INQUISITION. It had XIMENES for its founder; TORQUEMANDA, a Dominican monk, first ascended its bloody throne, established its statutes, and with the inheritance of them cursed his order forever. Its vows demanded violation of reason and the murder of souls; its instruments were terror and shame; every passion stood in its pay; its snares lay in every joy of life. Solitude itself was not solitary for it; the dread of its omnipresence held freedom in fetters in the very depths of the soul. Every instinct of humanity was subjected to the faith; to it every tie was weak which men had hitherto held the holiest. A heretic was declared to have forfeited all claim upon his kind; by the slightest unfaithfulness to Mother Church he had renounced his species. A modest doubt of the infallibility of the Pope was reckoned as the vilest of crimes, and branded as parricide. The judgment of the Inquisition, like the infection of the plague, brought the soundest body to quick destruction. The dead body, even, of a herteic was accursed; no accident could intercept its sacrifice, the sentence of the Inquisition was executed on corpses and pictures; and the grave itself was no refuge from its terrible arm.

The atrocity of its decisions was only exceeded by the inhumanity of their execution. While they conjoined the ridiculous and the terrible, and captivated the eye by the singularity of their proceedings, by exciting other feelings, they weakened that of sympathy, and drowned all compassion in mockery and derision. With solemn pomp they bear the criminal to the place of execution; a blood-red banner flaunts before; the ringing of all bells accompanies the march. First come the priests in their festal robes, singing a sacred hymn; then follows the victim, clad in a yellow garment upon which figures of devils are painted in black; upon his head he wears a cap of paper, terminating in a human figure, around which curl flames of fire, and hover horrid demons. Averted from him who is forever lost, is borne the crucifix, in token that the Redemption is of no more avail to him; as his mortal body is consigned to the flames, so also is his immortal spirit to the unquenchable fires of hell. A gag stops his mouth, and prevents him from alleviating his misery by cries, or awakening compassion by his mournful story, and disclosing the secrets of the holy Inquisition. After him follow the clergy in their robes of office, the magistracy, and the nobility; the Inquisitor who condemned him closes the melancholy procession. These executions were usually appointed on some high-festival day, for which a certain portion of the unfortunates in the dungeons of the holy houses were set apart, in order to enhance the effect of the spectacle by the number of victims offered; on which occasions the King himself was present, and sat with head bared upon a seat lower than that of the Chief Inquisitor, who, on such a day, took precedence of the monarch himself.—Who would not tremble before a tribunal to which even royalty gave place?

The great religious revolution brought about through LUTHER and CALVIN again imposed that necessity from which originated the Inquisition in Spain; which, instituted at first only to purify the little kingdom of Grenada from the feeble remnant of Saracens and Jews, had now become no less the need of all Catholic Christendom. All Courts of Inquisition in Portugal, Italy, Germany, and France, now assumed the form of that of Spain. It followed the Europeans to India, and established at Goa that terrible tribunal, whose inhuman procedures make us shudder at the bare recital of them. Wherever it sat its foot, desolation followed; but it raged in Spain as in no other country. The dead whom it sacrificed have been forgotten; for the human race again renews itself; the lands bloom again which it has desolated and dispeopled, but a half-millennium will pass away before its traces will disappear from the Spanish character. A noble, magnanimous nation has it checked midway in the career of improvement; from a climate to which it was native has it banished genius; and a gloom, like that which broods over the sepulchre, has it flung upon the spirit and soul of a people, naturally among the most high-spirited and ingenious of any in Europe. G.

TOO MANY KINGS.

Prof. Wright, in one of his letters from England to the Boston Chronicle, uses the following language in discoursing of the present condition of that country:—

The fact is, England has too many kings to support. If I get time, I mean to reckon them up some day. Little and great, I think there cannot be less than a thousand, who by means of primogeniture, corn laws and game laws, are preserved in perpetual royalty, wallowing in wealth like Crœsus, with nothing under the sun to do, except what they like, to pay for it. The Mosaic law took special pains to aid the great natural process of the division of landed property,—the English law, on the other hand, takes as much pains to counteract it. England, not contented with *one* sacred impersonation of the governing principle, to be drinked to on week days, and prayed for on Sundays, has made herself, in fact, a thousand-fold monarchy. A thousand thrones, with their domains, are set up, and one is preserved sacred to each king and his heir for ever, while all the rest of the seed royal are turned out to graze in the fat and variegated pastures of the church, the army, the navy, and the colonies. But it is said any body, by merit, may become one of these kings—the shoemaker, for instance, whose whole shop is the recess in the wall beneath a window. Very true; but how are the millions who have not merit, but mere manhood, the better for that? They are completely uprooted from the soil, and they and their seed after them, work as they may, must live on, seperated from starvation only by a few paltry shillings and the bitter broth of the "poor laws." What becomes of an earthly paradise when you shut the angel of hope out of it? It is a terrible thing for a nation to be sorry when its children are born. If the author of the Mosaic law was wise, time will prove this English law to be stupendous folly.

THE MOURNER.

"It is very lonely, mamma," murmured a fair haired, lovely girl, as she rested upon a sofa one evening; "it is very lonely now, and the night seems very long. Shall I never see papa any more?"

"Yes, my love, you will see him again in a brighter world than this."

"But this is a fair world," said the little girl, "I love to run and play in the warm sunshine, and pick the water cresses from the brook; and when the weather is a little warmer, I shall go and gather the blue-eyed violet that Pa said was like me."

"Too like, I fear," said the mother, as the crystal tear-drop trembled on the drooping lid, "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of Him, whose name is love, beams brightly and for ever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world, and when friends meet there they will be parted no more, but will sing hymns of praise to God and the Lamb forever."

"And shall I go to that happy place when I die," said the child, "and will you go with me?"

"Yes," said the mother, "we shall both go in God's own time; when He calls us from this life we shall dwell forever in His presence."

It was a little while, and the mother bent over the grave of this frail flower of intellect, withered by the untimely frosts of death; but was she alone, when in the deep twilight shades, she sat upon the grassy mound, where the deep yearning hopes of that fond heart were gathered in obvious silence? Oh no! The soft and silvery tones of buried love whispered in the breeze that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars, that one by one, came forth upon their silent watch, seemed beaming with the light of that deathless flame, which burned undimmed, upon the inmost shrine of her heart, and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which our exalted faith can alone bestow.

SPRING.

In all climates spring is beautiful. In the South it is intoxicating, and sets a poet beside himself. The birds begin to sing; they utter a few rapturous notes, and then wait for an answer in the silent woods. Those green coated musicians, the frogs, make a holiday in the neighboring marshes. They too, belong to the orchestra of Nature, whose vast theatre is again opened, though the doors have been so long bolted with icicles, and scenery hung with snow and frostlike cobwebs. This is the prelude which announces the rising of the broad green curtain. Already the grass shoots forth. The waters leap with thrilling pulse through the veins of the earth, the sap through the veins of the plants and trees, and the blood through the veins of man. What a thrill of delight in spring time! What a joy in being and moving! Men are at work in gardens, and in the air there is an odor of the fresh earth. The leaf buds begin to swell and blush. The white blossoms of the cherry hang upon the boughs like snow-flakes, and ere long our next door neighbors will be completely hidden from us by the dense green foliage. The May flowers open their soft blue eyes. Children are let loose in the fields and gardens. They hold butter cups under each other's chin to see if they love butter. And the little girls adorn themselves with chains and curls of dandelions; pull out the yellow leaves to see if the schoolboy loves them, and blow the down from the leafless strike to find out if their mothers want them at home. And at night so cloudless and so still! Not a voice of living thing, not a whisper of leaf or waving bough, not a breath of wind not a sound upon the earth or in the air! And over head bends the blue sky, dewy and soft, and radiant with innumerable stars, like the inverted bell of some blue flower, spangled with golden dust and breathing fragrance. Or if the heavens are overcast, it is no wild storm of wind and rain, but clouds that melt and fall in showers. One does not wish to sleep, but lies awake to hear the pleasant sound of the dropping rain.

AGRICULTURE.

The American Agriculturalist for August contains the following timely and important suggestions.

WEEDS.—Now is an excellent time to destroy weeds, as the rankest and most pernicious of them are in flower, and you thus prevent their seeding your own and neighbor's land. If cut down close to the ground in full bloom, some kinds will be totally destroyed; others will not rise again that year, or if they do, so feebly as to do little injury, and there is no danger of scarce any running to seed. The most effectual means we have found to destroy the hardier weeds, such as mulleins, thistles, burdocks, &c., is to place half a tablespoonful of salt upon each stem immediately after being cut close to the ground. If there be a great number, after mowing them, scatter salt plentifully upon the land, pasture sheep there, and they will most invariably be destroyed in a season or two. The salt acts beneficially with the sheep-dung in enriching the land. To increase the feed, plaster may be sown at the rate of 1½ to 2½ bushels per acre.

PLASTER NO LONGER BENEFICIAL.—When in Putnam county, and other places the past month, we heard complaints among the farmers that gypsum (plaster of Paris) no longer acted beneficially upon their land. The reason of this is thus explained by Leibig:—

"When we increase the crop of grass in a meadow by means of gypsum, we remove a greater quantity of potash with the hay than can under the same circumstances be restored—hence it happens, that after the lapse of several years, the crops of grass on the meadows manured with gypsum diminish, owing to the deficiency of potash."

From the above extract it will be seen that nothing is wanted but the application of ashes or potash to the land, when plaster will again set upon it with its former good effects. Plaster will also be found beneficial again after manures have been used for a few years, more especially when made of an intermixture of swamp-muck or beat earth.

CUTTING BUSHES AND THISTLES.

From a time the memory of man goeth not beyond, our forefathers have recommended the "old of the moon in August" as the best time to kill bushes by cutting them. The time recommended may be a good one for this latitude, though we are not *lunatics* enough to believe that *lunar* influence has much to do with the effect of that operation. All may have noticed that there is a time in the summer when the growth of shrubs and trees stop, the wood hardens, and the buds of the next year form. According to our experience, it is at this particular juncture, when the sap undergoes a change, "turns," as the phrase is, that bushes are most likely to be killed by being cut. This change may take place earlier or later in different latitudes, or in different seasons, and hence we think it cannot depend on the position or phases of the moon.

The best mode of exterminating briars, that we have ever known, is to mow them close to the ground with a stout scythe, soon after the growth for the season has stopped, and afterwards pasture the ground with sheep. The sheep is very fond of the briar when it first starts from the ground, and if a sufficient number are turned on to eat the briars as fast as they appear, two seasons will generally exterminate them. They will not generally start much the same season they are cut, but it is important they should be fed down.

Plowing briars, we have found rather to encourage their spread. Many of the roots run below the reach of the plow, and every piece of a root will send up a new shoot, so that the more they are cut, the more they grow, unless the roots are brought to the surface and carried off or dried and burnt.

Bruising bushes has sometimes a better effect in killing them, than cutting, and for this purpose a tool called a "bush-whacker" is used. In killing whortle (or "huckle") berry bushes, sometimes troublesome in the rocky pastures of New England, this tool may be preferable to the scythe.

We have had the best success in killing Canada thistles by mowing them when they were just past full bloom. The root will then die down to a great depth, and if the land is in grass, the sward will often spread over the thistle-patch and give the next year a crop of good clean hay. We have not seen the digging of thistles (that is the Canada thistles) attended with much advantage. The roots run very deep—we have traced them three feet below the surface—and a very small piece only may throw up a new shoot. The other kinds of thistles, which are only annual, or at most biennial, are easily killed by cutting them off with a hoe, or a tool made for the purpose, just below the crown. This should be done as soon as they can be readily seen, for they often occupy the ground to the exclusion of the grass, and besides, where they are large, the grass which grows near them, cannot be eaten by stock, on account of the annoyance occasioned by their prickly branches and leaves. We have sometimes seen cattle forced to leave the best part of the pasture by these pests.—*Cultivator.*

GREEN CORN PUDDING.—A Louisville paper says, one of the very finest things ever brought on the table, in the pudding line, is green corn pudding, prepared according to the following receipt: "Let every wife, who would like to surprise her husband by a rare delicacy—try it. Take of green corn twelve ears, and grate it. To this, add a quart of sweet milk, a quarter of a pound of fresh butter, four eggs, well beaten, pepper and salt, as much as is sufficient; stir all well together, and bake four hours in a buttered dish. Some add to the other ingredients a quarter of a pound of sugar and eat the pudding with sauce. It is good cold or warm, with meat or sauce; epicures of the most exquisite taste declare for it, we believe, hot, with the first service."

IMPROVED PIN MACHINE.—Messrs. Brown & Elton, Waterbury, Ct., have in operation an improved machine for the manufacture of Pins, which turns out, as we are informed by a gentleman recently from that place, two barrels of pins a day. The machine is wonderfully curious—perfect and simple in its operation. The wire is run into the machine from a reel, cut to the requisite length, pointed and headed, and made a finished pin. From this machine they fall into the hopper of the Sticking Machine, as it is called, in which, by some *diablerie*, they are arranged and stuck upon the papers, and come out perfect, only requiring to be packed to be ready for sale. This latter machine, tended only by one girl, will do the work of thirty persons by the old hand process. We have said that two barrels of pins are made a day. A barrel contains 4,000,000 pins, consequently 8,000,000 of pins are manufactured in this little machine each day, sufficient to furnish one pin a day for every female in the United States! There are four other machines in operation in the country, but they probably do not turn out an equal number per day as the Waterbury machine.—*Boston Transcript.*

WOOL.—The history of the growth of Wool is very curious. Fifty years ago not a pound of fine Wool was raised in the United States, in Great Britain, or in any other country except Spain—in the latter country the flocks were owned exclusively by the nobility of the crown. In 1794, a small flock was sent to the Elector of Saxony, as a present for the King of Spain, whence the entire product of Saxony Wool, now of such immense value. Before the breaking out of the last war between this country and Great Britain, Col. Humphreys succeeded in getting a few merino sheep brought out of Spain, though their exportation was prohibited under the penalty of being sent to the galleys for life.

In 1809, during the second invasion of Spain by the French, some of the valuable Crown flocks were sold to raise money. Our Consul at Lisbon, Mr. Jarvis, purchased fourteen hundred head; and sent them to this country. Previously, however, Mr. Livingston obtained a few sheep of the Spanish breed, in 1792. A portion of the pure unmixed merino blood from these flocks is to be found in Vermont at this time. Such was the origin of the immense flocks of fine wooled sheep in the United States and Great Britain.—*Galena Gazette.*

SINGULAR ACCIDENT.—A singular accident occurred to a female in Brooklyn on the 4th of July last, from which she has not at this time entirely recovered. It appears she was eating a piece of cocoa nut, and forgetting that she had a torpedo in her hand, while engaged in conversation unfortunately put the small firework into her mouth instead of a piece of the nut. An explosion took place during the process of mastication, which lacerated the tongue very seriously and nearly blew a hole through the cheek.

HOW THEY DO IT IN WISCONSIN.—In travelling in Wisconsin the writer was assured that the town of Milton, Rock County, raised 70,000 bushels of wheat last year; that not a glass of liquor was ever sold in the township; and that in no one year has a Justice of the Peace ever received fees enough to pay for a barrel of salt.

A party of hardy, stout-looking Norwegians, about 90 in number, including women and children, arrived here on Saturday evening in the Boston cars, and left this morning for the West. They have just come to this country and are on their way to Wisconsin to settle. They 'kept house' in the cars over Sunday, and their appearance and manner attracted the attention of all who saw them. Good luck to them in their enterprise, say we.—*Springfield (Mass.) Republican.*

The sum of $1,200 has been collected from the citizens of St. Louis, to aid the sufferers by the flood. The City Council appropriated $1,000 dollars for the same purpose.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co. 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, (3 per 100,) and at the bookstores generally, price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1½	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1½
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff, 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co, Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER SIX.

The Decalogue Unrepealed.

It is admitted by all who know any thing respecting law, that there are only two ways in which an authoritative law can cease to be binding upon all for whom it is designed. It must contain some express limitation in the first enactment, or it will require the same authority to repeal it that first enacted it. Read the Decalogue; what is there in it that limits its application or duration? Its inspired preface asserts the Almighty God to be its author, by appealing to the then most recent manifestation of his power and government; and then every word of the code is applicable to every family of man on the face of the earth—to Gentiles as much as to Jews. To repeal it would be to dissolve all the bonds of moral society; the fair face of Christendom would be broken into ten thousand fragments, and reduced to the condition of those Mahommedan hordes of bandits who rob, enslave, ravish, and murder all other families that they can subdue beyond the limits of their own clan. In the law iteslf there is no limitation or exception hinted at. In the communications of Jehovah to Moses and Israel, attending its promulgation at Sinai, there is none. And so explicit are the sacred writers in their comments upon it, that they say, whosoever transgresses one of its precepts is guilty of offending against the whole law.

Unless God, then, shall see fit to repeal one or all of its precepts, they are all binding upon man *as written* by the finger of God upon the tables of *stone*. If Protestant Christian sects may *moralize away the fourth*, Papists may the second, and Mahommedans *the sixth*, seventh, and eighth, as by the *traditions of their fathers* they have done. Sin must lie at the door of all who do this, unless a repealing act can be found, having the stamp of divine authority. But where is it to be found? I know of none, professing Christianity, but Antinomians and the spiritualizing Perfectionists, that pretend that any part of the Decalogue is abrogated except the fourth commandment. Why fasten their objections upon this single precept?—The force of prepossessions and the difficulties that cluster around its observance!

But to the argument.—I admit the authority of Christ and his Apostles as adequate to the change, if it had been *made*, because the great voice of God and the divine Shekinah, which attested the mission of every inspired prophet of God, attested theirs. To Moses it appeared at the burning bush; and in favor of the Aaronic priesthood, the pillar of a cloud upon the tabernacle; to Jesus, in the form of a dove on the day of his baptism; to the Apostles, on the day of Pentecost in divided spiral flames upon their heads.* The authority with which they spake, therefore, was equal to that which gave the law. But it is impossible to find the repealing sentence; nay, it is impossible to find a commission that includes it. Christ expressly disclaims such commission; (Matt. 5: 17;) "Think not that I am come to destroy the law or the prophets: *I am not come to destroy*, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." What severer rebuke did he ever lay upon the Pharisees, than for making void the law of God by their traditions? (See Matt. 15: 3 to 9.) "Why do ye transgress the commandments of God by your tradition. . . . . Ye hypocrites! well did Isaiah prophecy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."

It is sometimes alledged, that the Saviour justified his disciples in violating the Sabbath law; and that, in making clay, and commanding the man whom he had healed to take up his bed on the Sabbath day, he set at nought the Sabbath law, himself. This was the charge the Jews alledged against him; but this Jesus sternly repelled, declaring his disciples guiltless, not because he had abrogated or would abrogate the law; for he charges the Jews with misunderstanding it, saying, (Matt. 12: 5,) "Have ye not read in the law, how that, on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless." They would admit it was right for the priests to labor in the worship of God in the temple; his disciples were in the service of one greater than the temple. Again, (John 7: 23,) "Ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day. Judge not according to the appearance, but judge righteous judgment." So also John 5: 16, "the Jews sought to slay him because he had done these things on the Sabbath day. But Jesus answered, My Father worketh hitherto and I work," i. e. God, who instituted the Sabbath, although he rested from the works of creation, has ever been pouring out his blessings of providence and mercy upon man from then until now, and I am engaged in the same work while healing this impotent man. Was there ever a more triumphant refutation of a groundless accusation? So far from their being any appearance of abrogating the law, these instances were all related to show that Jesus set at nought the traditions of the Pharisees, and restored the Sabbath to the primitive design of the law, viz: the promotion of the glory of God and the good of man. Thus, when the ruler of the synagogue answered with indignation, because Jesus healed a woman of her infirmity, the Lord answered him, and said, "Thou hypocrite! doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed," as every such accuser of the Lord Jesus Christ ought to be.

As the Lord Jesus did not abrogate the law, so neither did the Apostles. Paul takes up this accusation, Rom. 3: 31—"Do we then make void the law through faith? God forbid: yea, we establish the law." He did not except the fourth commandment. Rom. 14: 5, 6: "One man esteemeth one day above another, another esteemeth every day alike," &c., is sometimes resorted to as a kind of covert to hide from a Sabbatarian argument; but none, I believe, feel any safety in it, because it makes as much against the first day as the seventh; so that it is generally admitted to refer to particular festivals. And all that can be gathered from it is, that Christians might or might not observe those festivals, as their own inclination or conscience dictated. The passage which makes the most plausible appearance of doing away the fourth commandment, is Collossians 2: 16—"Let no man therefere judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days." I am willing to give this passage all the weight it can possibly have from the text. Disconnected, it would seem to be against the enforcement of a weekly Sabbath. But we have no right so to read any Scripture, nor indeed any book. We must "compare spiritual things with spiritual," (2 Cor. 2: 13,) and thus "search the Scriptures." Taking this course, it is plain that the whole context, and every parallel passage, so fixes and limits the meaning of the passage, that it cannot be made to include the weekly Sabbath. In verse 14th, the Apostle speaks of these abrogated things, as against us, contrary to us, a shadow of things to come, but the body is of Christ. In the text, it is joined with meat and drink. In Ephesians 2: 14, 15, these things are spoken of as a partition between Jews and Gentiles, the enmity, the law of commandments contained in ordinances; and these are abolished in Christ's death upon the cross. Whatever they were, they were things that have kept Jews and Gentiles apart. The Decalogue is never so spoken of in the Scriptures. On the contrary, it is called by the same Apostle, holy, just, and good. The Sabbath is called "a delight, the holy of the Lord, honorable." But in the times of the Apostles there were sacred days among the Jews besides those which the laws of Moses enjoined, all which were sometimes called Sabbaths, annual rests. And to these, I have no doubt, the Apostle refers. So far from a weekly Sabbath being now contrary to us, against us, every sect of Christians has to have one, whether they hold it in theory or not. And however burdensome they may wish to represent the holy Sabbath of the Lord our God, (nicknamed Jewish,) their self-imposed burden, the first day, is as long to observe, and much more burdensome to enforce.

S. D.

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* And I expect it will return at the gathering in of the Jews.

THE HIGHLANDS OF ETHIOPIA.

By Maj. W. C. Harris, of the Hon. E. I. Co's. Engineers.

We gave a notice of this book some weeks ago. A friend who has leisure has volunteered to examine it with reference to the religious character of the Abyssinians—especially their regard for the Sabbath. The article which we publish this week will introduce our readers to the country and its King. A succeeding number will make them acquainted with the religious customs of the people. [Ed. Rec.

One of the fruits of the enterprise and far-reaching policy of Great Britain, has been the recent acquisition of Cape Aden. Along the entire coast of southern Arabia there is not a more remarkable feature than the the lofty promontory of Aden, rising eighteen hundred feet above the ocean, into which dip numerous bare and rugged buttresses, of width only sufficient to afford footing to a cony, and each terminating in a bluff inaccessible scarf. Rounding the stern peninsula, a magnificent western bay developes its broad expanse. Here ride the vessels of war composing the British Red Sea Squadron. Landing at Ras Marbut, a tortuous track of five miles conducts to the cantonment and town of Aden, the decayed capital of Arabia Felix, situate upon the sea shore, without either seed, water, or tree.

Aden, in its history and reverses, presents the type of many a mighty nation—it flourished and has fallen. So early as the reign of Constantine the Great, it was celebrated for its impregnable fortifications, its extended traffic, and its attractive ports. Little more than two centuries and a half have rolled away, since the decayed city ranked among the most opulent emporia of the East. The cape is hallowed to the Mussulman by the tradition that it was honored by the preaching in person of the arch impostor, Mahomet. Three hundred and sixty mosques once reared their proud heads amidst eighty thousand inhabitants. Turkey and Portugal, struggling for supremacy in the East, hotly contested its possession, until, no longer able to maintain their rivalry, Aden reverted into the grasp of its ancient masters, the Arabs, and became the retreat of the piratical hordes of the desert, in whose hands it lost its opulence and population; and the trade passed into the rival port of Mocha. At the period of British occupation, ninety dilapidated houses, giving shelter to six hundred impoverished souls, were all that remained to attest its ancient glories. Under the flag of old England, Aden has enjoyed a degree of happiness and security never previously experienced, even in the days of her greatest glory. Emigrants from the interior and exterior are daily crowding within the walls to seek refuge from the grinding oppression and galling burthen of insatiate native despots. In the short space of three years, the census augmented to twenty thousand souls, and substantial dwellings are springing up in every direction. A lucrative market to the manufactures of India and Great Britain is rapidly extending by the facilities attending communication with the opposite African coast, south of the Straits of Bab el Mandeb, from whence is exported myrrh, frankincense, precious gums, drugs, dry hides, gold dust, civet, ivory, rhinoceros horns, peltries, and ostrich feathers, besides coffee of the choicest growth. A wide field is opened for mercantile speculation, and it is not a little pleasant to contemplate the opportunity it affords for the improvement of Christian Abyssinia, and the Christianization of the more benighted and remote portions of Eastern Africa.

From Aden, now the metropolis of British Arabia, the Government determined to send an embassy on a commercial mission to Sáhela Selássie, the King of Shoa, in Southern Abyssinia, whose capital is Ankober, in lat. 9° 34′ 45″ N.—three hundred and seventy miles inland from the maratime town of Tajura, situated in lat. 11° 46′ 35″ N., which was reached by the embassy, in the Honorable Company's brig of war Euphrates after a sail of forty-four hours from Aden. After exposure to some perils, and an exceedingly tedious and trying journey, the party reached their destination with the loss of but a single life, a Portuguese sergeant, who was stabbed by a Bedouin Arab.

After some tedious delay, the Embassy was favorably received by his despotic majesty, and continued to reside at his capital for eighteen months—from August 1841, to Jan. 1843,—making frequent excursions into the different parts of the kingdom, gathering extensive scientific, geographical, and commercial information, to be turned to account by the British Government, on whose behalf a treaty of commerce was established. And from two or three references in the history, we conclude a missionary of the Church of England is already established there.

These are important facts, and will undoubtedly lead to the most beneficial results to benighted Africa. Commerce has not only forced its way, but created markets and customers in many a wilder and more inaccessible portion of the globe than Christian Abyssinia. and opened the way for their improvement and civilization. In the absence of water carriage, the experience of many years has proved that the living ship of the desert is a machine of transport adequate to the most important traffic; and if once established, that traffic would, in a few years, bind the rude tribes of Africa, rulers, traders, and people, in the strongest chains of personal interest. The commercial convention between Great Britain and Shoa contained sixteen articles, which, being written in the native language and English, were read, commented upon, and fully approved, and the royal hand of Sáhela Salássie annexed thereto. They involved the sacrifice of arbitrary appropriation by the crown of the property of foreigners dying in the country; the abrogation of the despotic interdiction, which had from time immemorial precluded the purchase or display of costly goods by the King's subjects; and the removal of penal restrictions upon voluntary movement within and beyond the kingdom, which formed a modification of the obsolete national maxim, never to permit a stranger who had once entered, to depart from Abyssinia! All of those evils had heretofore been in full force; but his Majesty declared his determination to annul them for the good of his people. This, in a kingdom where the essence of despotism pervades the land to its very core, is a great achievement of the King over the prejudices and customs of many generations' standing; and when we contemplate the extent and resources of his kingdom, a great boon to his numerous people. The hereditary provinces at this day subject to the King of Shoa, are comprised in a rectangular domain of one hundred and fifty by ninety miles, which area is traversed by five systems of mountains, whereof the culminating point divides the basin of the river Nile to the north from that of the Hawash to the south.

The Christian population of Shoa and Efát are estimated at one million of souls, and that of the Mahommedan and pagan population of the numerous dependencies, at a million and a half. Four hundred governors are appointed under the crown of Shoa; and these, with fifty guardians of the frontiers, conduct the affairs of the kingdom and its dependencies. All appointments are at the King's disposal—all rewards and distinctions come from the King's hands. In years of famine food itself is to be obtained alone from the royal granaries; it is not therefore surprising, that those over whom one so absolute presides, should be mean, servile and cringing, and that they should, in their aspirations after power and place, mould their lives according to the despot's will. The King, however has a merciful hand and his sceptre falls lightly upon the head of the offender. "I have before mine eyes the fear of God," is his frequent exclamation when passing sentence upon the culprit. Guilty of none of the cruelties or enormities which stain most of the other rulers of Abyssinia—accessible, not easily offended, eventempered, patient in his investigations, mild and usually just in his despotism—he is universally adored in his own dominions, rather through love than through fear. Wise and warlike in his expeditions, he is feared and respected by all the adjacent tribes. During the reign of Assa Woosen, grandsire to Sáhela Selássie, the independent states of Shoa and Efát were of very considerable extent. Throughout his long reign, it has been the King's favorite project to reunite the scattered remnants of the Christian population that marked the extent of the dominions of his forefathers. Swaying as he does, the destinies of millions, should his life be preserved we cannot but indulge a sanguine hope that under the influence of his new acquaintances, a great improvement will speedily take place in the social condition of his ancient Sabbath keeping people; a view of whom we propose to give our readers in a succeeding number.

DAYS OF OLD.

A Jewish paper published in London, called "The Voice of Jacob," has commenced a series of articles under the title, "Days of Old." The articles are designed to illustrate some of the most remarkable incidents in the history of that people, and to awaken a new interest by giving a vivid picture of those incidents. Presuming that many of our readers would be glad to visit, in company with a thoughtful and imaginative Israelite, some of those scenes in which Moses mingled, we shall occasionally copy from the articles. The first gives a description of

THE DEPARTURE FROM EGYPT.

The family of Merab was too little for the lamb; they made their count, and it sufficed for two households. Strangely mysterious did the scene appear to the young children, who marveled that, at the wonted hour of rest, no preparations for rest were made; but men with girded loins, and sandaled feet, and staves that trembled in the stoutest hands, at that moment of excited expectation, surrounded the board, eating in haste the smoking portions of that one pet lamb, which on yestermorn had been their own playfellow. For Merab was poor; among the flocks and herds of Goshen he possessed the scantiest portion: the spoiler's hand had fallen heavily on his substance, the task-master's scourge more heavily still on his lacerated shoulders. He was one of those who, by reason of civil bondage, had scarce lent an ear to the cheering voice of Moses; and the faint hope at one time awakened, too long deferred, had sickened his heart. Yet he obeyed; the lamb was duly slain, the lintel and the door-posts of his lowly house bore the sprinkling of a crimson dye; and leaning for very weariness of body and mind on the old staff that had supported his father's steps, he finished his portion of the mysterious meal; and in murmured accents of querulous impatience, not unmingled with discontent, was commencing a remark, when young Jabin eagerly interposed—and the tones of that voice were always music to the ear of Merab.

"Hush, father—dear father! doubt not now, nought hath failed that the sons of Amram have spoken: nought shall fail, father; for He, the Eternal One, who hath seen our affliction and heard our cry, is able to deliver us. Oh, mistrust him not!" "Thou art right, Jabin," responds the neighbor who stood beside him. "The lip of eighteen summers speaks wisdom, Merab, when encouraging trust in the God of our father, Abraham. Let now thy first-born be thy teacher." But Jabin heeded not his words: faith in that Hebrew's bosom was even strong as sight; and now, on the very verge of the midnight hour, his eye, his ear, his whole soul, were turned in one direction; towards Thebes, beneath some of whose hundred gates his frame had often bent under the heavy load of brick, while the archway echoed to the thong that rent his tender flesh. Sought he vengeance? No, no: but he longed yet more to see the glory of Israel's Great Deliverer.

Merab sought to speak; but a sudden awe enchained his tongue. Was it a rustling breeze that momentarily swept by, and gently shook the fragile dwelling? It came, and it is gone:—was it the angel's wing in his terrible mission? No time for words, no time for thought; that yell of horror, those shrieks of agony, bespeak the consummation of Egypt's woe; and from every side a crowd of frantic suppliants pour in upon the tents of Goshen—"Haste, haste!" they cry, "depart, depart! we be all dead men!"

Jabin is every where: he has caught up the kneading trough with the unleavened dough; he has rolled the garments of the household into packages, proportioned to the strength of those upon whose shoulders they shall be bound; and many a glittering ornament, and many a piece of Egyptian gold, is wildly flung into them, by the distracted women who hasten his work. Just wages of Israel's hard toil! long unjustly withheld, now forced from the grasping hand by Him, whose is the silver, and whose is the gold! Jabin heeds not the treasure, freedom is the jewel that to his eyes out-flashes the radiance of the sun: freedom, as the gift of the Eternal.

O night, much to be remembered by Israel in all generations for ever! yea, long as the sun and moon endure, shall Israel observe that night unto the LORD! Neither sun, nor moon, nor stars, shone then upon their path, as they left far behind the land of their captivity; but a majestic column of wreathed clouds, in the semblance of living fire, resting its base on the horizon, and, towering to the zenith, illumined the night; and when Israel had fulfilled the last sacred duty, by reverently lifting from their resting place the embalmed remains of Joseph, the pillar moved onward; and, laden with the little substance that had been his own, enriched by spoils which he never dreamed of gathering, surrounded by the many thousands of his fellow-bondsmen, while his wondering little ones clung to the folds of his vestment, Merab strode along; his heart drinking in the soft tones of Jabin's voice, while heavily laden, he sustained his mother's steps, and rapturously exclaimed, "Said I not truly? hath not the Eternal delivered Israel?"

CONSECRATION—DR. GRANT'S LAST MESSAGE.

A letter from Doct. Smith, giving the particulars of Doct. Grant's sickness and death, contains also an account of a very interesting conversation, in which the latter, a few days before his death, expressed his views respecting the obligations of Christians to the missionary enteprise. He was expecting to return to this country in the course of a few weeks; after speaking of the circumstances which made this visit necessary, and expressing his regret that it could not be avoided, he remarked that now the way was open for him to leave Mosul, he began to feel that his return to the United States might be blessed for good to himself and his fellow Christians. "We all need," said he, "to be more consecrated to our work; but, if I mistake not, our friends at home have little idea of pursuing their common employments with the unity of purpose which the gospel requires. They do not labor at their trades, in their counting-houses, and on their farms, with the single intention of thereby acquiring means with which to build up the kingdom of God; and they do not seem to understand the Scripture doctrine, that to extend their religion should be the first object of life. Should I succeed in bringing this view distinctly before those whom I shall address, and with whom I shall associate, may not God bless the effort, and thus lead some to devote themselves more unreservedly to his service?"

To many it will seem a mysterious providence that this beloved brother should have been cut off in the midst of his usefulness, and thus prevented from delivering to Christians in this country a message that few, alas! do not need. But "he, being dead, yet speaketh." Let us all, therefore, receive the admonition, remembering that it fell from the lips of one who stood, even while he uttered it, upon the confines of the eternal world [illegible] now, doubtless, could he address us, would urge us "to be more coscrecrated to our work," by higher motives than any which it is given to man to know. And may the Holy Spirit,—whose province it is to communicate just views of duty, as well as to inspire a willingness to do it,—give widespread and cordial reception "this last message" of our departed friend! [Dayspring.

A HINT TO HEARERS.

A few years ago, when making a preaching tour in Yorkshire, Mr. Rowland Hill paid a visit to an old friend, who said to him—"Mr. Hill, it is just *sixty-five* years since I first heard you preach, and I remember your text and part of your sermon." "'Tis more than I do," was his remark. "You told us," his friend proceeded, "that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you and how much it was. That is the way I would advise you to hear the gospel."

EXCELLENT MORALITY—WHO WILL HEED IT?

"God has said, 'thou shalt not put a stumbling block before the blind,' and will he indeed allow you to swindle your neighbor out of his property because he is not good at a bargain? In the city of New Orleans we once witnessed the following incident. A very young girl was standing in the door of her father's warehouse with a silver pencil in her hand. A man passing by said, 'My child, give me that pencil, and I will give you this orange for it.' The offer was accepted, and the child ran to her father, and, with the utmost simplicity, reported what she had done. 'Villainous!' you exclaim: but let no person condemn this man, who holds it right to make a good bargain (as the phrase is) when an inexperienced person, or perhaps his neighbor's child falls in his way."

[Ohio Observer.

INCONSISTENCY.

"Thou that preachest a man should not steal, dost thou steal."

"Our Lord practiced all that he taught," says Cyprian, "to leave without excuse the disciple who learns but performs not." Many of the professed followers and imitators of Christ, impose duties on others which themselves do not perform, praise virtues with which their own characters are unadorned, and rebuke sins which they themselves practice. They are indeed "anxious to know the lives of others" but "slothful to amend their own." Thus they put into the hands of transgressors the very excuse which they desire for continued disobedience to all the commands of God.

When will professing Christians learn, that they ought either not to preach, or else themselves to practice what they preach? How shocking the spectacle when we hear an individual echoing the denunciation, 'Cursed be the deceiver that hath in his flock a male, and voweth, and sacrificeth unto the Lord an unclean thing,' and then see him offer upon that sacred altar that very abomination. 'He that hath an ear let him hear.'

DEATH.—He that is well prepared for the great journey, cannot enter *on it* too soon for himself, though his friends will weep for his departure.

The Sabbath Recorder.

NEW YORK, AUGUST 15, 1844.

"BE WATCHFUL."

There has seldom been a time when Christian watchfulness was more needed than at present. The religious world is now in a state of fearful commotion. A strife for the mastery is going on between some of the leading ecclesiastical organizations, which must lead to important results for good or for evil. A variety of errors, wearing the garb of truth, have been promulgated for a time past, with a zeal unparalleled in the history of religious discussions. A freedom and latitude of inquiry is apparent, which portends great changes—changes which shall affect both the doctrines and practices of men. An impression pervades many communities, that we are on the eve of a conflict which shall develop things altogether new, and hasten the consummation of Jehovah's purposes. These impressions are not confined to enthusiasts or alarmists; they are felt by many of the most calm and far-seeing Christian observers. They should, therefore, be considered by all. And what should be their influence? They ought not to excite fears or discouragement among Christians; for such should know, that out of this convulsion, an overruling Providence can bring order and harmony. Truth never suffers from thorough investigation. On the contrary, its radiance and glory are increased by the trial. There must be multiplied "overturns," before He shall come and reign whose right it is. Instead of being discouraged, therefore, Christians should lift up their heads and rejoice, for their redemption draweth nigh. But there is, notwithstanding, great occasion for watchfulness. Times of change always require it; and the greater the change the more imperative the necessity. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord." "Blessed are those servants whom the Lord, when he cometh, shall find watching."

WHICH IS THE SEVENTH DAY?

The Vermont Religious Observer copies from our paper of August 1, an article headed, "*A Short Way with an observer of the first day as a Sabbath*," and accompanies it with the following remarks:—

'The foregoing we cut from the Sabbath Recorder, a paper published at New York, and which we have just placed among our exchanges. It appears to be conducted with ability and candor, and advocates the sanctity of the *seventh* day, as the Sabbath now to be observed.

'We are pleased with "short ways," hence we will not enter into any discussion in reference to the observance of the *seventh* instead of the *first* day of the week, until the editor will tell us *which is the seventh day from creation.* Let us have the truth on this point in a "short way."'

We thank the editor of the Observer for presenting his readers with the *gist* of the Scripture argument in favor of the sanctity of the seventh day, and will cheerfully comply with his request, by giving, in several "short ways," our reasons for believing that the day commonly called *Saturday* is the true *seventh day* from creation.

SHORT WAY No. 1.

Any mode of reckoning and naming which is universally adopted, is supposed to be correct unless there are reasons for doubting its correctness. Now all men—Jews who observe the *seventh* day, Mahommedans who observe the *sixth* day, and Christians who observe the *first* day—agree in calling *Saturday* the *seventh day* of the week, as if it were coincident with the original seventh day, and there is no reason to doubt the correctness of this naming. *Therefore,* we suppose that Saturday "is the *seventh day* from creation."

In regard to this species of argument, Bishop *Butler*, in his *Analogy*, says, "To us, probability is the guide of life." "In questions of difficulty, or such as are *thought* to be so, if the result of examination be, that there appears, upon the whole, any the lowest presumption on one side, and none on the other, or a greater presumption on one side, this determines the question, and will lay us under an absolute and formal obligation, in point of prudence and interest, to act upon that presumption." We do not make this quotation, nor use this argument, because we think it necessary in order to sustain the claims of the seventh day; but simply to show, that upon the lowest ground the seventh day is more likely than any other to be coincident with the original seventh day; and that reason, therefore, would require us to observe it.

SHORT WAY No. 2.

The language of one part of Scripture harmonizes with the language of every other part of Scripture. Now, in Genesis, "the seventh day from creation" is called the Sabbath; in the fourth commandment, the seventh day is called the Sabbath; in the Gospels and in the Acts of the Apostles, the day observed by the Jews at that time is called the Sabbath. Therefore, the day observed by the Jews at the time of Christ, the day enjoined in the fourth commandment, and the day sanctified at the completion of creation work, must be one and the same day, *the seventh day of the week, the Sabbath.*

SHORT WAY No. 3.

Every commandment which God has given can be obeyed. Now, God commands us to keep holy the seventh day, which can not be done if he has allowed such a confusion to take place in the reckoning of time that we can not tell which is the seventh day. *Therefore,* no such confusion has taken place as to excuse us from keeping the seventh day.

SHORT WAY No. 4.

For a man to say that God has given a commandment which can not be obeyed, is to charge God with unreasonableness and folly. Now, those who neglect to keep the seventh day, under a pretence that they can not tell which day is the seventh, say that God commands them to do what they can not do. *Therefore,* such persons charge God with unreasonableness and folly.

In conclusion, we wish to say, that our duty to keep the seventh day does not rest upon our ability to count the revolutions of the earth and decide by this means which is the seventh day. God has commanded men to observe the seventh day; most men allow that Saturday is the seventh day; and all seem to know which is the "*first* day of the week." In such circumstances, we fear that the plea that they could not tell which was the seventh day, will have but little weight in the day of judgment. We can not but express our sorrow to find the editor of a "religious" newspaper, who ought to be a friend and supporter of the sabbatic institution, speaking of the uncertainty and indefiniteness of the day in such a way as most effectually to weaken the hold of all sacred time upon the hearts and consciences of men. Should he hereafter conclude, that there is sufficient definiteness about which is the seventh day, to encourage him to "enter into any discussion in reference to the observance of the *seventh* day instead of the *first* day," we shall be happy to meet him on Scripture ground. We say *Scripture* ground, because we believe that what is not built upon that will soon all. The Bible should be our rule, and it should be so interpreted as to allow God to "be true," though it should make every man who has written on the subject, to be "a liar."

SPIRIT OF THE PRESS.

There has never been a time in this country when the subject of the Sabbath has received greater attention from the press than it is receiving at present. Nearly every one of our exchange papers contains some article, argumentative, hortatory, or illustrative, on the subject. These papers divide themselves into four classes, each of which deserves a notice.

One class—and it embraces most of the large and popular journals, which "receive honor of men"—is occupied in giving accounts of Conventions, notices of accidents that have occurred on Sunday, eulogies upon those who have been strict observers of the day, and anathemas against those who have profaned it. These, of course, are careful not to hint that any body doubts the sacredness of that day, excepting infidels and irreligionists. In some cases, they even prefer to lie under the charge of being inconsistent with themselves and careless about the *truth*, rather than to vindicate their own views, or to endeavor to instruct those who differ from them. Such journals, being altogether "non-committal," have the sympathy of those who love peace more than truth, and the approval of the multitude more than the approval of the Word of God.

A second class seem to be conscious that the first question—*which is the Sabbath day?*—ought to be first settled. Some papers of this class have admitted to their columns articles discussing the question. Among them, "*The Rose*," published at Bath, N. Y., lies before us, containing a long article in favor of the Sabbatarian view. The article is written with candor, and considerable force, and it can not fail to be useful in leading to inquiries on the subject. If all the papers that now talk so much about the Sabbath, would imitate the example of this one, we might hope that a foundation to build upon would finally be laid.

A third class of journals find it necessary to speak about the day of the Sabbath, but aim to leave an impression that no good will result from the discussion. The "*Olive Branch*," published at Boston, contains an editorial headed, "Which is the true Sabbath?" designed to point out some errors in the article of the Rose, to which we have just referred. The writer says, "In regard to the Sabbath, as to the day to be observed, or as to injunctions to keep sacred any particular day of the week, the New Testament Scriptures are strangely silent." After speaking of the long-continued practice of keeping the first day of the week, he says, "We cannot agree with the writer in the Rose, that any good will result from a discussion of this subject, much less that any thing will be gained by an attempt to adopt the Jewish for the Christian Sabbath." As the "Rose" will probably feel called upon to reply, we will not answer the article.

The fourth class includes those journals that deny the divine appointment of the first day of the week, and question whether the Sabbath was designed to continue under the Christian dispensation. These seem to have been aroused by the modern movements. The Liberator of August 2, contains an article from a correspondent, making some strictures on these movements, and noticing a discourse on the subject by one of the movers. Of one section of this discourse, the writer says, "The argument for the substitution of the first day of the week, instead of the seventh, was as unsatisfactory as that for the institution and authority of the Jewish Sabbath. The change was made because Christ rose from the dead on the first day of the week. That, in the middle of the nineteenth century, the *divine institution of the Christian Sabbath* should, by a large body of the community, be based on such a fact as that, does not speak much in favor of the progress of theology or philosophy, in these enlightened times. He admitted that there is no express command from God for the substitution; but he asserted, that the substitution was made for the reason above stated, and that this substitution was sanctioned by heaven."

We are happy to see the discussion going on, and have no fear that the truth will suffer. Though some may attempt to conceal it, and others may boldly deny it, the *final* result will be favorable.

BAD ARGUMENTS.

An article is going the rounds of the papers, stating that the chaplain of the Maryland Penitentiary has taken great pains to find out from the convicts what was the commencement of the downward career of each of them; and that the result is, that 99 out of every 100 of them commenced the career of wickedness which brought them to prison by Sabbath-breaking. No doubt the pious chaplain believes this to be a sound conclusion, and a good argument in favor of keeping the Sabbath. But allowing him to be correct, what shall be said of the numerous similar calculations which have been made by the advocates of other objects? It is not uncommon to hear temperance lecturers attribute the downward career of nearly an equal proportion of prisoners to the use of intoxicating liquors. A lecturer on family government will probably claim that an equally large proportion commenced with disobedience to parents. And a lecturer on chastity will be sure to account for the fall of nearly as great a proportion from cherishing bad thoughts.

Now, the result of this kind of reasoning—or rather, asserting, without reason—we believe to be extremely injurious. It leads men to overlook the requirements of God's Word, and to think upon a course of action as right or wrong according to its probable consequences—consequences, of which, in many cases, they can form not the least conception, without the aid of Revelation. Acting in accordance with this kind of reasoning, a course of wickedness is often looked upon as a game of chance; and men enter upon it, or refuse to enter upon it, simply in the light of the question whether or not they can escape from the physical evils which are often connected with sin.

But is man left to grope his way through this world, amid temptations and dangers, by such light alone. We cannot think it. God has provided better means of safety. His Word is designed to be "a lamp unto man's feet, and a light unto his path;" it contains a law which is "perfect;" and it is able to make men wise unto salvation. If the time and thought expended in gathering statistics and calculating consequences, upon which, after all, little reliance can be placed, was devoted to explaining and enforcing the simple requirements of God, we apprehend that much more good would result.

If any inquire how we explain the facts of which so much is made, our answer is at hand. A wicked man is such because he disobeyes God; and he that transgresses in one point will generally be guilty of all. If, therefore, such an one sees a prospect of pleasure or gain from breaking what he calls the Sabbath, he will break it; if his interest will be subserved by disobeying his parents, he will disobey them; in short, whatever sinful gratification he judges to be *worth* more than it is likely to *cost*, is greedily embraced. Hence, when one man asks him if he broke the Sabbath, another if he was intemperate, and a third if he was disobedient, his answer to each is in the affirmative. And here, according to the Doctors, is an illustration, that disregard for the Sabbath, disobedience to parents, intemperance, and licentiousness, have each of them brought to the prison 99 out of 100 of its occupants.

We should tremble to think that the Lord's Sabbath rested mainly upon such calculations; for we are sure that it would be a sandy and deceptive foundation. We believe that a good *end* will never sanctify bad *means;* and that the truth can not be advanced by falsehood or misrepresentation. We can not, therefore, sympathize with efforts built upon such estimates as we have here referred to. Our opinion is, that the best way to secure honor for the Bible and the Sabbath of the Bible, is for Christians themselves to honor them in practice and in theory.

EXTRACT FROM A LETTER.

Many months since an individual from Massachusetts came to this city in search of Sabbath publications. The reason of this was, that having recently embraced Baptist views, his Pedobaptist friends suggested, that they had the same authority for infant baptism that he had for the observance of "Lord's day," and that he might as well retain the one as the other. An examination of the Scriptures led him to reject both. Having never seen an observer of the seventh day, he visited the city, introduced himself to a brother, and seemed to be greatly comforted in the truth. He carried home with him a quantity of tracts and papers, but until recently nothing more was heard of him, and fears were entertained that he might have found the way of truth too narrow, unsupported as he was by the countenance of a single Sabbath-keeper. Last week a letter was receied, from which the following extract is made:

"Our ministry here admit that the Bible is not sufficient to prove that the first day is the Sabbath, but claim that they can prove it by *history*, Strange proof for Protestants to use! One says he is keeping the Sabbath according to the commandment; he works six days and keeps the seventh; that God is not particular, if we keep the seventh part of time. And, says a deacon, after reading some tracts, 'I have got to be so old that think I shall not change the day. What would my children say to see me harness my team on Sunday? They would say, Why not all go on together, and not have all this confusion; God is not particular.' Oh that word *particular!* Yes, if God's Word told me that He was not particular, but would suffer our own convenience, I for one would keep the day that others do. But God says to Moses, 'See that you make all things as I showed you.' He did not tell him to do as he pleased, for he was not particular. But blessed be God that he is particular; and it is my earnest prayer to him that he will help me to be particular to obey him. The Address to the Baptists has been read extensively, and several of the Baptists seem to be convinced, and have openly declared that if there be any Sabbath it is the seventh day; and it seems to me that the reason for not observing it is that the cross is too great. * * * Blessed be God that he has shown me the way, that all things have so far worked together for my good, and that he is able to change the hearts of men and bring them to the knowledge of the truth as it is in Jesus." N. M.

TIME OF COMMENCING THE SABBATH.

A correspondent asks for our opinion respecting the "commencement and duration of the seventh day." He probably is not aware, that the subject has been considerably discussed among us, and that at the last meeting of the General Conference a full report upon it was presented and adopted. Such is the case, however; and instead of giving our own individual opinion, we prefer to copy that report. Although some did not consent to be responsible for the argument here used, yet nearly all cordially united in the recommendation of the closing paragraph. The Committee reported:—

"That in their opinion, the Scriptures not only permit, but require us to regard the evening before the Sabbath, commonly called Friday evening, as the proper time of its commencement, for which the following reasons are offered.

1. We suppose that when God instituted the Sabbath at the close of his creative operations, that portion of time which he then "sanctified and blessed," included the evening before the seventh day. The form of expression used in reference to the several days occupied in creation, "the Evening and the Morning were the first day"—"the Evening and the Morning were the second day," &c., is to be considered as denoting the real order in which time was recorded. The Evening being put for the part we call night, and the Morning for that part which in popular language is called day. A little reflection will show that in the order of nature, night precedes the day. By this we do not mean to speak of that absolute darkness which rested upon the face of the deep before God began to model chaos into form, as being the night which preceded the first day. But this we mean. When God said, Let there be light, he did not bring light into existence in the form of broad daylight, as distinguished from what is called night; for the sacred narrative shows that the work of separating the light from the darkness and gathering it into broad full day, was a subsequent work. But when light was first called into existence, it was intermingled with darkness, being merely the lighting up of the gloomy absolute darkness that reigned from eternity, and constituted that phenomenon we call *night.* After this God divided the light from the darkness, and called the light, day; and the darkness, he called night. Hence, it appears that in the order of nature, the night precedes day. All the several days of creation appear to be reckoned in the same order. Wherefore, unless it can be shown that the seventh day was different in commencement from all the other days of the week, it would appear that the evening before the seventh day was that which received the blessing and sanctification from the Author and Lord of the Sabbath.

2. When the Sabbatic rest peculiar to the day of atonement for Israel was regulated by law, it was enjoined from even to even, &c.—Lev. 23: 32. Though this has no reference to the weekly Sabbath, but merely to an institution which was a shadow of things to come, we are not able to discover any reason why that Sabbath in particular shall be so observed unless such was the natural order of time.

3. When Nehemiah undertook to reform Sabbath profanation in Judah, he commenced by shutting the gates in the evening as soon as dark.—Neh. 13: 19. This clearly shows the practice of that people in regard to the institution. If the evening was not the proper time for beginning the Sabbath rest, it is difficult to construe the conduct of Nehemiah in this matter into anything else than an interference with the sacred rights of the people.

Such is a brief outline of the views which lead us to believe that the law of the Sabbath requires us to observe the evening previous, as a part of the holy institution; and hence we consider that the desecration of the evening is a real violation of the law. We know not whether these views will operate to the conviction of those who may differ from us. But inasmuch as they are those which are entertained by the great body of the denomination, we would affectionately entreat our brethren that, for the sake of peace and out of tender regard to those in covenant relation with them, they abstain from labor on sixth day evening, even if they cannot make these views a matter of faith."

For the Recorder.

WILLIAM TYNDALE.

The Baptist Memorial suggests that William Tyndale was a Baptist. If so, how shall the following argument be construed? It is copied verbatim from his prologue to the Book of Jonas, printed 1549.

"And when they saye that Christe hath made no satysfactyon for the synne we do after our baptyme: say thou with the doctrine of Paul, that in our baptyme we receyve the merytes of Christe's death throwe repentance and faythe, of which two baptime is the sygne. And though when we sin of frayltie after our baptyme we receyve that sygn no moar, yet we be renewed agayne throwe repentannce and fayth in Christe's bloud, which twaine, the signe of baptyme ever continued amonge us in baptisynge our young children doth ever kepe in mynde and call us backe agayne unto our profession if we be gonne astraye, and promyseth us forgevenesse."

MISSIONS IN INDIA.—Accounts lately received by the American Board from Southern India, speak of numerous renunciations of idolatry in that section. The bishop of Madras, under date of March 13, 1844, says, that ninety-six villages, in the province of Tinnevelly, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be placed under Christian instruction; and one of the English missionaries says, that he had received seven hundred natives under his care, within two months.

GENERAL CONFERENCE.

By a notice in another column, it will be seen that the sessions of the General Conference are to commence at Verona, N.Y. in less than four weeks from this time. It is very desirable that the churches which are not represented through the Associations, should take the steps necessary to represent themselves. Questions of great importance to our cause will undoubtedly be brought before the Conference; and it is earnestly hoped, that all who feel an interest in that cause, irrespective of their views upon some minor points, will remember the approaching meeting in prayer, and attend upon its deliberations if possible.

We are requested to state, that the most convenient rail-road depot for stopping, is "Green's Corners," at which place carriages will wait the arrival of cars during the week of the session. On the canal, New-London will be found the most convenient stopping place, being only one mile distant from the place of meeting.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.—By reference to a notice in our columns, it will be seen that the fall term of this flourishing Institution opened yesterday. From an acquaintance with the past history of the school, and with those who have the management of it, we venture to bespeak for it favor, and to promise entire satisfaction to those who may patronize it.

AMERICAN INSTITUTE.—Notice has been given that the Seventeenth Annual Fair of the American Institute will be held at Niblo's Garden, in the city of New York, commencing on Monday, October 7th, and continuing until Friday, October 18. A great Silk Convention is to be held on the 9th of October. Much attention is to be paid to the department of Agriculture, and to the show of horses, cattle, and other stock. The hope is expressed that every kind of manufactures will be fully represented, and that the season will be one of uncommon interest to those who find satisfaction in viewing the progress of invention and improvement. In the conclusion of their address, the Managers say, "A cordial invitation is hereby respectfully extended to every friend of industry and improvement in the United States—to the sages, patriots, and statesmen, of every state, that each and all may come and participate, and swell the sublime gathering, and make it what it should be, the grand AMERICAN Jubilee of Industry and the Arts."

MUSIC.—An American Musical Convention is to assemble at Boston on the 26th inst., and to continue in session five days, during which time lectures are to be delivered by a number of distinguished individuals. An uncommonly interesting assemblage is anticipated.

FEMALE MISSION.—A *Female Missionary Society* has lately been formed in Prussia, the theatre of whose labors is to be the peninsula of Malacca. A large tract of land has been appropriated to the Society's use; and high hopes are entertained for the result of this effort to convert Hindoo women to Christianity.

MANUAL LABOR SCHOOLS.—We are glad to see that a growing interest is felt in some of those schools which unite manual with mental labor. It is manifest among the Free Will Baptists especially. This people seem alive to the importance of providing for the education of their religious teachers, and are acting upon a system which will be likely to furnish them with men having cultivated minds, to exert an influence, joined with bodies able to endure hardship, and to engage earnestly and fearlessly in labor. This is as it should be.

HOW TEMPERANCE REDUCES TAXES.—An estimate has recently been made, which shows that a few years ago, the pauper tax of Massachusetts amounted to $200,000, four-fifths of which resulted from the use of ardent spirits. This tax was reduced to $136,000 two years ago; and last year it was only $41,000. This is a pretty good commentary upon the *financial* results of reforming drunkards. It is said that 30,000 have been reclaimed within a few years past.

AMERICAN AND FOREIGN BIBLE SOCIETY.—The New York Evangelist is publishing a lengthy discussion respecting the course of the two rival Bible Societies. The discussion seems to have arisen from an attack upon the American and Foreign Society, in the form of a review of its last Annual Report. Dr. Brigham, Secretary of the American Society, is the disputant on one side, and Drs. Cone and Babcock on the other. The letters show that a good deal of feeling yet exists between the two Societies.

A MISSIONARY FALLEN.—Rev. Grover S. Comstock, Missionary of the American Baptist Board at Ramree, Arracan, died of the Asiatic Cholera, at Akyab, on the 25th of April.

Gov. Roberts, of Liberia, who has been staying in Philadelphia for some weeks, left that port on Saturday, in the brig Echo, for Liberia. He has made extensive purchases, both useful and ornamental, consisting of books, plate and china; he also bought the old uniforms of the State Fencibles. A lady and gentleman, of Philadelphia left with him, for the purpose of opening a literary and musical seminary at Monrovia.

The Lagrange, (Georgia,) Herald says, that an extensive revival of religion has been progressing in that village for several days.

Whittier, the poet, has become editor of the Middlesex Standard, a new weekly paper at Lowell, Mass.

General Intelligence.

LONG-ISLAND RAILROAD—FIRST REGULAR TRIP.

Crossing the South Brooklyn Ferry on the morning of the 9th inst., our party was seated in one of the comfortable cars of the Long Island Rail Road. Five minutes before eight o'clock, we commenced ascending the acclivity of Atlantic st., drawn by a *tandem* team of screaming engines. Rapidly the city lots, buildings, and the cultivated farms, receded from our field of vision. The chaste white dwellings of the thrifty yeomanry were soon left behind; and in their place our eyes rested on the changeless scenery of desert plains, while the gravel banks and sandy fields over which we passed, yielded a plentiful revenue of flinty dust, most annoying to our eyes. In respect to scenery we were disappointed. But concluding that the company rightly preferred cheap land for their road, rather than delightful scenery for passengers, we were content to pass along. To prevent our leaving the new road in disgust, however, the prospect changed to well-tilled farms and pleasant habitations as we proceeded eastward, betokening a better country. Sure, thought we, *the enterprise of New England* is manifest here. Through Southold to Greenport Landing, we saw much to admire, enough at least to relieve the tediousness of the desert path. Just three and a half hours brought us along side the noble steamer Narragansett—a name appropriate *to the* wildness of the harbor and surrounding *landscape*. A delay of 15 or 20 minutes occurred in changing from the cars to the boat; but quietly all was adjusted, and we were moving majestically toward the "Point," thirty miles distant,—passing through the "*gut*," with Plumb Island on the right, and rocky shores and reefs on either side. With the remembrance of wrecks, and storm, and suffering humanity, the wants of the route were quickly suggested, and why, it was asked, should not a heavy-sounding "Fog Bell" be placed on the Island's rocky promontory? It would direct the helm of the mariner when thick clouds and darkness hang over him, and sweeping race tides urge him on. Having dined on board, we landed—six hours and five minutes from the empire city, confidently expecting that in four hours more the train would reach Boston. What New Yorker, but a few years since, would have contemplated a passage to Boston in ten hours? *But so space may be subdued by the hand of man.* What shall yet be done by steam and the skill of the engineer? In the latter day men shall go "to and fro," and knowledge shall be increased. What a mighty Providence overrules the affairs of man and leads him to his wonderful destiny! Who may say to the march of mind "no farther?"

Passengers go alternately through Stonington and Norwich daily, leaving New York at 8 o'clock A. M. and Boston at 9 o'clock, dining both ways on the boat while crossing the Sound. X.

Great Meeting of the Tenants of the Manor of Rensselaerwyck.—The Albany Argus of Monday morning last says:—We understand that pursuant to the invitation of a Committee from eight towns in the County of Ransselaer, chosen at a public meeting of the tenants of the Manor of Rensselaerwyck, Gov. BOUCK on Saturday visited West Sand-Lake, for consultation with said Committee, and with a view to bring about, if possible, an amicable adjustment of existing difficulties between the tenants and Wm. P. Van Ransselaer, Esq.

Contrary to the expectation of Gov. B., as we farther learn, more than one thousand persons assembled in the village to greet his attendance, who in various ways demonstrated their high respect for their Chief Magistrate. These were citizens, without distinction of party; and the Sheriff of Rensselaer and several gentlemen of other parts of the county, were present.

Gov. Bouck and the Committee were in conference three or four hours. The conference was not concluded, but may be resumed hereafter, propositions having been made, which it is sincerely hoped will lead to satisfactory results.

In the course of the day, about one hundred persons appeared in the village, disguised as Indians, painted, with feathers, hatchets, bows and arrows, knives, &c. They were all mounted.—This movement was without the knowledge of the Committee, and contrary to their wishes. They, however, offered no violence, and conducted themselves civilly.

On one occasion, they surrounded the assembled citizens, who were standing in a body, having been engaged in tendering their respects to the Governor, but he had retired. They then manifested a wish to call upon him; but they were not gratified, for reasons which were explained to them; and they left the ground, and the meeting quietly dispersed.

A fatal accident occurred at the close of the day. One of the persons in disguise was accidentally thrown from his horse and killed.

Late from Guatemula.—We learn by the brig Florida Blanco, which sailed from Belize, (Honduras) on the 21st of July, that some political difficulties had occurred in the neighborhood of Guatemala city, and that an attack had been made upon that city by a force from San Salvador. It had, however, been arranged that a meeting of Commissioners was to take place in some town in the interior to settle the difficulties amicably, and it is supposed by our informant that this would be effected. [Tribune.

Later from Hayti.—By the brig Gen. Marion, from Port Republican, 31st July, we are informed that throughout the Island of Hayti it was perfectly quiet. The markets were glutted with American produce, while that of the Island was scarce and high. The President was about leaving on a visit to the North.

Later from Trinidad de Cuba.—The brig Grecian, Captain Benedict, arrived here on Saturday from Trinidad de Cuba, which place she left on the 21st ultimo. We regret extremely to find, that till just before she sailed, with but very slight exceptions, the drouth had continued in all the planting districts, of which Trinidad is the centre and shipping mark. Many of the planters have lost nearly all their cattle, and the appearance of the coming crop was forlorn indeed. At the time that Captain Benedict left, there were no freights whatsoever to be had, and vessels were leaving daily in ballast, after waiting in vain for cargoes. [Philadelphia Gazette.

From Vera Cruz.—By a vessel from Campeachy, arrived at Vera Cruz on 11th July, news was received that the Senate of the U. S. had defeated Mr. Tyler's attempt to annex Texas to the Union, which gave universal satisfaction. All the Foreign Ministers had solicited the Government's clemency toward their countrymen taken in the late expedition to Tobasco, headed by Sentmanat. The President, in reply, had expressed his determination to treat them as pirates, if on trial they were found guilty.

An army of 15,000 men was preparing to leave for Texas, and are expected to reach Matamora in November next. The Congress has not fixed upon a plan to raise the four million dollars granted for this expedition, but there was little doubt of their doing so very shortly.

Corn and Tobacco.—A gentleman informs the Norfolk Herald that an unusually severe drouth has prevailed in Charlotte, Halifax, Prince Edward, Cumberland, and several adjoining counties, in Virginia. No rain had fallen for several months, up to the 3d inst., and the corn crop would probably be curtailed one half, while the tobacco crop would suffer still more.

From St. Helena and Ascension.—Capt. Codman, of ship Sarah Parker, at this port from Batavia, touched at St. Helena, June 25, and reports that 25,000 tons Guano had passed St. Helena between Jan. 1 and June 25.

A drouth, of the severest kind, was experienced on the Island of Ascension, and many of the horses and cattle had been killed on account of the scarcity of water. H. B. M. steam frigate Penelope had towed up H. B. M. ship Tortoise from Ascension to St. Helena, on the 23d of June, and the two vessels would take 1,000 tons of water to that island. They reported that there was but 40 days' supply at the time they left. The garrison had been on allowance for three months. [Boston Advertiser.

Great Fire in Chili.—The city of San Carlos, the principal town in the Island of Chiloe, the most Southern province of the Chilian Republic, has been the scene of a dreadful conflagration, which broke out in its very center, and before it could be subdued, destroyed two-thirds of the place. One hundred and fifty houses, comprising all the magazines of provisions, fell a prey to the flames. The unfortunate inhabitants, equally destitute of food and shelter, were compelled to abandon the ruins, and fly to the interior to seek a refuge and means of subsistence.

The port of San Carlos, a recruiting place frequented by South Sea whalers, contained about 4,000 inhabitants, all of whom have suffered more or less by this deplorable calamity. At the time of the fire there were anchored in the road an American schooner, a British brig, and a French whale-ship, the crews of which, it is superfluous to add, performed all the duties that humanity imposed on them. [Jour. of Com.

Fat Pickings.—Congress, in a recent report, publishes the facts, that the cost of mail bags, from 1831 to 1841, was $336,000; that Mr. Jewett, of Ohio, contractor, was paid $68,124 13 for 4,782 bags: that in November, 1840, there were on his [Jewett's] hands, 4,020 bags not wanted, which cost $65,000; that a large overplus was in the hands of other contractors; that bags could be got for 50 per cent less than was paid in those years; that for blanks, $300,000 were paid between 1829 and 1841, generally at about 50 per cent. more than a fair price, leaving a supply on hand for twenty years to come; that the storage for these surplus articles was charged and allowed; that, by these and other frauds, the expenditures of the Post Office Department were made to exceed its revenue, one year, by $387,759 19, and another year $220,000, thus requiring special appropriations out of the revenue from customs and public lands. [Cleveland Evening Herald.

"Conduct of White Folks in the Chocktaw Nation."—A white man named John Lewis, who, with his family, was traveling on the military road—making tracks for Texas—was overtaken near Col. Kinney's by another white man named Shaw, who "lightened him" of his wagon and tilted Lewis's family—seven women and children, and one at the breast—out upon the road. The deplorable sight of his suffering family rendered desperate the ill-used father, who "*borrowed a pistol*," returned and retook the wagon; but he had no sooner installed his interesting family in it than Shaw returned with several armed men, and after "discharging several rounds" compelled the unfortunate Lewis to surrender his *castle*. He and his family are now encamped in the nation in an almost starving condition, depending on the liberality of the Choctaws for subsistence, and appeals to his white friends to "come and help him off." [Arkansas Intelligencer.

Scenes on the Mississippi.—Imagine, reader, a lake of 500 miles through a region finely improved—all one scene of desolation on either hand. Here are the comfortable quarters, sunk, fallen and dilapidated—the cattle from a thousand fields gathered in herds upon small patches of land partly dry; perhaps knee deep in water, wailing and moaning most piteously—herds of deer huddled together at the mercy of the marksmen—bears clinging to logs. And here, as in one instance we looked on, a woman, delicate and fair, carried by her husband through water a hundred yards to a shoal place, where he deposited her on a trunk until some chance opportunity should offer for her rescue. [Concordia Intelligencer.

Society for Emigrants.—A Society called the "British Protective Emigrant Society of New York," has been formed in this city, the main object of which is to protect emigrants from fraud and cheats on their landing,—to point out comfortable boarding houses, where they are not likely to be defrauded or unkindly treated; to aid them by advice in leaving New York City, and to furnish them information by maps and through agents of the best mode of travel, and as to roads, expenses, and so forth, and also by keeping up a correspondence with contractors, &c., send the worthy emigrants to work. The Society will be only *protective* in its character; it will not furnish money in any manner or for any object to emigrants.

A Dutchman's View of the Texas Question.—An old and respectable Dutch farmer in the Valley of Virginia, being asked his opinion of the Texas question, expounded it as follows:

"Well I don't like to own more land than my hands can work well—it is apt to get full of weeds—and I can never buy land that is in law or under incumbrance. I think our farm is large enough already for our own force—let us go to work to get that in good order, and if this Texas plantation is then out of law and free from incumbrance, I go for buying it.'

SUMMARY.

Several cowhidings have recently taken place at Philadelphia, Baltimore, etc. but we have no room for the particulars of these exceedingly interesting exhibitions. So says the Tribune.

The death of John G. Coster, at the age of 82, took place Thursday. Mr. C. was one of our oldest and most respectable citizens. He arrived here from Germany more than half a century ago, and has been, until within the last fifteen years, a most active and exemplary merchant. He acquired an immense estate, and was long known as a millionaire. He has left a large family, a good name, and ample fortune. [Express.

We have been shown a cluster of six ears of Indian corn, all growing from the same stem, and covered by one shuck. Each ear is perfectly filled with grain, except a few rows where it adheres to its fellows, in which the grains are scattering. [Norfolk Beacon.

An unhappy mistake.—The ambassadors of the great powers at Constantinople having complained to the Porte of the execution of the Christian who had renounced the Mahomedan faith, the Porte has replied, that the execution took place by mistake, and the officer who ordered it has been dismissed. [Am. Messenger.

The Merchants Bank of Boston, has now over fourteen hundred thousand dollars on deposit, to the credit of the U. States. The Merchants' Bank, New York, exceeding eighteen hundred thousand. Whole amount in banks and mints, to the credit of Government, subject to draft, $8,324,934,.18.

The amount of revenue received at this port for the month of July was $640,000. There was received during the week ending Saturday last, $240,000.

Five dollars were lately paid in Cincinnati for a lot of 50 peaches. Some of them measured 7 inches in circumference. This is an encouraging price for fruit growers.

A severe thunder storm passed over Salem and Marblehead on Thursday afternoon last, attended with a copious rain. The lightning struck the house of Asa Lamson, in Salem, doing considerable damage, but injuring no one. It also struck the windmill in Marblehead.

An extra from the Charlotte, N. C., Jeffersonian informs us that the branch mint at that place was destroyed by fire on Saturday the 27th ult, at 8 o'clock in the morning. The books, furniture, coin and bullion were saved.

Hon. Mr. Casey, late a member of Congress from Ohio, has been recently enriched by a legacy of $20,000.

The Whitehall Chronicle states that a Mr. Whitefield, an old gentleman between sixty and seventy years of age, residing in the town of Athol, Warren County, was recently murdered by his wife, who inflicted several blows upon his head with an axe. She was insane.

A steamboat of 1300 tons—the nucleus of a new line—is to be built with all possible despatch, and placed on the Hudson.

A steamboat explosion took place near Philadelphia on Tuesday, 13th inst., by which a number of persons were severely scalded, two or three of whom, it is thought, cannot survive.

The fashionble morning dress for the *ladies* at Saratoga, it is said, is a sort of frockcoat, buttoned snugly over a white skirt.

A wild hog has been caught in the woods near Lowell, Mass. He is said to be a ferocious fellow.

The people of Middletown, Conn., are going forward to connect their city, by railroad, with the Hartford and New Haven road at Wallingford. They also propose a railroad from their city to Norwich and Providence.

There are now thirty-nine whale ships in port at New Bedford, discharging and refitting; 13 at New London; 9 at Nantucket; 9 at Sag Harbor, and 6 at Stonington.—There are six ships now absent from New Bedford which have been out more than four years.

Chicago is much afflicted with sickness this season, particularly the children, among whom the present disease is said to be very fatal.

The New Orleans Pic. says that a duel was fought on the evening of the 2d inst. near the Metaire Course between two young Creoles of that city. The weapons used were pistols, and at the first fire one of the parties was slightly wounded in the hip when the matter was amicably arranged.

The St. Louis Republican of the 30th ult. says—"We learn at the Post Office, that there has been a sudden and very great rise in several of the streams in Illinois. Several of the creeks, it is reported, rose fifteen feet in a single night. The river here continues to rise slowly. The John Bull, from Weston, reports a rise in the Mississippi of four feet from the Kansas and Little Platte The rivers below were full."

They are pushing vigorously the scheme of a direct semi-monthly steam communication between Liverpool and Quebec.

Quite a sensation was created in Chesnut street, Philadelphia, on Saturday evening, by a gentleman showing Col. Page the sword of the late President. It was sent to be repaired. It is a beautiful sabre, and *the weapon he wore at New Orleans.*

The amount of duties received weekly at the Custom House in this city, continues to increase. The cash receipts last week were $975,000. This is $150,000 more than had been received during any previous week.

Govenor Corwin lies ill at Portsmouth, Ohio.

Died, at Burlington, N. J., on the 6th inst., Burr Woolmam, Esq., Surveyor General of the Western District of that State, in the 58th year of his age.

Boston exported 4,037 tons of ice in June last.

MARRIED,

In New York, on Monday, 12th inst., by Rev. Geo. B. Utter, Mr. ABRAM UTTER to Miss. SARAH LOUISA FOGGIN, all of New York.

DIED,

In Hopkinton, R. I., on Sabbath morning, August 3d, PELEG ALMY, son of Jacob D. and Elizabeth Babcock, aged 12 years. His death was occasioned by the bleeding of a wound which he received from the kick of a horse on the 28th of July. He was much beloved, and his death will inflict a deep wound upon an affectionate family. They mourn, however, not as those without hope.

In Portsmouth, R. I., on the 1st inst., LUCIUS ALEXANDER, son of Lucius and Sarah Crandall, aged one year, one month, and eleven days.

LETTERS.

A. B. Burdick, Samuel Davison, Randolph Dunham, Walter B. Gillet, Joseph Jennings, Benjamin Maxson, J. M. Letts, George P. Maxson, James Stelle, Sanford P. Stillman.

POSTMASTERS.—Pendleton, Kingsville, O.

RECEIPTS.

Pendleton—J. Fullmer. $2; A. R. Snow, S. P. Clark, $1 each.

Kingsville, O.—Ives Moss $2.

Plainfield, N. J.—Sarah F. Randolph, $2.

New Market, N. J.—Lewis Titsworth, Samuel Dunham, Isaac F. Randolph, $2 each; V. F. Randolph, $1.

Crossingville, Pa—James Stelle, $2 for Recorder, and $2 for general purposes.

Westerly, R. I.—Elias Saunders, $1.

TRAVELING AGENT.

JASON B. WELLS has been appointed a Traveling Agent for this paper, and will visit the churches in the interior and northern parts of the State of New York. He is commended to the confidence of our friends.

A CARD.

THE subscriber wishing to remove to Plainfield, N. J., offers to sell to a Seventh-day Baptist the following desirable property, situated in Shiloh, Cumberland Co., N. J., viz: A new and commodious dwelling-house, with a large store-house attached, being a good stand for country business; a new barn, wagon-house, corn-crib, wood-house, and other out-buildings, all of which have been built within six years, and are in complete order.

Also, a pretty good assortment of Store Goods, such as are generally kept in a Country Store, which are offered at such a price as will make it an object for any one who may wish to locate in this part of New Jersey, and enter into the mercantile business.

Also, a small farm adjoining, consisting of about 24 acres, some of which is in a high state of cultivation, and on which is a newly rebuilt dwelling-house, convenient for two small families, a large apple orchard of choice fruit, and other fruit trees, with a good well of water at the door, &c.

The house and lot, and the Store Goods, will be sold with or without the Farm.

If further information is wanted, address the subscriber.

ISAAC D. TITSWORTH, P. M. Shiloh, N. J.
July 22, 1844.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

GENERAL CONFERENCE.

The Fortieth Anniversary of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE will be holden with the 1st S. D. Baptist Church in VERONA, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference. PAUL STILLMAN, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year. F. W. STILLMAN, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. BROWN—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec.

The Seventh-day Baptist Missionary Society will meet on fifth day, Sept. 14, at 9 o'clock A. M.

The Evangelical Board of Directors for Disseminating Religious Truth among the Jews, will meet on first day, Sept. 15, at the call of the President.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick
CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman
NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson
PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones
VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee
OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co—M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Society has published, also, in quarto form, [$1,25 per 100, or $10 per 1000,] two numbers of THE SABBATH VINDICATOR.

NEW-YORK MARKET, AUGUST 12.

At Market 1200 Beef Cattle, 78 Cows and Calves, and 3300 Sheep and Lambs.

PRICES—BEEF CATTLE.—The market is rather dull, but prices remain the same. We continue our quotations, viz:

COWS AND CALVES—$12 a 21—all sold.

SHEEP AND LAMBS—Sheep $1 25 a 4 50; Lambs $1 a 2 50—all sold.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 75 a 8 62
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do. 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 72 @ 2 75
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Buckspt do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 31 @ 4 37
Troy	4 37 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 @ 4 31
Philadelphia	4 31 @
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	10 0 @ 8 50
Do prime	6 7 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4¼ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13½
Trieste in boxes	6¼a 6
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6½a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10 a
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 97
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 36
No. 1	31 a 32
No. 2	24 a 25

Miscellaneous.

"WHY DO THE FLOWERS BLOOM?"

BY MRS. J. E. CARPENTER.

"Why do the flow'rets bloom, mother,
Why do the sweet flowers bloom,
And brightest those we reared, mother,
Around my brother's tomb?"
"To fill the world with gladness,
My child, were flow'rets given,—
To crown the Earth with beauty,
And show the road to Heaven."

"Then why do the flow'rets fade, mother,
Why do the sweet flowers fade,
When winter's dreary clouds, mother,
Earth's brightest scenes pervade?"
"My child, those flowers that wither,
Have seeds that still remain,
That sunshine and the summer
Restore to life again."

"And shall not those who die, mother,
Come back to live once more,
E'en as the rain and sun, mother,
Those beauteous flowers restore?"
"Yes—yes my child, such powers
To human flowers are given,
Here earth's frail flowers may blossom,
But *we* may rise—*in Heaven.*"
[New Monthly Magazine.

THE HARMONY OF LOVE.

Lord, subdue our selfish will;
Each to each our tempers suit
By thy modulating skill,
Heart to heart, as lute to lute.
Sweetly on our spirits move;
Gently touch the trembling strings;
Make the harmony of love
Music for the Kings of kings!

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 4.

LIVERPOOL TO BIRMINGHAM.

A brighter morning than that on which we were to leave Liverpool, seldom dawns upon the earth. An early hour had been fixed for starting; and as we passed from our hotel to the station, although the sun had been for some time inviting man to his labor, the shop windows were closed, and the stillness was interrupted only by here and there a straggling footman. There is something solemn and soothing in the quietness of a city at rest. One thinks with sympathy of the traffic and anxiety which are now hushed, and feels his heart drawn forth towards those who are relieved from it. It was so with us; and as we passed by the public places which but a few hours before we had seen instinct with life, our thoughts were raised in devout thankfulness to Him whose beneficence provides a time for rest, but whose eye never slumbereth nor sleepeth.

On our way to the station, we fell in with one who was in search of the same place. His inquiries led to conversation and awakened interest. He had just landed in Liverpool from a New York ship, and was hastening to his home in Wales. With false impressions of America, or no definite impressions at all, he had been seeking a home in that country; but after some months spent in visiting the different sections, he had concluded to content himself to live and die in his native land. With a disappointed and heavy heart he was returning again to scenes from which he had voluntarily, and as he now thought, unwisely, exiled himself. His tale was but the echo of a thousand others.

The common route from Liverpool to London is by the Grand Junction Railway to Birmingham, and thence by the Birmingham and London Railway, to the metropolis—a distance of 210 miles. The station at Liverpool has a massive stone front, and appears designed for permanence. It contains a variety of offices, and every thing about it is kept in perfect order. Two or three conveniences, which are common to all railroads in England, "struck" us at once, and ought to be mentioned. The first is, that instead of inquiring at the office for "further information," those who wish information are furnished with a bill or programme on which may be found the times at which the different trains start, the time at which they reach each of the principal places in their way, the fare to each of these places in each of the three classes of cars; indeed, all the information which can ever be desired. By means of this, one can choose at his leisure between the different hours of starting, of which there are six or eight during the day; and if he wishes to call an hour or two at some place on the route, he has before him a chart from which he learns just the time at which he can leave again, while upon the front of the office at each station he sees the hands of a clock marking the true time. With these facts before us, it is easy to understand the accounts which are sometimes read, of individuals who travel 300 miles, and transact business at several places widely separated from each other, in the course of a single day.—A second convenience is, that at the station no one is allowed to touch the baggage except a person introduced by its owner, or the servants of the company, who may always be known by their livery. Should one wish a conveyance from the station, it is only necessary to signify it to a servant of the company, by whom his baggage is placed either upon one of the carriages ranged in order, and taken in order, according to the time of their arrival, or upon an omnibus running from the station to the principal hotels, and from the hotels to the station, on the arrival and departure of the trains.—A third convenience is, that there are classes of cars differing in expence as they differ in style—enabling those who wish to ride in a carriage fitted up in the most magnificent manner, to do so by paying for it; while those whose purses or dispositions will not allow this, can choose between two other modes, of nearly equal speed.—So much said to render "honor to whom honor is due;" now for the journey of 98 miles to Birmingham.

The station at Liverpool is a sort of antechamber to a dark damp tunnel, between one and two miles in length, through which you are drawn by a rope attached to a stationary engine at the opposite end. The train moves along this passage, (as every one would wish it to,) with great velocity, and soon introduces you to a beautiful and highly-cultivated country, studded with villages and country residences, and covered with green meadows and golden grain-fields.

The first town of importance on our route is Warrington, midway between Liverpool and Manchester. This town is on the bank of the Mersey, and is one of the oldest towns in this section, having been a Roman station. It was here that the Earl of Derby built a bridge over the Mersey to enable Henry VII. to pay him a visit with greater convenience. There is an old church here erected by the Saxons before the conquest; and the town was the scene of several severe conflicts during the civil wars. But that which gives most interest to the place, is the fact, that here the first newspaper ever issued in Lancashire was published; and that Howard's work on Prisons, most of Mrs. Barbauld's poems, the earlier writings of Thomas Roscoe, as well as the works of Drs. Ferrier and Gibson, were printed here. In the neighborhood is a Hall supposed to occupy the site of one of the Haydocks, who were so powerful in the time of the Plantagenets.

Winwick, about two miles distant from Warrington, is said to possess the richest rectory in the kingdom. Tradition says that Oswald, King of Northumbria, resided here, and fell fighting against the Pagans, in 642, on a spot near the church. The piety of pilgrims who visited the spot, led to the formation of St. Oswald's Well here; and to this day the earth and water are supposed to be possessed of peculiar sanctity, so much so, that all the Roman Catholic chapels in the neighborhood are supplied with holy water from the place.

Leaving Warrington, we pass a number of places rendered interesting by their associations.—Within two miles of our track is Eccleshall, in the church of which Queen Margaret was concealed after her escape from Mucklestone. Stafford, the capital of a county of that name, the castle of which after having been several times demolished and rebuilt, was destroyed during the Parliamentary war, is on our way. Wolverhampton, 14 miles from Birmingham, is a populous town of great antiquity. It has an ancient Gothic church containing a curious font, and a stone pulpit, more than 800 years old, cut out of one block. Locks and keys, and japanned ware, are the principal articles of manufacture. Near by is the house where King Charles was concealed after the battle of Worcester.

Soon after passing Wolverhampton, the smoke of Birmingham's thousand high chimneys begins to be seen, and almost before one is aware of it he finds himself rushing by the miserable buildings in its suburbs, and into its imposing and commodious railway station.

THE TOILS OF THE PRESS.

A gentleman of distinguished attainments, who formerly conducted a weekly paper with much ability and success, but who is now traveling in Europe, writes to a friend in this country, who has recently assumed the charge of a daily paper, as follows:

"You must live in and for the paper. There is no escape from this voluntary, and yet life-long slavery. For now nearly ten years, I have known the willing, voluntary, unbroken service which the true servant of a free press must render. My weekly charge has been more than I can bear; and often, like the slave described with such pathetic eloquence by Job, I have 'longed for the shadow' which tells the hour of rest. Feeling thus with respect to the weekly press, how can I but fear for you, my brother, my friend, when you bind yourself in six-fold bonds? How little do the majority of readers of newspapers know of the expenditure of thought, of the labor of the head and brain, and hands, which goes to make up that which ministers to their highest wants! and, also, how many truths, thought out with brain-throes, pass unnoted, unobserved, even if not received with relentless hostility!—Nevertheless, the true MAN must work, and work, too, in the martyr spirit; contented even with the thought that his mere relics, when he has laid him down in the dust, will constitute a kind of superstructure and basement upon which the glorious and eternal temple of truth shall stand."

THE SPHERE OF WOMAN.

Great is the task indeed assigned to woman. Who can elevate its dignity?—who can exaggerate its importance? Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies are led, and empires governed; to guard from the slightest taint of possible infirmity the frail yet spotless creature whose moral no less than physical being must be from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments, which generations yet unborn, and nations yet uncivilized, should learn to bless; to soften firmness to mercy, chasten honor into refinement, to exalt generosity into virtue; by her soothing cares to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toils; to console the statesman for the ingratitude of a mistaken people; to be the compensation for hopes that are blighted, for friends that are perfidious, for happiness that has passed away. Such is her vocation; the couch of the tortured sufferer, the prison of the deserted friend, the cross of a rejected Savior—these are the scenes of woman's excellence, these are the theatre on which her greatest triumphs have been achieved. Such is her destiny—to visit the forsaken, to attend to the neglected; amid the forgetfulness of myriads to remember—amid the execrations of multitudes to bless; when monarchs abandon, when counsellors betray, when justice prosecutes, when disciples and brethren fly, to remain unshaken and unchanged, and to exhibit on this lower world, a type of that love—pure, constant and ineffable—which in another world we are taught to believe the best reward of virtue. [Blackwood.

One hundred bales of North River hay have been purchased in New York for shipment to Great Britain. This, says the Shipping List, is we believe, the first shipment of hay ever made to Great Britain from this country. To France parcels have been sent occasionally for a year or two past.

PRACTICAL RECIPES.

BURNT RHUBARB IN DIARRHÆ.—It may be useful to know the value of burnt rhubarb in diarrhæ. It has been used with the same pleasing effects for more than twenty years. After one or two doses the pains quickly subside, and the bowels return to their natural state. The dose is from five to ten grains. The manner of preparing it is to burn the rhubarb to powder in an iron pot, stirring it until it is blackened; then smother it in a covered jar. It loses two-thirds of its weight by the incineration. It is nearly tasteless. In no one case has it failed where given. It may be given in port wine, milk, and water.

TOMATO CATSUP.—Bake your tomatoes, ripe and peeled, in a brown earthen pan, in a cool oven; then press out the juice and pulp through a sieve. Next, to each quart of juice and pulp add 1-4 lb. of salt, 2 oz. of shallots, (or onions,) 1 oz. of ground black pepper, quarter of an ounce mace; the same weight of allspice, ginger and nutmeg. Pound the spices together and boil them with the tomato pulp half an hour; then pass the mixture through a sieve, and when cold bottle it. This will keep good for years.

TOMATO SAUCE.—Take ripe tomatoes, cut them in two, press out the pulp and separate the seeds; then put them into a skillet with some savory sauce and a little salt. When the thickness of pea-soup, run it through a coarse cloth, boil it to the consistence of marmalade, put it into jars, and in a day after pour over it lard or butter, and tie down with oiled paper.

RASPBERRY SYRUP.—To every quart of fruit add a pound of sugar, and let it stand over night. In the morning boil and skim it for a half an hour; then strain it through a flannel bag, and pour it into bottles, which must be carefully corked and sealed. To each bottle add, if you please, a little brandy, if the weather is so warm as to endanger its keeping.

RASPBERRY JAM.—Take one pound of loaf sugar to every pound of fruit; bruise them together in your preserving pan with a silver spoon, and let them simmer gently for an hour. When cold, put them into glass jars, and lay over them a bit of paper saturated with brandy; then tie them up so as carefully to exclude the air.

SELF ADVICE.

Command thyself; no sudden answer give;
With zeal do good, for that alone you live,
To know the worth of time, remember death;
Thy life is short, and passing is thy breath.
Be sober minded; wear a look serene;
Act before God, altho' by men unseen;
Speak not in vain, nor foolishly depart
From gentle words, and purity of heart;
To truth, and chastity, and peace inclined,
With caution censure or applaud mankind;
Seek knowledge fair, but shun insipid mirth;
There is no time for folly while on earth:
Feed no ill will—no sudden friendship make;
Betray no trust—no obligations break.
Whatever you neglect, to this attend—
Pity the poor, and be the strangers' friend.
Promise with heed—weigh every action right,
And scan the conduct of each day and night.
Instructed by past failings to be wise,
Let every wish from purest fountains rise.
In talk sincere, pursue one steady plan,
For actions show the noblest part of man.
Act with relation to a future state,
Retort no slander—render love for hate.
Christian devotion, true philosophy,
Shall conquer death, but thou shalt never die.
Death cannot hurt, but grant thee sweet release,
From pain and trouble to eternal peace.
And hast thou read? Oh! vain, inconstant man,
Read it once more, and fault it if you can.
Now calmly lay thine hand upon the heart
And say, "from this I never will depart."

FALL OF MINISTERS.

A good deal has been said of late, in some religious papers, about the causes of the fall of ministers, some charging it upon their efforts for reform, and others upon something else. The following, from the Boston Recorder, presents as common-sense a view of the matter as we have seen.

The editors of the N. Y. Observer have recently noticed ("what they call") a fact in the history of efforts for moral reform, which should command attention on the part of the Christian church, and lead every minister of the Gospel to consider his duty. The fact to which I allude is, that a number (how large a number I cannot say) of those who have advocated the cause of moral reform, have proved to be sad delinquents, and in need themselves of a thorough reform, and that the editors of two papers, noted for their bold and almost violent opposition to licentiousness, and their adoption of stringent measures for the removal of the evil, have proved to be thoroughly dissolute. These cases have fallen upon my ears in notes of thunder; and after the paroxysm of excitement, I ask for an explanation.

The editors above mentioned, tell me that this result is the effect of the measures they adopted, and that their fall has been produced by their familiarity with the subject; then of course the policy for every Christian to adopt is, to do nothing to stop the tide of moral corruption which is rolling through the land. To this explanation I have serious objections. The fall of advocates of moral reform has been the special, not the common rule. No man would probably venture his reputation upon the assertion, that the majority of those engaged in the moral reform movements of the day have been themselves of vicious habits, or even of vicious desires, and yet he would freely say it of the frequenters of a certain class of theatres, and of a certain class of novel readers.

This mode of explanation carries us too far; for in most, if not in every case, it will be as applicable to other sins as to this. One of these editors was guilty of repeated acts of theft, and the other of drunkenness, and of attendance upon theatres. Shall we say that they have addicted themselves to these high-handed crimes, because their papers struck the highest key upon these subjects? Another objection I have is, that it savors too much of the cant of infidels. It is too near related to that spirit which takes occasion from every such case of defection to reproach religion. When an Orthodox man falls, especially if he is a minister of the Gospel, the cry rings through the land, that it is the effect of Orthodoxy—and in other quarters it is the effect of Christianity. The Observer's mode of accounting for these apostacies I think therefore is illogical, unfair and *injurious*, and of it I could only say, to any sect or denomination of Christians, to any school or doxy, let those who are innocent cast the first stone.

What explanation then can be given? The fact, as it seems to me, is, that these men either formed wrong principles in morals, or, having right principles, resisted them, and fell by a sacrifice of conscience. Men have besetting sins, and some are easily led off in a particular direction. I have known those who had such a propensity to *steal*, that they could not safely go in the way of temptation. Some too have an unaccountable propensity to *lie*, and others cannot go within sight or smell of ardent spirits, but the "appetite" will be kindled to a rage. Analogous to this is the case of those who cannot meddle with the subject of "moral reform," without becoming contaminated. They are ruined beforehand; they have no moral principle, and no protection against vice, and when *such* reformers fall, their defection is chargeable to what they are *in themselves*, and not to the *cause* they are engaged in. It only shows that the cause has been unfortunate enough to have bad men engaged in it, and infidels have as good a right to taunt and revile Christianity for any case of apostacy from her ranks, as the Observer, or any one else has, to charge inherent wrong on the "moral reform" enterprise, because bad men have been connected with it. A man's creed or profession, be it ever so orthodox, will not save him from temptation and sin. He must have more than this,—a new heart, and the fear and love of God shielding him on every side, and a principle of moral integrity, which, through grace, will make him proof against any assault. Thus prepared and protected, he will advance and honor any cause; without these qualities, he may be expected to betray any religion he may profess, any church to which he may belong, any moral enterprise in which he may engage. A PASTOR.

BETROTHALS IN GERMANY.

A letter from Germany, published in the Congregational Journal, says:

"Since I have been in Mentz, the beau and belle of Meldnick (a town as large as Concord,) became engaged to each other. It made as much sensation as if the town had been burned down. As is usual, notice was immediately given to all the neighbors, and the next day the engaged pair commenced making their calls in their new relation of bride and bridegroom. For you must know, that, when an engagement takes place, the gentleman is called the bridegroom and the lady the bride. The parties speak of each other always in this way. When you meet the gentleman you inquire after his bride, as you inquire in America of a husband after his wife. The next week, as is usual, a notice appeared in the Berlin paper, to the effect that Max Beelitz and Johanna Herman were engaged."

How it has come to pass that our English notions and practices, in regard to these matters, are objectionable, we do not know. The plan of keeping matrimonial engagements secret, (happily going somewhat out of fashion,) seems to us exceedingly wrong in itself, and pernicious in its consequences.

1. Young persons ought not to appear in society in a false position. A lady secretly engaged may, without intending it, seriously occupy the attention and thoughts of another, to his injury, and perhaps to the injury of her companions. When a person no longer *is* at liberty to make or to receive offers, it is wrong to *appear* at liberty.

2. The practice diminishes the impression that ought to prevail, of the sacredness of a matrimonial engagement; and thus leads, on the one hand, to hasty and ill-considered engagements, and on the other, as a natural consequence, to the violation of such pledges. An engagement to marry ought to be considered as sacred as marriage itself. We mean what we say. Such an engagement can not be rightly made, without such a state of the mind and the affections as must often render its fulfilment *essential* to the well-being of one of the parties; nor can it be made, or at least long continued, in most cases, without interfering seriously with other plans of life and prospects, which the parties might otherwise have embraced. The engagement ought to be considered as the solemn mutual avowal, before God, of a union for life. Were engagements always to be made public at once, and with such a public sentiment respecting them, we should be rid of suits of breach of promises, sustained by circumstantial evidence, and often involving the exposure to scoff and ridicule, of things that ought to be held sacred.

2. Private engagements are made use of by unprincipled men to deceive and ruin the unsuspicious. In how many cases of seduction it is found that a promise of marriage has played its part! The German custom would be a great barrier to the use of that means.

4. We add one other consideration, which, though it may appear trifling when compared with the preceding, is yet important in itself. It is this:—the temptation that a private engagement lays the parties, and sometimes their friends, under, to practice deception and falsehood. In fact, as remarked in the outset, the parties necessarily appear in society in a false position—which tends of itself to operate injuriously upon them. They are also tempted to the use of various arts of conduct and language, if not to absolute lying, to produce a false impression. This cannot be practised without injury to that character of open truth and frankness, which ought to be cherished.

NEATNESS.

"Mary, which of your friends do you like best to visit, Caroline or Lucy?"

"I like them both, mamma; Lucy is a good-natured girl, but I don't like to go and see her."

"Why, my dear?"

"Because every thing is in such confusion. Her doll, and books, and playthings, are all scattered about the floor; and if we want to make dresses for the doll, needle book, and thimble, and scissors, must be looked for, and perhaps not found after all. The very last time I was there, we were going to take a walk, but it was so long before Lucy could find her gloves, that it was too late."

"You think, then, that Lucy would be happier, and make her friends happier, if she were more attentive to neatness?"

"Yes, mamma, I am sure of it, but why do you ask?"

"Would you be very much surprised if I should tell you I think another little girl of my acquaintance in danger of acquiring the same habits?"

"You do not mean me, mamma?"

"Yes, dear, I do."

"Why, mamma, I did not know that I was at all like Lucy."

"I do not think your offences against good order are so flagrant as hers, but I think they will become so, unless you guard against them. For instance, do you recollect what you did with your hat and gloves this morning?"

"Yes, mamma," (blushing.)

"You know the natural progress of such habits is from bad to worse, and therefore I think it important that you should begin now to correct them. Are you willing to try?"

"Yes, mamma."

"Well, then, I will endeavor to assist you; and as the first step towards your good habits, I advise you to have a particular nail for your bonnet, where it shall be hung."
—*Madallion.*

ATTENTIVE BOYS.

There was a little boy named John Smeaton. He would often leave his play to watch men at their work. He would ask how one part was to be fitted to another, and how the thing was to be used when it was done. If money was given to him to buy cakes or playthings, he chose rather to spend it on tools, and tried to do what he had seen done with them.

Once he was seen at the top of his father's barn, fixing something like a windmill. At another time he saw some men fixing a pump, and took great notice of all they did. They had a thick piece of wood with a hole bored through it. It was longer than they wanted, so they cut off a bit. The little boy asked if he might have the bit. It was given to him, and with it he made a little real pump, with which he could raise water. When John Smeaton became a man, he contrived many very clever and useful things. He found better ways than had been known before, of making mills to be turned by wind or water; and he built a tall light-house on the top of a rock in the sea, which serves as a lantern to show sailors the way they should go, and warn them where there is danger. By this means many lives have been saved, and many people have had reason to be glad that John Smeaton was not a careless, idle boy.

Another boy, named Isaac Newton, lived at a farm, and was often set to mind the sheep and cattle, or to assist in driving them to market; but, while he did what he was told to do in this way, he tried also to get learning, and was much pleased when he was sent to school. He amused himself by making a windmill and a wooden clock; and was once found in a hayloft, trying to do a very hard sum. Once he saw an apple fall from a tree in the garden. Many boys would only have picked it up and eaten it; but Isaac Newton was set thinking how and why it was, that when the stalk broke the apple fell to the ground. Did you ever think why this is? If you wish to know, ask your papa and mama to explain it to you. It is well worth knowing. By thinking about this common thing, Isaac Newton was led to find out more than was ever known before, about how the sun, and moon, and stars, and earth, kept their right places, and move about in such beautiful order. This led him to admire the wisdom and goodness of God, who rules the whole. As you grow older, it will be very pleasant to you to learn what this great man found out, and the use of the knowledge he gained by minding what he saw.

One little boy, named Benjamin West, was set to mind a little baby in its cradle. He looked at it kindly, and felt pleased to see it smile in its sleep. He wished he could draw a picture of the baby; and, seeing a piece of paper on the table, and a pen and ink, he tried what he could do. When his mother came in, he begged her not to be angry with him for touching the pen and ink and paper—and he showed her the picture he had made. His mother knew at once what it was meant for. She was much pleased, and kissed her little boy. Then he said, if she liked it, he would make pictures of some flowers she held in her hand; and so he went on, trying to do better and better, till he became one of the finest painters in the world.—*London Child's Magazine.*

ORIGIN OF THE WORD "TEXAS."—It has exceedingly puzzled many persons to determine the real meaning of the word Texas. It originated in the couplet used by the earlier emigrants to that "land of promise!"

"When every other land rejects us,
That is the soil that freely *takes us.*"

The word Texas is a corruption of the phrase used in the last line.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally, price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	⅝ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	*Dist. Columbia:*	1
N. Hope Del. Bridge	1	*Virginia:*	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	*North Carolina:*	1¾
Carlisle Bank	1¾	*South Carolina:*	1¼
Chambersburg Bank	1½	*Georgia:*	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	*Ohio:*	2½
Harrisburg Bank	1½	*Indiana:*	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	*Kentucky:*	2
Lebanon Bank	1½	*Tennessee:*	3
Miners' Bank	2	*Canada:*	3 to 4
Middletown Bank	1½	*Michigan:*	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52, Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER SEVEN.

The Sabbath enjoined by Christ.

"Go ye, therefore, and *disciple* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you*: and lo, I am with you alway, even unto the end of the world." This is called the great commission. It is worthy of inquiry what these "all things" were, which Christ had commanded his disciples, and which they were to teach all nations to observe. The four Evangelists are supposed to furnish a sufficient account of all "that Jesus began both to do and to teach, until the day that he was taken up after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Every attentive reader of the New Testament must surely have observed, that besides the rites that Jesus instituted, and the particular moral and social precepts he delivered, he repeatedly and frequently enforced the laws contained in the Decalogue. Indeed, a great part of his teaching seems to have been designed to enforce the law in all its length and breadth, reaching to the thoughts and intents of the heart. From the days of Cain and Abel downward, the world has been divided into the formalist and spiritual worshipers of God; and a great part of the preaching of our Lord was to reprove the world of this sin, and inculcate still more clearly the purity of that homage which the Father requires of his people. The following passages afford very clear evidence of this fact. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven. For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And he immediately instances the mere *purposes* of sin formed in the heart, as violations of the sixth and of the seventh commandments. Again, what is now called the Golden Rule is based upon the perpetuity and spirituality of the moral law. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," i. e. this is what they enjoin. His answers to certain individuals who inquired of him what they must do to inherit eternal life, show the same binding authority and perpetuity of the Decalogue. When a lawyer thus inquired of him, he immediately cited him to the law which required that the whole heart be given to God. When a rich man came and inquired of him, he is cited to the same immutable standard; and when he pleads performance, the reality of his profession is immediately tested: "Go and sell all that thou hast, and give to the poor, and come and follow me." Again the Scribes and Pharisees are rebuked and denounced with the heaviest woes, because while they had observed the externals of the law, they had neglected its weightier matters of judgment, mercy, and faith. Matt. 23: 23. And so, through all the teaching of the Saviour, he magnified the law and made it honorable. If, then, the obligations and spirituality of the law contained in the Decalogue were among the things that Jesus had taught his disciples, the same must have been among the "*all things*" which they were to teach all nations. Accordingly we find the Apostles, in the epistles, declaring that their doctrines established the law as holy, just, and good. (Rom. 3: 31.) And while they show that the condemnation of the world is, that it knoweth not God, they show likewise that wherever the law was known it worketh wrath upon all that had sinned against it, saying, "Sin is the transgression of the law." (1 John 3: 14.) In all the passages that enforce the obligations and perpetuity of the law, not a single exception is made of one of its precepts. Who, then, is the man who dares except the fourth commandment?

I recently heard a preacher, in a sermon upon Sunday-keeping, say, "Christ has enjoined, in his discourses with his disciples and the Jews, every precept of the Decalogue but the fourth commandment; and he has thus purposely degraded that, because it was no longer to be in force after his death." My heart was moved with pity for the man who could so misrepresent his Lord and Master! What Christian can bear the thought of charging Christ with degrading the fourth commandment? So far from making the Sabbath an exception, he explicitly avows it to be one of the laws of his own kingdom. "The Son of man is Lord of the Sabbath day." "The Sabbath was made for man." We are told (Luke 4: 16) that it was his custom to worship in the synagogues or the temple on the Sabbath day. Six different instances are mentioned by the evangelists, and on six different occasions do we find him, by miracles and doctrine, rescuing the Sabbath from Pharisaic restrictions, and teaching its original benevolent and spiritual design. All, therefore, that we know of the example and doctrine of Jesus Christ on the subject of the Sabbath, plainly enforces its perpetuity and obligation.

The same may be observed of the Apostles.—For thirty years after the resurrection, we find they were strictly Sabbath-keepers, and that not only at Jerusalem and in Judea, but afar off among the Gentiles. In Acts 17: 2, we are told that at Thessalonica, "Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." In chap. 18, we are told that Paul reasoned in the synagogue at Corinth every Sabbath for a year and six months. At Antioch in Pisidia, Paul having preached to the Jews on the Sabbath day, the Gentiles besought him that he would preach the same things to them the next Sabbath day, and on the next Sabbath day came almost the whole city together to hear the word of God. (Acts 13: 44.) The same thing is said of his being at Philippi, (Acts 16: 13.) All these Sabbaths are well known to be the seventh day of the week, God's holy rest; for no other one day of the week is ever in the Scripture called the Sabbath. Why, then, is no more regard had to apostolic example? It is all in favor of the holy Sabbath that God blessed and sanctified at the beginning. It appears strangely contradictory, to me, to suppose that Paul or any of the Apostles taught the observance of the first day of the week as a Sabbath, and yet in these four chief cities of the Gentiles, every seventh day of the week, for years together, assembled and taught both Jews and Gentiles; and in neither instance any thing be said about the change or abrogation of the Sabbath.

It is a perplexity to some Sunday-keepers, that there should be, as they suppose, no command to keep the Sabbath day, in the evangelists or the epistles! What but a veil of tradition over their eyes, can have prevented them, while reading the Scriptures, from observing that when Jesus said, "Keep the commandments;" "One jot or tittle of the law shall in no wise fail, till heaven and earth pass away;" the fourth commandment was included, and consequently the obligation to hallow the Sabbath day. How strange, that when they read James enjoining the fulfilling of the royal law according to the Hebrew Scriptures, and Paul declaring that the law is holy, just, and good, and that his doctrine established the law; it should never occur to them, that the Sabbath of the fourth commandment was thereby enjoined.

"Search the Scriptures," said our Lord and Master, and this belongs to Gentiles as well as Jews; the opportunities for so doing were early afforded them, for we are informed, Acts 15: 21, that "Moses of old time hath in every city, them that preach him, being read in the synagogues every Sabbath day," a passage that strikingly agrees with the writings of Josephus, who says, "There is no city of Greeks, or barbarians, or any other nation, where the religion of the Sabbath is not known." And when the Apostles and Elders were gathered together at Jerusalem for to determine whether the Gentiles should be required to circumcise, and keep the law of meats and drinks; James assigns the fact that Moses' writings were thus generally known and taught, as a reason why they should write unto them briefly, that they were required only to abstain from pollutions of idols, from things strangled, and from blood; upon which it is plain, that all the great moral duties taught in the writings of Moses and the prophets, were considered obligatory upon Gentiles as well as Jews, and that the Sabbath was among the observances that Gentiles did regard and keep.

S. D.

THE HIGHLANDS OF ETHIOPIA.

Compiled for the Recorder, from a work
By Maj. W. C. Harris, of the Hon. E. I. Co's. Engineers.
[Continued.]

Ethiopia is the classical appellation for Abyssinia, or Hábesh, the most ancient as well as the greatest monarchy in Africa; and the limits of the Christian empire formerly governed by the sovereigns of Axum, extended over wide tracts of country now peopled by heathen and stranger nations. As literature has never been theirs, whatever revolutions may have taken place among them are buried in oblivion or wrapt in the fogs of fable, and claim no station of eminence in the history of the world. In their chronicles styled "the glory of the Kings," Ittopia is modestly stated to have divided with Romia the dominion of the world, their rulers to have descended from Shem, the son of Noah, and all the globe north of Jerusalem to have belonged to Romia, and all south to Ittopia. It is known to have extended its dominion along the coast of the Indian ocean, and by means of vicegerents to have reigned as far south as Sofala, beyond the tropic of Capricorn, to Nubia on the north and the province of Yemen in Arabia. This empire continued down to the Mahommedan conquest of Arabia, and most of it to the tenth century, when a division took place, which has undergone several changes since. The lineal descendants of the ancient imperial family occupy the throne of Shoa, and boast their descent from the Queen of Sheba, who visited the court of Solomon, whose name was Maqueda, and who is said to have had a son by him, named Menilek, from whom the present and past generations of the royal family take the style "of the house of Solomon." The ancient Ethiopic empire is still not entirely dissolved; and notwithstanding the "King of Kings," has dwindled to the mere spectre of imperial dignity, his name at least is deemed essential to render valid the titles to the government of all the dependent provinces of Abyssinia. To this, however, the King of Shoa forms an exception. The Kingdom of Shoa, which was formerly a portion of the empire, still continues, in general estimation, to form an integral part thereof; and Sáhela Selássie is therefore, but in name only, regarded as a vassal of the present Emperor of Gondar, for he is, *de facto*, an independent monarch. Maqueda's royal son is said, in due time, to have been transmitted to his august sire, and duly instructed in all the mysteries of Jewish law and science, and being anointed King under the name of David, returned to his native land, escorted by a band of the nobles and learned elders of Israel, under Ascarias, the son of Zadock the high priest.

If these legends be correct, and they are universally believed by the court, the priesthood, and the common people, it were readily to be expected that Jewish customs would be prevalent in this ancient Kingdom. Hence on one occasion the present King is said to have compelled all the inhabitants of a conquered province of pagans to be circumcised and baptized; and in some of the provinces the rite of circumcision is universally observed. The distinction of meats, clean and unclean, as directed by the Mosaic law, still rests heavily upon the neck of the Ethiopian; and the Abyssinian Christian will neither eat with the Jew, nor the Mahommedan, nor the Pagan, lest he should thereby participate in the delusions of his creed; and the church yard and the church are sternly closed against all who commit this deadly sin.

Whether the baptism of the Ethiopian eunuch by the Apostle Philip, while returning through the desert towards his home, had any important bearing upon the introduction of Christianity into the empire, we have no means of ascertaining, nor do we remember at present to have met with any thing on the subject. But our author says, Christianity became the *national* religion of Abyssinia early in the fourth century. Meropius, a merchant of Tyre, having undertaken a commercial voyage to India, landed on the coast of Ethiopia, where he was murdered by the barbarians, and his two sons carried as slaves before the Emperor. The ability, the information and peaceable demeanor of the two brothers gained them high office in the court. The work of conversion soon followed with wonderful rapidity and success, and a thriving branch was shortly added to the great Eastern church. Frumentius, one of the brothers, was sent to the Patriarch of Alexandria, who received him and his good news with open arms, and loaded him with honors, and consecrated him first Bishop of Ethiopia. This friendly relation, thus begun, has continued through fifteen centuries to the present day, and the high office of Patriarch of the Ethiopic church is still bestowed upon a Captish priest, who is appointed and consecrated by the Patriarch of Alexandria who resides at Cairo. The present primate, Abba Sabama, is a young man, possessed of superior abilities, whose mind has been expanded by a liberal education at Cairo, under a pious and learned Missionary of the church of England, Rev. Dr. Leeder.

In the year 481 the celebrated council of Chalcedon lighted up the torch of misunderstanding regarding the two natures of Christ. The Eastern church split and separated in mortal feud. The Abyssians denounced the council as a meeting of fools, and concurred in the opinion of the patriarch of Alexandria. The Saracens, about the same time, pouncing upon Egypt, and after them the Mahommedans subduing all the adjacent countries, Ethiopia became isolated from the rest of the world for ten centuries. But about the commencement of the sixteenth century rumors were whispered abroad of a Christian nation established in the centre of Africa; and the happy news was brought to the papist court of Portugal, that a Christian church still existed, which had for ages successfully resisted, among the lofty mountains of Abyssinia, the fierce attacks of the sanguinary Saracens. The most extravagant accounts were soon circulated respecting the extent and opulence of this newly-discovered Christian Kingdom. A mission from the church of Rome was fitted out on a grand scale—the journey was safely accomplished—and excited fancy rioted for a time in the description of palaces and fountains which never existed, and pomp, riches and regal power, utterly unknown in the land. For a hundred and twenty-six years the Roman hierarchy endeavored, by flatteries and costly presents, cruel stratagems and crafty measures, to impose upon them the yoke of the haughty successor of Saint Peter at Rome. But they could never induce the people to abandon their faith, though thousands were slain in the attempt, until at length the Jesuit and the Roman creed were banished from the land. Since then, until the present embassy, Abyssinia has held but little intercourse with the Christian part of the world. Betwixt 1768 and '70 James Bruce, a Scotsman, sometime British consul at Algiers, visited Abyssinia, and published his narrative in 1790. In this there was such an appearance of romance that the work was severely criticised. The present account, however, seems likely to confirm some things called in question at that time.

The archbishop is the spiritual chief of Ethiopia, and resides at Gondar. The second place in spiritual dignity is filled by the Etchegue, the grand prior of the monks of Debra Libanas; his authority extends only to granting admittance into the monkish order, and to granting absolution for minor offences of evil thought, and prescribed fast neglect. The Comus, or bishop, who ranks above the priest, is without diocese or even authority over the inferior members of the church; and his peculiar office is to bless and purify the sacred ark; to repeat the prayer of admission, and sign the cross on the skull cap of the candidate for monastic seclusion; and to afford absolution for trivial offences against the conscience. Twelve thousand clerical drones are treated with the highest respect and veneration, and are fed and caressed by high and low, and invariably addressed as father. Every Abyssinian being ignorant of his own age, it is essential to the reception of priestly orders, that the beard should have appeared, and then he is consecrated by the archbishop breathing on him the breath of the Holy Ghost. The clergy are distinguished from the laity by a beard, and by a monstrously large white turban, and their sacred persons are usually shrouded in a black woollen cloth, studded with emblems of the faith, and furnished with a peaked hood; and a silver or brazen cross, and a slender crutch are never failing companions of the priest. The father confessor is bound to the strictest secrecy; and it is believed that on this point a dread oath is taken before ordination.

There are perhaps more churches in Abyssinia than in any other part of the world; and he who has erected one believes that he has atoned for every sin. But the best are only miserable edifices of wattle, plastered with mud, only distinguished from the surrounding hovels by a thin coating of whitewash; circular in form, with a door to each quarter of the compass, and a conical thatch; the apex is surmounted by a brazen cross, which is usually adorned with ostrich eggs. The walls are bedaubed with paintings of the patron saint and the blessed virgin. Like the Jews, the Abyssinians invariably commence the service with the trisagion, "Holy, holy, holy is the Lord God of Sabaoth." They have a liturgy, and the lessons are partly taken from the Scriptures, and partly from the miracles of the holy virgin and other saints. In every clerical conclave the King possesses the supreme authority, and the despotic monarch may, in Shoa, be regarded as the head of his own church.

THE GENERAL BAPTISTS OF ENGLAND.

An article lately published in the London Baptist Magazine, contains a number of suggestions respecting the General Baptist Churches, which deserve to be thought of by all Christians. It is well known, that those churches have been greatly reduced in numbers; and the question as to the cause of this, has been deemed important enough to elicit considerable discussion. We copy the following expressions of opinion upon the subject.

"The appellation, General Baptists, comprehends all Baptists who disavow the doctrinal system technically called Calvinism. The words General and Particular relate to redemption; and the statement which has been most common is, that the one class are believers in general redemption, and the other class believers in particular redemption."

Here follow the reasons given by the writer:

SOCINIANISM.

"1. It is manifest that the introduction of Arianism and Socinianism, has wrought the destruction of many churches. This cannot be reasonably doubted or denied. It is an undeniable fact, that the churches which have imbibed these sentiments, have regularly declined. Not all alike; peculiar circumstances may have retarded, and even prevented the final catastrophe. It might be pleaded in bar of these remarks, that the sentiments in question are not of so deleterious a nature, if any churches could be found which, after their adoption, have improved in spirituality, zeal for the salvation of souls, or even in the numbers of worshipers. On the contrary, just in proportion as churches have forsaken evangelical principles, they have declined in real Christianity, and generally in numbers. We would not withhold the meed due to some men of these sentiments. Some Socinians have been useful members of society and better moral characters than some professors of the genuine gospel. The gospel is not the cause; 'tis hypocrisy, and an assumption of the Christian's character, by the unworthy.

But we are still out at sea, and appear as if we were afraid to grapple with the confounding inquiry, 'Why have so many General Baptist churches sunk unto Socinianism? Why have more of our churches fallen into decay, than the churches of the Independents and Particular Baptists?' Will the reader be able to exercise patience, and wait for some explanation, if I answer, it has arisen from their hatred of Calvinism? They have been justly disgusted with the supralapsarian schemes and antinomian errors of the Calvinists. And when they have held forth the truth, the General Baptists have been unable to receive it at their hands, because they have been so prejudiced against its defenders. The young readers, and especially young ministers, will forgive a reference to a poor man at Derby, Francis Thorp. He had been brought up a Catholic; when a young man he wandered to London, and was awakened under the ministry of Mr. Romaine. He settled afterwards in Derby, and was a member of our church when we had only five brethren in the town. He kept meeting for us when in want of a preacher, and spoke very affectionately and usefully. As he was advanced in years and experience, I took a pleasure in his conversation. One of his remarks I cannot forget; 'The General Baptists,' he said, 'are so afraid of Calvinism, that they get from it as far as they can; whereas they ought to keep as near to it as possible, without embracing its errors.' Where this antipathy prevails, it has always led to the derogation of grace. In proportion as the grace of God is undervalued, pride and self sufficiency gain ground. Prayer is oft only a form; and earnest looking to God alone for salvation, seldom practiced. Reason has been enthroned above revelation, the writings of so-called rational dissenters have been regarded more than those of Paul or John. The fundamental doctrine of the General Baptists, that Christ died for all and rendered salvation possible to all, has been perverted into universal restoration of all, without faith or repentance in this world.

ENDOWMENTS.

Another reason for the declension of our churches will be found in the endowments which have been attached to many of our places of worship in former times. This circumstance speaks loudly in praise of our forefathers. They were zealous in support of the cause whilst living, and liberal beyond the grave. They had experienced great difficulties in supporting the cause and maintaining their ministers. They fondly hoped to prevent the recurrence of these difficulties in future, by leaving lands and houses for the support of their ministers for ever. Vain hopes! Their for ever has proved a short eternity in many instances. The temptation of an annual income independent of the subscriptions of the people, has often been too strong; and wicked men have crept into many endowed places to obtain an idle living; regardless of the welfare of the cause, they have sought their own ends. The laws of the land have generally protected them in the enjoyment of their ill-gotten goods; religion has suffered; the care of the church has been neglected; sin has assumed a more daring aspect; the Spirit has fled; and Satan triumphed. If even a good man has obtained an endowment, it generally has corrupted him. When every one but himself has seen the propriety of his laying aside an office for which he was never very fit, but has become manifestly more so, he cannot do it; he has no other means of obtaining his bread. He cannot remove; no church will employ him. Old age and infirmities, the sure attendants of life, render the incumbent an incumbrance; and, before death releases the church from its pastor, much of the life and vigor of religion have declined. Two or three ministers of this description serve to extinguish a cause; and then the property is seized and held by some trustee, or relation, or robber; and both religion and riches lost to the General Baptists.

NEGLECT OF MINISTERS.

In the ruin of churches, much blame attaches to the ministers. The clergy, in all ages and in many instances, have been injurious to real religion. At the same time it must be allowed that they have been the principal supporters of Christianity. Where no error has been allowed in the minister's creed, even the most evangelical ministers have not always been successful. The minister's head and notions may be right, when his heart and affections are wrong. Pride and idleness have eaten out the vitals of religion. A minister has connived at the sins of a rich lord brother, on whom he has depended, and all discipline has fallen; for except it be impartial, it cannot be effectual. One fault of weak ministers is seldom noticed; they are very backward to encourage young men in preparatory exercises for the ministry. Hence they have none to assist or enliven their devotions, when old age creeps on. They seem afraid of a rival, and therefore have no helper. Declension is the necessary result."

MAR YOHANNAN, THE NESTORIAN.

A letter from Dr. Perkins speaks in the following language of this Prelate of the Nestorian Church, who visited this country in 1842—3:

Since Mar Yohannan's visit to America, his ideas of Christianity appear to be very different from what they were before. To-day he gave a brief account of what he saw in America, to a church full of people. He described the arts of life as being far in advance of the arts in Persia. He then asked why it was so; and said in reply, "They have the Bible there and read it; it is all from the Bible." His account of the state of the arts in America was such as to fill his hearers with wonder.

He spoke of the labors of ministers there as being exhausting in the extreme. They become gray very early, in consequence of excessive toil, are pale, thin, and emaciated, and in general find an early grave. They often lose their voices, and are unable to preach. He drew a contrast between them and the ecclesiastics of his own people; the latter being given to wine and excess, and most of them not preaching at all; the extent of their work being to bury the dead, perform the marriage ceremony, and read a form of daily prayers in the church, baptize, and administer the Lord's Supper.

He said he had attended meetings where scores of sinners were in tears on account of their sins, and that a multitude of pious people were weeping and agonizing in prayer for them. The account was affecting, and was calculated to show the people that true religion is something more than a mere observance of forms.

FRUITS.

We have seldom read a more happy illustration of the ever-widening and ever deepening current of Christian influence, than the following. How careful should such considerations make the Christian in his intercourse with the world! How faithful should it make him in presenting the truth wherever opportunity offers!

The 31st of January, 1841, when Mr. Jay, of Bath, England, completed fifty years of his ministry, it was observed by his people as a jubilee. On that occasion the Rev. Timothy East, of Birmingham, stated, that a sermon Mr. Jay preached in London in the early part of his ministry, was blessed to the conversion of a thoughtless and dissolute young man, who became a minister. A sermon preached by that minister thirty-nine years ago, was the arrow of the Almighty that brought Mr. East to repentance, just as he had determined to leave his native country forever. And a sermon preached by Mr. East, twenty-seven years ago, in London, was the means of the conversion of a careless, gay and dissipated young man, who was John Williams, the late missionary to the South Seas.

Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.

The Sabbath Recorder.

NEW YORK, AUGUST 22, 1844.

EDUCATING MINISTERS.

There are many persons who acknowledge themselves opposed to "educating ministers." This opposition is in some cases from sincere, though mistaken views of the subject, and ought, therefore, to be met with candor and seriousness. It will generally be found to arise either from false impressions of the influence of education upon the minister himself, or from a misunderstanding of the teachings of Scripture.

In regard to the influence of education upon the minister himself, fears are often entertained that it will set him apart from his brethren, fill him with pride, and unfit him for self-denying labors. But neither facts nor reason justify these fears. It is true, that some who have been connected with schools, and have really made a little progress in the cultivation of their minds, do put on airs which are unbecoming and disgusting. It will generally be found, however, in such cases, that these airs are only the expressions of long-cherished feeling, or expedients adopted to cover up ignorance. And in proportion as the education of such persons progresses, in that proportion will their feelings and expressions of self-importance diminish. It is reasonable to expect that the educated man will be a humble man. For he, if any one, will have just views of the vastness of the unexplored regions of thought around him, and of his own insignificance; he will understand that his responsibilities equal his advantages; he will perceive the wants of his fellows; and he will find pleasure in administering to those wants. We will go farther than this, and say, that what reason teaches us to expect here, facts abundantly illustrate. Who have been the men to sacrifice themselves for the general good in cases of great emergency? Who have been the pioneers in those reforms which at first required self-denying advocates, and afterwards brought rich blessings to man? In nearly every instance, they have been educated men—men whose minds were disciplined by close study or extensive and observing intercourse with mankind, and who, by this means alone, were prepared to do and endure for what they deemed to be truth. So far are we, then, from sympathizing with the fears to which we have alluded, that we expect in a really educated minister to find one who feels for his brethren, carries with him a humble heart, and is ready to engage in the most arduous labors to advance the interests of religion. The absence of this disposition indicates a defective education, or a want of the ministerial spirit.

Another class of persons object to educating ministers, under an impression that the apostles were uneducated men, and were designed as patterns for all ages. Peter and John, say they, were ignorant fishermen, yet powerful and successful preachers; why may not other ignorant men be equally powerful and successful? But two things are overlooked in this supposition, each of which it is important to remember. The first thing is, that these men had miraculous assistance to an extent which is not vouchsafed to the minister of the gospel at the present time. The power of God was with them in an extraordinary manner, to give force to the truth, and to awe the hearer into solemnity in view of it. Undoubtedly God *could* extend the same power to every preacher now. But when we see that he *does* not, it would be as great presumption to rely exclusively upon such power, as it would be to expect a miraculous supply of food, or protection against deadly poisons. The second thing overlooked is, that it is by no means certain that the apostles were uneducated men. We know that Paul, who did more than any other one to build up the feeble churches, was an educated man, having been brought up at the feet of Gamaliel. The other apostles enjoyed for a considerable time, probably three years at least, the instructions of the Great Teacher, who "spake as never man spake." Who would exchange this three years for twice that number of years spent in the best colleges and under the best teachers? Surely, if the world could not contain all the books which would be written in giving a full account of His words, those who attended upon his person must have received instruction sufficient to qualify them fully for the work of preaching the gospel. We cannot think, then, that the opinion is correct, that the apostles were uneducated men. Though they were not learned in the wisdom of the world's schools, they were learned in all the wisdom of the school of Christ. Each of these objections rests upon overlooking important considerations; both ought, therefore, to be abandoned.

Now, if we compare those churches under the instruction of educated ministers, with those churches in which education is neglected, it will be seen that in one case harmony and efficient action are secured, while in the other discord and confusion are for ever witnessed. By this it is not meant to say, that discord and confusion will always follow the labors of those who have not pursued a certain course of studies; far from it. Many persons are better qualified for teaching without the aid of a certain course of studies, than others are with its aid. But this is meant, that for a man to "take care of the church of God," he must be "not a novice," but one who knows, from observation and the teachings of Scripture, how "rightly to divide the word of truth."—Where the necessity of this is overlooked, evil consequences always have resulted, and always will result.

RELIGIOUS DECLENSIONS.

From every part of our country, and from every denomination, we hear complaints of the low state of religious feeling. It becomes Christians, in such circumstances, to be on their watch, and to inquire for the cause. There is nothing in the nature of the gospel to require such seasons of barrenness. Its power and sufficiency are ever the same, and God is ever ready to attend with divine influences the sincere and earnest preaching of it. He has said his word shall not return unto him void, but shall accomplish that whereunto it is sent. Let each Christian, then, take his proper position, and do his duty, in reliance upon the fulfilment of this promise, and we shall see the state of feeling gradually yet surely improving.]

There are, however, several influences at work, which serve to draw off attention from the simple truths and claims of the gospel. The excitement connected with important religious changes which have taken place during the past year, together with the present excited state of the public mind in regard to political interests, have combined to produce the results which we witness. Such excitements are to be expected, both in the religious and political world. But they should not be allowed to interrupt the efforts of individuals to live a pious and consistent life, and to exert a healthful influence upon the mass of sinful and perishing men around them. Seasons of declension are no excuse for neglect of duty. On the contrary, they require greater diligence on the part of such as have an eye to see the wants of Zion, and a heart to weep over her desolations. If from each Christian heart the prayer should ascend, "Lord, revive thy work," and if in each Christian heart the work of revival should commence, light would soon shine upon Zion, and joy and gladness would be found within her gates.

SUBJECTION TO THE POWERS THAT BE.

It is a trick of the great Deciever, to endeavor to turn the good and true from their integrity, by quoting and misapplying Scripture. Satan attempted to influence Jesus to command that stones should be made bread, or to cast himself from a pinnacle of the temple, by stating how many promises were written in his favor. But in this case he was put to silence by the assurance that there were *other* things "written" likewise. Christ here gave an example, which it were well for his followers to imitate, of replying to misinterpretations of Scripture by quoting it aright in return.

One of the much abused passages, is the Apostolic injunction, "Let every soul be subject unto the higher powers." If tyranny and oppression wish to strengthen their bonds by adding a sense of duty to the dread of their own power, it is common for them to put on a sanctimonious face, and drawl out these words with as much apparent solemnity as a parish clerk would read a funeral service. If a vender of alcoholic drinks would shut the mouth of one who is disturbing his conscience by pointing out his sin, the "license" is produced, and the duty of submission to higher powers is feelingly enforced. If a trafficker in the bodies and souls of men is pressed with the duty of doing as he would be done by, he points to the constitution and the compact, speaks of them as if equal in authority to the law of God, and wonders at the impiety of those who refuse to submit. If a man who lives by usury and grinding the faces of the poor, feels troubled on account of his course, the law comes to his support, and encourages him by the assurance that he is only rendering due obedience to the powers that be. By such means, a particular precept, or the general spirit of the law of God, is made of none effect through the misapplication of a single sentence of Scripture, irrespective of its connection. It is bad enough, surely, to "frame mischief by a law," but to apologize for that mischief by quotations garbled from a book which condemns all mischief, is unjustifiable, and ought to be unendurable.

But while many allow, in theory, that when human law conflicts with divine law, it may be disobeyed, there is one case in which such disobedience seems to be considered a mortal sin. It is this: The divine law says, "The seventh day is the Sabbath of the Lord thy God; in it *thou shalt not do any work.*" Human law says, that the first day of the week is the Sabbath, or day of rest, and forbids work therein. Now almost all of the doctors in divinity decide that this law of man ought to be obeyed; they preach long sermons in favor of obeying it; and earnestly exhort their hearers to "sustain the laws,"—while they say not one word about obedience to the divine law which forbids labor on the seventh day. True, some of them claim to have such reasons for a change of the day as gives to the *first* day the authority of the *seventh*. But many others, seeing no proof of this position, acknowledge that they keep the first day simply because the law requires it. In this class some of the early reformers are included, who positively declare, that we are no longer to keep the Sabbath, but such days as the "*magistrates do ordain*," including Sunday and the other holidays of the church. Thus the law of God is laid aside, and we are taught "for doctrine the commandments of men."

Now we think the apostle Paul did not mean to enjoin obedience to man at the expense of disobedience to God. We cannot believe, therefore, that those who refuse to obey laws that oppose the requirements of the Bible, will finally be condemned for not being "subject unto the higher powers." We know of no higher power than that which gave the fourth commandment. And those whom men condemn because of their obedience to that commandment, God will justify in that thing. If they carry out this obedient spirit into all the departments of human obligation, instead of being ranked finally among the "disobedient and gainsaying," who trouble the peace of community, they will stand with such spirits as Elijah, who could say, "I have not troubled Israel; but thou and thy father's house, *in that ye have forsaken the commandments of the Lord.*"

ADDRESS OF THE HARRISBURGH CONVENTION.

This Convention to promote the observance of Sunday, which was held at Harrisburgh, Pa., on the 30th and 31st of May last, sent forth an address to the public, containing some important suggestions, in connection with some most unimportant and illogical conclusions. Our readers may feel interested in perusing the address, and we therefore copy the more important parts of it. Like the addresses of all similar Conventions, it abounds in the indiscriminate use of the terms Sabbath and Lord's day, and carries with it an impression that the terms describe one and the same institution. Of course we cannot subscribe to any such impression, believing that to make this impression is unscriptural, unjustifiable, and impolitic. The Sabbath and 'Lord's day' are two altogether different insitutions; the one, given by God in Eden, and enforced by the fourth commandment; the other, appointed by the church, enforced by its authority alone, and never called by the name Sabbath for a thousand years after the commencement of the Christian era. We are sure that efforts made in denial or neglect of the distinction between the two institutions, will end, as they have heretofore done, in disappointment and failure. But we will not longer detain the reader from the address itself:

FELLOW CITIZENS:

The Convention, embracing delegates from all parts of the Commonwealth, representing almost every Christian denomination and every profession and occupation in life, make no apology for thus addressing their fellow-citizens. That the Sabbath is of Divine origin and coeval with the race, and that its observance for sacred purposes is required by the command of God, and enforced by the highest considerations of public benefit, civil, social, and religious, few will question. That it has been and is so fearfully desecrated in our land, as to jeopard alike the purity and progress of Christianity, as well as that public morality on which depend the peace and order of families, and the perpetuity of our free institutions, is painfully evident. Who does not know, that the grand improvements of the age have started half a thousand steam-boats, north, south, east, and west, freighted with 10,000 immortal souls, to course our harbors, lakes and rivers, on the Sabbath—the evidence and the means of wide-spread moral corruption? Who is not aware that our canals and rail-roads open the sluices from our great cities, through which is poured the weekly tide of Sabbath desecration, upon remote and peaceful villages, to furnish time, place, and excitement, for the collection of a rabble, who fear not God nor regard man? Who does not know, that to the utmost limit of western migration, is sent at the public expense, the Sabbath stage with its open testimony that the Lord's day is not worth observance? Are not these public, wholesale exhibitions of Sabbath profanation, but the type of that individual moral recklessness and impiety, in which they have their origin and sustenance? How many thousands of captains and crews, stage-drivers and passengers, collectors and lock-tenders, grocers and bar-keepers, post-masters, agents and clerks, are drawn into this vortex of sin!

What baleful elements are here thrown with a broad cast over the youthful mind! How lamentable the depravity which has grasped the proudest discoveries and inventions of the age, and degraded them into instruments of Sabbath violation!

And when we turn from the vast and migratory machines for moral corruption, do we not find in the permanent habits of society, much to call forth our anxiety? Thousands of halls of dissipation thrown open on the Sabbath, ostensibly to meet the wants of the traveling public; but in fact, collecting young men "in the dew of their youth," to associate with the confirmed inebriate, and to meet the fascination of the same cup which has made him an outcast from society! What multitudes are driven to Sabbath desecration, by the Monday-markets and Monday newspaper-press of our great cities!

What crowds are led to our wharves, by the habit always too common of selecting the Sabbath for starting our ships and steamboats on their outward voyages! How many hackmen, draymen, and porters, are demanded to meet the convenience of Sabbath travelers! How slight the apology that leads thousands of merchants to their books, mechanics to their shops, and agriculturists to their fields on the Sabbath! What masses select the Sabbath for pleasure excursions, social visiting and feasting, while their children and youth are left to roam at large without religious instruction, guidance, or restraint.

One-half the adult population of our cities, and of our country at large, almost never enter the sanctuary. Where are they on the Sabbath? What are their occupations? Can it be assumed, in the absence of all testimony, and against all probability, that they are hallowing the day of the Lord in their own dwellings? Is it not more reasonable to suppose, that the same causes which insulate them from the sanctuary, also separate them from communion with the Bible, and from the influence of serious reflections, and leave them to vagrant sauntering and idleness, worldliness and sin?

It is admitted, that by the blessing of God upon the efforts of good men, there has, within the last few years, been substantial and most grateful improvements in Sabbath consecration; but that the painful facts to which we have adverted still exist, in a degree adapted to excite just alarm, is too obvious for proof.

What then shall be done? Shall we give up the Sabbath and leave this beautiful land, the rich inheritance of our children, to the darkness of spiritual ignorance, the degradation of sensuality, the madness and anarchy of unregulated passion, and the final curse of Almighty God? Your answer is NO.

"Long be our fathers' Sabbath ours,
Cursed is the age in which it falls—
Ten thousand angels guard its towers,
Ten thousand blessings line its walls."

* * * * *

Assuming that the friends of God and of their country throughout this Commonwealth, are willing to engage in this work, this Convention would aid their efforts, by suggesting some considerations adapted to awaken increased regard for the holy Sabbath.

Marriage and the Sabbath were the only institutions that a wise God saw best to ordain in the creation of our race. To the Sabbath, for our sake, to aid our estimation of its value, he lent the sanction of his own sublime example, in its first consecration. It was designed and adapted to constitute hours of heaven on earth, when man might rise from animal gratifications and the contemplation of "things that are seen," to assert his noble claim to the relishes and joys of pure spirits. Hence its reiteration on Mount Sinai, and its enduring record by the finger of God on the tables of stone.

The early institution of the Sabbath in Eden, by the solemn precept and example of the Most High, its subsequent incorporation into the Decalogue, among the permanent moral statutes,[*] which lie at the foundation of all pure religion and social order;—the reiterated appeals, rebukes, and warnings of inspired prophets to dissuade from Sabbath violation;[†] the sanction lent to the day by the Saviour, who not only religiously observed the Sabbath, but said "it was made for man," as a race, of all times and nations; the apostolical example of setting apart the first day of the week, or seventh portion of time,[‡] that portion which commemorated the end of a new moral creation, in the glorious resurrection of Jesus from the dead—the corroborating testimony of the Christian Church for twenty centuries,[‖] all these combined, show the earnestness of Heaven's legislation for the Sabbath, and impose universal obligation to its observance, which no one can rebel, without most aggravated and heaven-daring sin.[§] If the great Law-giver has prohibited Sabbath desecration in the same Decalogue which forbids idolatry and profaneness, filial impiety, theft, licentiousness, and the shedding of human blood, who has a right so to separate what God has joined, as to infer that Sabbath-breaking is not before Heaven a most heinous sin to be avoided as we would avoid the frown of God and woes of perdition.

We call your attention specifically to this point, which we would fasten on the entire conscience of this people, that there is *great guilt in Sabbath desecration.*

And where there is guilt, there is prospective retribution. And when this guilt is so obvious, so widely diffused, so cumulative by perpetuated transgressions, when it so settles down on a nation as it now rests on ours, have we not reason to fear the just judgments of God?

As individuals, as families, and as a nation, we have a broad surface exposed to danger. If we dwell safely and in comfort, it is because "the good hand of our God" is upon us. Can beings so dependent and so endangered, afford to outrage the author of all their days by desecrating the *one* in seven claimed for his own service?

We might here rest our appeal. If God has spoken, who will not obey? If He has denounced sin, who will not fear?

But the claims of the Sabbath rest not alone on Divine authority. In the exigencies of our nature and condition, such a day is urgently demanded.

We have only room for the heads of the argument from "the exigencies of our nature and condition." It maintains that without the consecration of the Sabbath the Gospel can not and will not exert its saving power over the minds of men; that Sabbath consecration promotes human purity and happiness; and that if the Sabbath be not consecrated to religion, it will become an occasion of increased moral corruption.

The address appeals to Christian professors, to men in authority, to capitalists, and to citizens in general, for their countenance and support, in view of the dangers which beset the sabbatic institution, and the inducements which are presented to sanctify the day.

In conclusion, it speaks with gratitude of the success of past labors; expresses the opinion that no aid can be derived from human legislation which is not sustained by a healthy public sentiment; and invites all, "by example, by conversation, by the tract and newspaper press," to exert their influence in favor of the object of the Convention.

REV. ISAAC P. LABAGH.

This gentleman, formerly a minister of the Reformed Dutch Church, and late a missionary to the Jews in this city, has recently connected himself with the Episcopal Church, and applied to be received into her ministry. Mr. Labagh has been considerably known among our people as a friend and observer of the Sabbath, in respect to which his opinion and practice remain unaltered. In regard to church government, however, his views have differed from our own, he having held that the primitive organization of the church was episcopal, and that this system is better adapted than any other to the well-ordering of the church. He believes that the Abyssinian church is a branch of the great Christian family which has varied less in its principles than any other section of Christendom, and that this people have always observed the seventh day as the Sabbath, and maintained episcopal government. His interest in the welfare of the Jews is unabated, and he hopes that in his new connection a door will be opened of the Lord for his increased usefulness among them. Their conversion and restoration he regards as an event which will produce a deeper moral impression upon the Gentile world than any thing which has occurred since they were broken off from the good olive tree, and the Gentiles grafted in. When they shall be restored to their ancient possession, and as a holy and righteous people occupy again the land given in covenant to Abraham, Isaac, and Jacob, and their seed for ever, then, it is his opinion, that all the nations will return to the observance of the Sabbath of the fourth commandment, as the prophet Isaiah seems to intimate, when, speaking of this period, he says, "From one new moon to another, and from *one Sabbath to another*, shall all flesh come to worship before me, saith the Lord."

OBSERVANCE OF SUNDAY.—On Sunday, 11th inst., in this city, a considerable number of persons were taken up for gambling and selling spirituous liquors. But most of them were not of the "first class," and the matter attracted but little notice. On Sunday last, however, several persons connected with the first public houses in the city were found guilty of the same practice. Among them are Francis Blancard, of the Globe Hotel, Jonathan Lovejoy, of Lovejoy's Hotel, John P. Howard, of Howard's Hotel, Chester Jennings, of the City Hotel, Morton Hays, of the Franklin House, Joseph W. Howard, of Tammany Hall, John Florence, jr., of Broadway, Joseph Murphy, of No. 3 Chatham street, and Charles W. Vultee, of the corner of Chatham and Orange streets. They were cited before the police to show cause why they should not be fined.—Counsel on the part of some of the individuals having demurred on the ground that the proceedings were illegal, the cases stand over until the 29th inst.

Speaking of the observance of Sunday reminds us of an article which appeared in one of the very religious newspapers last week, as follows:

"It is getting to be fashionable with the steamers, railcars, passage boats, &c. to observe the Sabbath. The fashion has been growing on us for some years; and as it is a good fashion, and altogether in accordance with the spirit of the age, it will undoubtedly become universal. Lines just commencing may now very safely begin right. It will be easier and more reputable to anticipate the fashion a little, than to be driven by it when it becomes irresistible."

Very safely begin right, and anticipate the fashion! We are old-fashioned enough to think it was always safe to do *right*, and always unsafe to follow the *fashion* of the world. But this is another phase of that miscalled piety which is very anxious to serve God when it is fashionable, and very careful not to serve him for nought.

BAPTISTS IN WISCONSIN.—The Baptist Association of Wisconsin held its anniversary June 26th, at which were reported 29 churches, 73 baptisms, and 1174 communicants.

A CHALLENGE.—The Watchman of the South says, that Dr. R. J. Breckenridge, Revs. N. L. Rice, and William L. Plumer, offer to meet at any convenient time and place, any three Roman bishops, archbishops, cardinals, priests, or deacons, and discuss with them the question, "Is the Romish Church the Church of Christ?" This they make as a standing proposal.

"THE ROSE."—We have received the second number of a semi-monthly paper with this title, published at Bath, N. Y., by J. S. Vincent. It is "devoted to literature and the arts, and embellished with engravings."

REVIVALS.—The Christian Index, published at Penfield, Ga., contains a notice of three or four revivals in that vicinity, during which about fifty persons have connected themselves with the churches.

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[*] A large class of influential religious writers deny that the fourth commandment is a moral statute, because, say they, if this be allowed, then we must keep the seventh day. We will refer only to the opinion of Dr. White, Lord Bishop of Ely, who spoke the opinion of the whole Episcopal church two hundred years ago. He says, "If the fourth commandment be moral and perpetual, then it is not such in respect of the first day, but of that one only day which it specifieth in the commandment." Thus the observance of the first day leads thousands to deny the morality of the fourth commandment.

[†] Supposing one of the Jews had determined to keep the *first* day instead of the *seventh*, would these rebukes have reached him?—We think they would; and for proof that our opinion is correct, we refer the reader to the case of Jeroboam, as recorded in the 12th chapter of 1st Kings.

[‡] Where is the evidence that the Apostles set apart the first day of the week as a Sabbath? Not one word of such setting apart can be found in the New Testament. On the contrary, we find that they strictly kept the Sabbath, the seventh day, and that it was their "custom" to preach regularly upon that day. Read, for proof, the account of what took place at Antioch, or at Philippi, or at Corinth, or at Ephesus, or at Thessalonica, in each of which places the Apostles are spoken of as having kept the Sabbath. Not one of those places commonly referred to as showing a regard for the first day, speak of the Sabbath, or narrate a transaction exclusively appropriate to the Sabbath.—As to the notion about the "seventh portion of time," it is altogether unwarranted and uncalled-for. The Scriptures speak of sanctifying the seventh day, but never a seventh part of time. For one to talk about the inviolability of the Sabbath, the seventh day, until he comes to the commencement of the Christian dispensation, and then to change his expression to a seventh portion of time, is illogical, unscriptural, and deceptive.

[‖] This is a sweeping declaration, and is very far from being a true one. The history of the Sabbath shows, that the seventh day was observed both in the Eastern and Western churches for three hundred years after the death of Christ; that the observance of Sunday was at first only partial, being no more strict, and no earlier, than the observance of Good-Friday and Holy-Thursday, in commemoration of the events happening to Christ upon those days; that from the time of Constantine to the Reformation, a large portion of the church regarded Sunday as only a festival of the church, instituted by its authority and changeable at its will; that when the Reformation commenced, many of the leaders of it denied that Sunday was to be kept for the Sabbath, or could properly be called by the name Sabbath, or could be enforced by the fourth commandment; that the notion of Sunday's being equal in authority with the Sabbath originated with the Puritans only a little more than two hundred years ago; and that wherever the divine authority of Sunday has been asserted, there have been found more or less advocates for the Sabbath. Instead of the first day of the week, now called Sabbath by these reformers, having had "the corroborating testimony of the Christian church for twenty centuries," it has been entirely rejected by many during the whole of that period, and its introduction, without a text of Scripture to support it, has led thousands to deny the perpetuity of the sabbatic institution. It is a hazardous experiment for a large convention to attempt to give importance to a day by such assertions, which very many know to be untrue.

[§] "Sin is a transgression of the law." Now the law says, "The seventh day is the Sabbath; in it thou shalt not do any work." We presume that the writer of this address, and nearly every one who voted for its adoption, worked on the seventh day before and after its adoption. What is this but sin? It is a "transgression of the law." This should be thought of in passing sentence upon others.

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FOREIGN ITEMS.

The steamship Acadia reached Boston on Sunday afternoon last, bringing English news to the 4th inst. The news is not very important.

The weather has been such as to cause the most sanguine expectations of a speedy and abundant harvest.

The accounts from the manufacturing districts are of a cheering nature; business wears a healthy aspect.

The most gratifying accounts have been received, relative to the state of Wheat, and other principal crops, in almost all agricultural sections of the kingdom. From the British North American Colonies, there has been received a large quantity of Flour recently. The favorable condition of the home crops will check imports, at least for the present.

It is well known that King Louis Phillippe has promised to pay Her Majesty a visit this autumn. It is now understood that his Majesty will embark at Treport, in the month of September, for this country. His Majesty will be accompanied by two ships of 74 guns and four or five steamers, and will land at Portsmouth, whence he will proceed by Railway to the station nearest to Windsor. His Majesty will remain eight days at Windsor, and will not visit London.

Lord Heytesbury was duly installed Viceroy of Ireland on Thursday, under such circumstances as were calculated to make a pleasing effect upon him.

The Assizes now proceeding in Ireland give token of a diminution of crime to a considerable extent.

The state prisoners have been allowed to have a gymnasium erected in their prison; and on each Tuesday, Thursday, and Saturday, Mr. O'Connell and his companions amuse and exercise themselves therein.

The North of Ireland has been rejoicing with illuminations and speeches on the passing of the Dissenters' Chapels Bill.

There have been some terrible earthquakes in Persia. Tabriz, Tehran, and Ispahan equally felt them. Kiashar, Mana, and various other cities, towns, and villages, were more or less overthrown, leaving the inhabitants buried under the ruins.

On the 25th of July, at the moment when the King of Prussia was about to set out on a journey, an assassin named Tscheck, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief, and he continued his journey. The assassin was arrested.

The Iowa Indians have arrived in London.

Some of the Liverpool people are in ecstacies with American ice, a cargo of which recently arrived there from Boston.

Among the recent converts to the Catholic faith, is the lady authoress of Harriet Piget.

DEATH OF COL. WM. L. STONE.—The death of this gentleman took place at Saratoga Springs, on Thursday last. Col. Stone has long filled an important station, and a large circle of friends will lament his removal. The Express gives the following sketch of his public life:

"He was born in Otsego county, in this State, and served his apprenticeship in the office of the Freeman's Journal, at Cooperstown. During the war, and before he became of age, he contributed largely to the editorial columns of that and other political papers. His habit of writing was begun early in life, and it is to this habit we are indebted for his constant and useful labors. Soon after, or during the war, Col. Stone removed to Hudson, where he conducted with great efficiency a paper in that city. Immediately after the war, Theodore Dwight, the venerable editor of the Connecticut Mirror, one of the best papers in New England, removed to Albany and commenced the publication of the Albany Daily Advertiser. Col. Stone became his successor in conducting the Mirror, at Hartford, and continued the high reputation of that paper for two or three years. In 1817, Mr. Dwight relinquished the Albany Daily Advertiser and removed to this city, and with one of the editors of this paper, commenced the publication of the New York Daily Advertiser. Col. Stone was again Mr. Dwight's successor in the Albany Daily Advertiser, a paper which he continued to edit with great ability, during a fierce and violent political contest, and at the period when such mighty men as De Witt Clinton, Ambrose Spencer, Elisha Williams, Judge W. W. Van Ness, D. D. Tompkins, and a host of similar minds, guided the political destinies of the State. It is no small compliment to Mr. Stone's talents and acquirements, that amid this galaxy of talent, he was relied on with others to sustain his political friends. Col. S. continued in Albany until about the year 1820 or 1822, when he, with its present proprietor, Francis Hall, purchased the Commercial Advertiser and Spectator of the late Zachariah Lewis, and since that time he has been the able and efficient editor of that paper. For more than twenty years he has filled the editorial chair of a Journal that was established by that extraordinary lexicographer, Noah Webster, and it is no slight credit to his talents, that this Journal, which has always stood high, has, under his labors, increased in circulation and in repute.

PREJUDICE AGAINST COLOR.—A mournful illustration of the power of prejudice against color has recently been exhibited in Boston. It seems that a wealthy and educated colored man from Hayti, visited that city on business. The mercantile gentlemen to whom he was introduced, sought lodgings for him at the Tremont House, and twenty other hotels and boarding-houses, before a place could be found where his color was not objected to. He was taken by his mercantile friends to the Merchant's Exchange to dine, and was refused a seat at the table. Fear of offending southern customers was the reason given for such indignities. The gentleman sailed for England by the last steamer.

A JUBILEE.—A grand jubilee of the natives of Berkshire county is to be held at Pittsfield on the 22d and 23d inst. A great gathering is expected of the living worthies who have gone forth from that county.

DEATH OF MISSIONARIES.—We have had occasion to notice the death of a number of missionaries within a short time past. The Wesleyan Missionary announces the death of several others—Rev. Wm. Cross and Rev. David Cargill, at the Friendly Islands; Rev. A. H. Steele, of Montserrat; Rev. Samuel Symons, at Macarthy's Island, Gambia; Mrs. Cryer, in India; and Mrs. Badger, at Sierra Leone. The London Missionary announces the death of Mrs. Clarkson, wife of Rev. W. Clarkson, missionary in India.

"COMMUNITISTS."—Several societies taking to themselves this title, have recently been organized in Ohio, claiming to maintain the strict equality of all individuals among them, rich or poor; that human law has no authority; that Christ came not to *die* for us, but to *live* for us; that what a man *does*, and not what he *believes*, is the measure of his religion; and that there is no distinction of days, all being alike holy.

CHURCH TROUBLES.—The Presbyterian Synod of Canada, in connection with the church of Scotland, has been greatly agitated of late by the questions which have produced a rupture in the parent Church. After a long and very exciting debate, the Synod, at its meeting in Kingstown, resolved the 9th inst. by a vote of 56 to 40, to maintain its connection with the Church of Scotland. The minority thereupon entered a Protest, in which they declared it to be their conscientious belief, that, in respect of the premises, sin, in matters fundamental, had been done by the Synod; and that, while they continued to adhere to the Confession of Faith, and other standards of the Church, they could yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada, in connection with the Church of Scotland. They also declared that they held themselves entitled to all the property and emoluments of whatsoever kind, of which they are now in possession.

Drunkards shall not Marry.—The Government of the principality of Waldek, in Germany, have given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or if, having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same Government have also directed that in every report made by the ecclesiastical, municipal, and police authorities upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection, is addicted to temperance or otherwise.

Sale of Indian Lands.—The sale of the Ogden Company's Lands, situated on the Buffalo Creek Reservation, commenced yesterday morning. A large number of purchasers appeared, and the sales were quite brisk. The lots situated near the city line sold at from seventy to a hundred dollars per acre, and that more distant, in proportion. Quite a large quantity was sold.

The Indians having previously given notice that they should protest against the sale, on account of alledged fraud in the acquirement of the title by the Ogden Company, appeared, by their counsel, G. W. Clinton and Eli Cook, Esqrs., and protested against the sale, and avowed their determination not to relinquish their premises until compelled by the final action of the law.

[Buffalo Gazette, Aug. 16.

Torrey's Case.—Our readers are aware that Mr. Torrey, who formerly edited a daily abolition paper in this city, has been arrested and is now in jail at Baltimore, on a charge of felony in aiding the escape of some slaves. The Boston Chronicle says that Torrey has engaged Reverdy Johnson, and the Committee have sent Gen. Fessenden as counsel. Governor Seward has kindly promised any aid in his power. The habeas corpus, to test the validity of his imprisonment, is set for the 22d, before Chief Justice Taney.

[Albany Advertiser.

Indian Relics.—On opening the cellar under the south-west corner of the new house belonging to the estate of Col. S. Pickering, No. 51 Congress street, about six feet from the surface, the bones of two or more individuals were discovered; also, buried with them, two clay smoking pipes and an old-fashioned axe. There is no doubt but that these are Indian relics. The house which had just been taken down, had been standing over two hundred years, and as there has probably been no Indian burial within what is now the compact part of the town for more than two hundred years, these relics must be of that age at least.

[Portsmouth Journal.

Linseed Oil.—The Cincinnati Gazette states that there are five Linseed Oil mills in that city, and another one in course of erection. They are capable of making, in the aggregate, 900 gallons of oil per day. Cincinnati supplies the whole West, including New Orleans and Mobile, with the article. The manufacture of linseed oil for export is a new business in the West. It is only a few years since it was obtained from the East in large quantities, for Western consumption.

Two Silver Pitchers, costing about three hundred dollars, have been manufactured in Albany, to be presented to Robert H. Morris, by the principal sufferers in the extensive robbery of Pomeroy & Co.'s Express, last winter, for his energetic, unwearied and successful exertions in their behalf.

Counterfeits.—10's on Quinnebaug Bank, Norwich; 5's Bank of Lansinburgh; 10's altered from 1's on Mechanics' and Manufacturers' Bank, Trenton, N. J.; 5's and 20's on Freeman's Bank, Bristol, R. I.; 3's and 100's on Union Bank, N. Y.; 5's Hagerstown Bank, Md.; 1's Phœnix Bank, Hartford, Ct.

Three Romish Priests, subjects of Austria, have recently embraced Protestantism in Breslau; and a prevailing antipathy to Jesuitism is reported in Tyrol. Clearer views of religion are demanded by multitudes, and they are longing for liberation from Romish oppression of conscience.

Two Romish Bishops in Hungary have lately joined the Greek or Oriental Church, and many others are ready to do the same, and a large portion of the Hungarian population also. Changes of this sort, though not all that is prayed for, by those who look for the kingdom of Christ, are yet indicative of the declining power of Romanism.

Snow fell last week on the White Mountains, Canada.

Brick Making in Albany.—An old "boss" brick maker informs us, that there are *fourteen millions* of brick manufactured annually in Albany! and that this immense quantity finds a ready home market—is "used up" for building purposes in this city. This is an interesting fact, and gives a strong evidence of the improvement and growth of Albany.

Bricks sell at an average price of $3,50 per thousand—about $50,000 for $14,000,000. [Citizen.

Seneca Lake.—A correspondent of the Journal of Commerce, writing from Geneva, N. Y., tells some marvelous tales respecting the famed Seneca Lake. He says first, that this lake has a regular tide; in other words, that it rises seven years and falls seven years. Also that frequent attempts to ascertain its depth have proved unsuccessful. In 1840, several gentlemen went out for this purpose, and found to their astonishment, upon letting down a bottle filled with *fresh* water, corked and sealed, on examination after it was drawn up, that the water was *salt*; although the cork was not moved nor the seal broken. He was subsequently shown a piece of salt that had formed in one of the boilers of a steam-mill where they used the water. And lastly, that this lake never freezes excepting in extreme cold weather, so that the steamboats run all winter.

Boundary Monuments.—Ninety-nine castings in iron were landed yesterday from on board the Boston packet brig Acadian. They were consigned to Wier, to be forwaded to Canada, for the purpose of making the long disputed Boundary line between her Majesty's possessions and those of the United States, as concluded by the late treaty. Each casting is about six feet in length, of a square form, similar to that of the Bunker Hill Monument, and having the following inscriptions on the four sides; 'Treaty of Washington,' 'Boundary, August 9, 1832,' 'Lieut. Col. I. B. B. Estcourt, H. B. M. Commissioner,' 'Albert Smith, U. S. Commissioner.' The Monuments have been re-shipped on board the schooner Mary Ann, for Qubec.

[Halifax Herald, 7th inst.

Helderberg Troubles.—The Albany Atlas says that on Tuesday, 13th inst., Sheriff Batterman left that city in a wagon, accompanied by Deputy Leonard, for the Helderberg, to serve process on the tenants of the Manor of Rensselaerwyck. He was, we understand, refused admittance into the taverns and private houses on the road, and was forced to sleep that night in the barn of Mr. Van Leuven, a tavern-keeper of Berne. Attempts were made during the night to enter the place, but the Sheriff, who was armed, threatened to punish the first man who should enter, and so kept his castle safe till morning. In the morning he proceeded on his route, and about noon his horse was shot twice, once with small shot and once with bullets, by men disguised as Indians. He subsequently, in the day, captured two of the persons engaged in the outrage, but they escaped. He returned to the city last night. One man, with whom he had a conflict during the day, had the Sheriff arrested this morning, for assault and battery!

SUMMARY.

Died, at his residence at the Cherokee Mission, in the Cherokee Nation West, JESSE BUSHYHEAD, Chief Justice of the Supreme Court of the Cherokees. He was enjoying excellent health on the 12th of July, when he was attacked with the fever of that climate, which continued, with but slight changes of improvement, until the 17th, when he exchanged his earthly habitation for that of immortality. The subject of this notice was a person of great distinction among his tribe. He was in his acquirements a self-made man. He obtained, in his youth, a very limited English education, which he improved to enable him to be a good English speaker, as well as an able orator in the Cherokee. He was a correct interpreter and translator, and at his demise was extensively engaged in translating English into Cherokee. He has occupied many public stations, which he discharged with fidelity and for the good of his people. His name will live as long as his tribe, while his exulting spirit has joined the righteous in heaven. [Nat. Intel.

Rev. George Shepherd, of Bangor, has been elected president of Amherst College in the place of Dr. Humphrey, resigned.

About 9 o'clock on Monday evening a violent shock was felt all along the Sound shore of Connecticut, West of New Haven, which made the windows rattle and the people to jump upon their feet. Some said it was thunder, some a powder mill, some a big gun; but as the signs were against all these, it was charged to an earthquake. So says the Journal of Commerce.

The waters of the Mississippi and its tributaries, at the last accounts, were not subsiding—indeed the Mississippi was rising slowly.

The sugar crop of the south is almost uniformly promising.

The caterpillar is said to be injuring the cotton crop on Bayou Bœuf, La.

The Liverpool packet ship New York took out $8,000 in specie.

Mr. PEET, principal of the New York Institute for the Deaf and Dumb, is traveling in the Western part of the State with a class of pupils from the institution, and gave an exhibition to a large audience at Rochester on Thursday evening last.

On the 15th of June, at Montevideo, turbulence and anarchy reigned supreme, without any hope of an immediate dissipation. Business was completely suspended, owing to a project of a law which was in force, imposing a tax on all articles of consumption sold in that place.

A company of boys in Baltimore on Sunday afternoon were playing practical jokes upon a drunken man by the name of Thomas Andrews, when he suddenly drew a large butcher knife, and drove it into the head of one of the lads named John Breman. The knife entered just above the eye, and the boy died in about two hours. Andrews was arrested and committed for trial.

Gen. W. S. Murphy, late Charge d'Affaires to Texas, died at Galveston, Texas, on the 13th ult., of yellow fever.

Hon. ABBOTT LAWRENCE, of Boston, has contributed $2,000 to the English High School of that City, towards the establishment of a permanent fund, the interest of which is to be applied to the bestowment of prizes among the pupils who may excel in the various branches of learning taught in that valuable institution.

The Steam Saw Mill near Camden, N. J. owned by Jacob Froth, was destroyed by fire on Thursday.

The Caledonia carried out 47 passengers, a mail of about 23,000 letters, and a mass of other matter.

A box of goods was recently seen upon a sidewalk in Boston, marked for 'Nove Skoshe.' It is supposed that the schoolmaster was out of town when the box was marked.

A College is to be erected at Marion, Perry county, Miss., to be called the Howard College.—It is to be built of brick; four stories high; one hundred and twelve feet in length, and forty in width.

By an arrangement effected with the Long Island Railroad Company, letters and papers despatched from Baltimore by the mail which goes to Philadelphia by the morning train of cars at nine o'clock, will reach Boston the evening of the next day at six o'clock.

The Maine Methodist Conference commenced its annual session in Bangor last week. The venerable Bishop Hedding presides.

LETTERS.

Thos. S. Alberti, Sanford P. Stillman, John I. Tanner, D. Benedict, I. P. Labagh, A. W. Davis, John Whitford.

POSTMASTERS—Edinboro, Pa., Mystic Bridge, Ct., Sackett's Harbor, West Clarksville.

RECEIPTS.

Plainfield, N. J.—Abram Runyan, $2.
Sackett's Harbor.—John Utter, Jr. $2.
Edinboro, Pa.—Calvin Waldo, $2.
Mystic Bridge, Ct.—Joseph Cottrell, $2.
Petersburg, Va.—John I. Tanner, $2.
Gravesend, L. I.—I. P. Labagh, $1.
Berlin—Mrs. B. Saunders, $2.

A CARD.

THE subscriber wishing to remove to Plainfield, N. J., offers to sell to a Seventh-day Baptist the following desirable property, situated in Shiloh, Cumberland Co., N. J., viz: A new and commodious dwelling-house, with a large store-house attached, being a good stand for country business; a new barn, wagon-house, corn-crib, wood-house, and other out-buildings, all of which have been built within six years, and are in complete order.

Also, a pretty good assortment of Store Goods, such as are generally kept in a Country Store, which are offered at such a price as will make it an object for any one who may wish to locate in this part of New Jersey, and enter into the mercantile business.

Also, a small farm adjoining, consisting of about 24 acres, some of which is in a high state of cultivation, and on which is a newly rebuilt dwelling-house, convenient for two small families, a large apple orchard of choice fruit, and other fruit trees, with a good well of water at the door, &c.

The house and lot, and the Store Goods, will be sold with or without the Farm.

If further information is wanted, address the subscriber.

ISAAC D. TITSWORTH, P. M. Shiloh, N. J.
July 22, 1844.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Society has published, also, in quarto form, [$1,25 per 100, or $10 per 1000,] two numbers of THE SABBATH VINDICATOR.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen — Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson

Mystic Bridge—T S Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co — M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

GENERAL CONFERENCE.

The Fortieth Anniversary of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE will be holden with the 1st S. D. Baptist Church in VERONA, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference.

PAUL STILLMAN, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year.

F. W. STILLMAN, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. BROWN—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	7 75 a 8 62
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 25 a 5 25
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14¾
Cochineal	1 40 a 1 50
Copperas	1¼a 1
Flor Chamomile	16 a 18
Ginseng	30 a 36
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS.	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS.	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 72 @ 2 75
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT.	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 31 @ 4 37
Troy	4 37 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 @ 4 31
Philadelphia	4 31 @
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & Rio Grand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4¾
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 25
Do prime	3 00 @ 3 25
Pork mess bbl	10 0 @ 8 50
Do prime	6 7 @ 6 50
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13½
Trieste in boxes	6¼a 6
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	a
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17⅛a 17¼
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 38½
Souchong	21¼a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 38
No. 1	31 a 33
No. 2	24 a 25

Miscellaneous.

HYMN OF THE HEBREW MAID.

When Israel of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery pillar's glow.

There rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughters poured their lays,
With priests' and warriors' voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone:
Our fathers would not know thy ways,
And thou has left them to their own.

But present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen,
To temper the deceitful ray.
And oh! when stoops on Judah's path,
In shade and storm the frequent night,
Be thou long-suffering, slow to wrath,
A burning and a shining light!

Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn;
No censer round our altar beams,
And mute are timbrel, trump, and horn.
But thou hast said, "The blood of goat,
The flesh of rams, I will not prize;
A contrite heart, an humble thought,
Are mine accepted sacrifice."

SIR WALTER SCOTT.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 5.

BIRMINGHAM.

Birmingham is a large commercial and manufacturing city, about equidistant from Liverpool and Bristol, and nearly in the centre of England. It has long been renowned for its manufactures of plate and plated wares, ornamented steel goods, jewelry, japannery, cut-glass ornaments, steel pens, buckles, buttons, guns, steam engines, and an endless variety of curious articles, never heard of and consequently unneeded by a large portion of the people. This trade has greatly increased of late, and is now carried on to an extent elsewhere unequaled. The city is connected with London and most of the important places in the kingdom by means of canals or railroads, and it will probably hereafter form the centre of railway communication with every part of the country.

The appearance of Birmingham has been pronounced bad by almost every visitor. The clouds of coal smoke that overhang the city and often settle down upon it, the everlasting rumbling of machinery, and the plainness of the houses inhabited by the laboring class, have contributed to make this impression. There is, however, a great difference in the appearance of the different sections of the city. It would be difficult to find residences exhibiting better evidences of plenty and taste than do some of the dwellings of the opulent manufacturers. But these are, alas, comparatively few, and in most cases at some distance from the places of business to which travelers are introduced. And then much depends upon the hour of the day at which one sees the city. So great is the proportion of workmen, that the streets are almost deserted during the hours for labor, and appear actually lonesome. But when evening comes, and the toils of the day are past, the people rush forth into the open air, and swarm every street or public place. Our first evening in Birmingham was a mild and beautiful one, after a sultry day. Men, women, and children, thronged the streets, in search of fresh air or amusement. We sat in a high window overlooking a public square, and listened to the sound of a thousand voices or the tread of a thousand feet. The bells of a neighboring church were chiming a cheerful tune, as if to soothe all anxious spirits and prepare them for worship and rest. In such circumstances, though far away from familiar scenes, and surrounded by strangers, the deepest emotions of the soul were moved, and all selfish anxieties gave place to a feeling of sympathy and oneness with mankind.

During our stay in Birmingham, we attended the ceremony of laying the corner stone of a Hebrew National School. The ceremony was preceded by a religious service at the synagogue, consisting of readings, prayers, and hymns, in the Hebrew Language. At the close of the service, a procession was formed, and proceeded for a considerable distance to the site of the building, through streets crowded with spectators. The exercises at this place were full of interest, and exhibited in a striking manner the growing interest among the Jews in the subject of education, and the change which is taking place in their feelings towards other people. The opening address referred to some circumstances in the past history of the Jews, showing how their present condition and treatment differed from that which they had known in former times, and closed with thoughts which do honor to any nation, and deserve to be remembered. "May all," said the speaker, in conclusion, "feel as I do, that we are children of the same God: that one FATHER hath created us. May you all, as I do, acknowledge that religion and virtue are the universal blessings of mankind, and that they ought not to be confined to sect or lineage, but that even as our HEAVENLY FATHER lets the sun shine to illumine the world, so you acknowledge that virtue and religion ought to unite all mankind in one bond of sacred brotherhood." After the corner stone had been laid, Sir MOSES MONTEFIORE, the champion of the Jewish people all over the world, whose labors on their behalf in foreign countries and at home, as a statesman and a scholar, have endeared him to every member of that community—came forward and said, "We have this day, with due ceremony and solemn prayer, laid the foundation stone of a building now to be raised and hereafter dedicated to the instruction of our youth in the principles of our most holy religion, and in all the sciences and arts fitted to render them useful members of society, good citizens, and loyal subjects. If ever there was a time when knowledge could be withheld from the people, that time has passed away, happily for ever. Not only do the natural cravings of the mind lead it after knowledge, but the circumstances of the time, and all parties and sects join in enforcing the divine precept, 'that it is not for the soul to be without knowledge.' It is, therefore, not only in obedience to the divine command that we determine to raise this building, but in compliance with the wishes and feelings of mankind. I trust that we shall live to see this building completed. [Here Sir Moses became so deeply affected that he could not proceed for some minutes.] Gentlemen, (he continued,) I wish it was in my power to express what I feel on the present occasion. The few words which I had intended to say, I regret to find myself unable to address to you. I regret that I cannot do so; my feelings overpower me, and I must conclude." The effect of these remarks, and of the feeling which was exhibited in offering them, can not be described. It was seen in the tearful eyes, and solemn, yet grateful demeanor, of all present. A prayer in English, followed by the singing of a psalm in Hebrew, closed the services, when the assembly dispersed.

This was the first celebration we had seen in England, adapted to draw the populace, in any considerable numbers, into the street. It was painful to behold the thousands who lined the streets through which we passed. Scarcely one could be seen among them who was well dressed and appeared to be in comfortable circumstances; while here and there were specimens of poverty and destitution seldom exceeded. Those who belonged to the procession were perfectly free from interruption or annoyance, since they were under the guardian care of a hundred policemen, who with their rods kept the passage clear, and gave satisfactory demonstration of their strength and resolution. But though free from actual annoyance, he must indeed be "*used to it*," who could look upon that collection of poverty and wretchedness without being moved.

In strange contrast with this, we visited, on the following day, the largest establishment in the city for the manufacture of plate. On our way to it, we passed an ancient church, the steps and yard of which seemed to be a resort for mendicants. Even as we entered the building, which was a fine specimen of architecture, beggary stared us in the face and made its petition. But how the scene changed when we entered! We saw before us a saloon fitted up with great magnificence, and filled with show cases and tables, on which were displayed gold and silver plate enough to supply a festal board for all the sprigs of nobility in the country. One apartment after another was thrown open before us, each presenting some new style of ornament, until we were bewildered with the number and dazzled with the richness of the articles exhibited. But the remembrance of what we had just seen without, went with us into this place dedicated to wealth and luxury, and forced upon us reflections which it was painful to encourage.

Birmingham possesses but few public buildings worthy of notice. The town-hall and grammar-school are the best edifices. There are several free schools and charitable institutions, most of which are in a flourishing condition. It may be a good town for business; but it can never be a very desirable place to inhabit.

A GREAT DISCOVERY.

In D'Aubigne's History of the Reformation, we have a great graphic account of the discovery which Luther made of the Bible, at the time when Providence was preparing him to be the grand instrument of a resurrection of the religion of the Bible. He had been two years at the University of Erfurth, and was twenty years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen any thing like it, till that hour. He reads the title; it is a Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the Church has selected to be read to the people, in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books, of which he had no idea. His heart beats, as he holds in his hand all the Scriptures, divinely inspired. With eagerness and indescribable feelings he turns over the leaves of God's word. He returns home with a full heart. Oh, thought he, if God would give me such a book for my own! He soon returned to the library to find his treasure again; he read and re-read, and then in his surprise and joy he went back to read again. The first gleams of a new truth then arose upon his mind.

This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book, on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongues to speak to all Europe.

EVILS OF THE CHEAP PRESS.

We have lately seen it stated, that the bishops of Belgium have issued a manifesto against the swarm of books of bad tendency, daily re-printed, (chiefly from the French,) by the Belgian press. The extraordinary cheapness of these books has given them a wide circulation, and the evil is said to be increasing. The bishops call upon the clergy of the country to form libraries for free circulation among the people. One library which has been already formed for this purpose in Brussels, is said to have lent, during the past year, upwards of thirty thousand volumes.

A *cheap press*, if not a positive evil, is at least an equivocal blessing. A vast majority of its productions are of a vicious character. It is the depraved appetite which is so craving as to create the demand which a cheap press is designed to supply. Were the literary tastes and desires not vitiated, the cheap press would more than meet the demand

What a torrent of contaminating influences is now flowing over the land from the fountain of the cheap presses. We are almost tempted sometimes to wish that a censorship of the press could be established, or that it were the province of some Pope to anathematize and annihilate the worthless and corrupting issues which are pouring like a continual rain from the cheap press.

The religious newspaper press—we take occasion to say—affords ready and efficient means of counteracting these pernicious influences, of creating a healthful literary taste, of enlightening the mind, and of promoting sound morality and true religion. The suggestion of the Belgian bishops, however, as to free libraries, is a good one, and may be profitably imitated here and every where.

[Boston Recorder.

A COLORED BOY'S HEAD-WORK.

Philip Hicknesse says that a slaveholder in the West Indies had a boy, whom he found to be so apt and amusing, that he frequently conversed with him for pastime. Whenever Job committed a fault, his master would give him a note, and send him to the overseer, who would punish him. One day he asked his master why it was that, whenever he sent him to carry a bit of paper, the overseer beat him so.

'Oh,' said his master, 'the paper talks so and so to the overseer, because you are lazy.'

'Well,' said he, 'master, I never see you work.'

'I work with my head, which is much harder than your work with your hands,' said his master.

Not long after, Job was sent to the overseer with a note again, but on the way, he stopped, tore it into pieces, and threw it in the grass.

When he came back, his master asked what the overseer did to him.

'Nothing,' he said.

'Did you give him the paper?'

'No sir; I threw it away. I worked with my head, too, this time.'

AN ANCIENT PLOW.—The Glasgow National records the recent discovery of a rude implement of agriculture, being a plow of a very simple but original construction, and dug out of some peat moss in the island of Liel, near Eskdale, Scotland. It consisted entirely of one piece. The lower part or trunk of the tree was formed into a stilt, with a handle cut out of the solid timber, wide enough to receive both hands, something similar to a garden spade, only very coarse and clumsy. The handle was horizontal, while the plough was upright in working position. The beam was a branch of some length, and the share was the stump of another, as the tree had branched into two, something like the *y*, with one of the branches lengthened. It did not appear to have any iron about it. It is evident, from its simple form, that it could never turn over the soil, but merely stirred it like a cultivator or grubber. It was so decayed that, on exposure to the air, it crumbled into fragments.

AGUE AND FEVER.—As the season is approaching in which this disease generally prevails, we deem it our duty to lay before our readers a recipe, or prescription, which we have used in more than 100 cases, with but one solitary failure, and that in the case of a very aged patient.

In case the stomach is very foul, commence with an emetic of Lobelia—if not, with a tolerably active vegetable cathartic.

Now take of the Rattle Root, or Black Cohosh, (the root) a handful, bruise it fine, put it in a bottle and add as much Alcohol as will cover it—let it stand in the sun several days, frequently shaking it. Then press it through a fine cloth. Of this tincture, take a tea-spoonful three times a day on an empty stomach. For children, from 15 to 22 drops at a dose. Every family exposed to this disease should keep the above preparation on hand, so as to have it ready for use. It will save much suffering and many a doctor's bill. Try it for yourself, and you will soon prove its virtue.

FACTORY GIRLS.—The Editor of the Middlesex Standard, at Lowell, (J. G. Whittier,) says: "We had the pleasure of attending the 'Improvement Circle,' formed among the girls in the mills, a few evenings since, and listened with pleasure to the reading of several well-written articles. We know half a dozen Congressmen, who if they were promised as a reward the New York Custom-House, or the office of Minister to the Court of St. James, could not write with so much point, beauty and good taste as these 'Factory Girls.'"

ENGLAND'S POOR.—Professor Wright, in his letters from England, says the farms held by the aristocracy and gentlemen rent to the farmers at from $9 to $24 an acre!—so great is the competition in bidding, there being about 50 applicants, for every farm advertised to rent. A week's wages of a stout laboring man will only buy *one bushel* of wheat! They feed their children who "are quite plenty," on bread and pea soup—"meat seldom." After all (says Mr. Wright) they are farther above our slaves in their condition than he had supposed.

FEAST OF LANTERNS.—Of all the numerous occasions of pomp and splendor, among the eastern nations, none exceed, in magnificence and brilliancy of effect, the Chinese national ceremony of the "Feast of Lanterns." It is computed that when this ceremony takes place, there are no less than 200,000,000 lanterns blazing at the same moment throughout the empire.

Boots and shoes are advertised in Cincinnati, with iron soles, which can be put on and taken off at pleasure—being very light, and at the same time beautiful and durable. This is a queer invention. 'Iron-*hearted*' is a common expression, but iron-*soled* people are a novelty indeed.

The incredible rapidity with which space can be traversed by means of rail-roads is well known. In England, the distance of 118 miles, from London to Bristol, is passed in ninety minutes; and a Newcastle engineer has offered to construct machines capable of going one hundred miles an hour!

It is stated that Crockford, of gambling notoriety, has left £350,000 to his widow. He once kept a fishmonger shop near Templebar, London.

Lieut. H. T. Porter, of the U. S. Schooner Flint, died at Charleston, S. C., on the 11th ult. of yellow fever. He was a son of Com. Porter.

CITY AND COUNTRY.

"The voice of singing birds—the fragrant kiss
Of the flower-scented breezes—sun and sky,
Wild flowers that blossom in the wilderness,
And wither there unseen by human eye—
How do our fettered spirits sigh for these,
Prison'd within a city's naked walls,
Where to the brow may come no forest breeze,
And on the ear no forest music falls;
Turn wheresoe'er we may, our eyes behold
The wan, pale cheeks of sad and care-worn men;
No leaf is green—no blooming flowers unfold,
Like those whose hues are bright in vale and glen."

TO A GOOD WIFE.

Companion of my calmest, happiest hours,
Dear partner of my home-felt joys and cares,
For thee, in silent thought, my spirit pours
Its glad thanksgivings and incessant prayers.
Thou art my world. What once to me were snares,—
Wealth, emulation, fame,—are now disarm'd;
But love's light load my heart contented bears;
By pleasing conjugal enchantment charm'd;
And only by the fear of future loss alarm'd.

When travelling far, in sickness or in grief,
Of strangers weary, lonely and depress'd,
The thought of thee administers relief,
The progress homeward soothes my heart to rest;
Arriving, I'm unutterably bless'd;
Thy tender welcome banishes all care;
Pain, sickness, sorrow, leave my lighten'd breast;
Peace, confidence and joy re-enter there;
All things appear transform'd, all good, serene, and fair.

While conquerors climb the summits of renown,
O'er mounds of dead, through slaughter, flood and flame,
And, from their stormy eminences, frown
On half the wasted world; while others aim
At wealth, or office, or a titled name;
Our choice be love, and meek, domestic peace,
Obedient faith, and conscience void of blame,
Joys that may grow as health and strength decrease;
And in full vigor last when selfish pleasures cease.

Oft bows my soul before a Father's throne;
Its prayer—Me from idolatry defend,
And keep, O jealous God, my heart thy own;
Yet stil thy dearest, dangerous boon, O lend;
Spare her thou gav'st me till my sojourn end;
Instruct our babe *thy* saving truth to know;
Let *thy* pure influence on our hearts descend;
Our spirits purge of love of things below;
Our strength in weakness be, our bliss in worldly woe.

While God upholds us in this dying world,
The cares of love be still our sweet employ;
When death's approach with shadowing wings unfurl'd,
Shall warn us to resign terrestial joy,
Despair shall not our parting hour annoy;
Hope, strong, exultant, shall the mourner cheer,
Through HIM who died that He might death destroy,
Our mingled dust the archangel's call shall hear,
And live, in love and joy, through heaven's eternal year!

A DARK PICTURE.

A writer in the Advocate of Moral Reform, speaking of the efforts now making to purify the streets of New York from a crowd of miserable creatures who are accustomed to throng them nightly, uses the following language:

We are informed by credible authority, that more than 60 abandoned females were taken up in one evening by the Mayor and his posse in and about Broadway. The public are so much accustomed to hear these poor creatures spoken of by scores, and hundreds, and thousands, that the enormity of the evil is lost sight of in its very extent, and the heart that would recoil with horror from the sight of one of these moral ruins, can read or hear of them in the mass, almost unmoved. There is a strong tendency in the human mind to lose itself in vague generalities; were it not for this, the facts constantly transpiring around us, and to which we cannot refuse credence, would stir our souls to their lowest depths, and compel us to vigorous action. *Sixty* abandoned women taken up in one evening, each one of whom is an immortal being, made in the image of God, and destined to live for ever in bliss or woe unutterable, inconceivable! Each one of them, gifted with noble powers, warm affections, capable of receiving and conferring happiness, and designed to become centres of social and moral influence to some hallowed domestic circle! How happy, how useful, how blest, might each one of them have been, under other circumstances, as a daughter, a wife, or a mother, shedding around her the light of a holy example, and winning others by the force of goodness, to follow in her steps! Who can tell, how many germs of intellect, of thought, of feeling, lie crushed beneath this dreadful wreck of all that is fair, lovely, and of good report! Who can estimate the public loss thus sustained, or guage the dimensions of an evil which thus degrades and brutalizes immortal mind!

Let us now turn from the contemplation of what these unfortunates might have been, and look for a moment on their actual condition. Painful as this is in the contemplation, what must be the sad reality? They have lost in their fall from virtue, all that could make life desirable, or eternity an object of hope. They have lost the approbation of conscience, and are condemned to listen night and day to its accusing voice, reminding them of the past, and warning of the terrific future. They have lost the affection and esteem of their own dearest friends, they are aliens from the beloved domestic circle, cast off even by the mother who bore them, and whose love watched over their infancy and childhood. Their very name is a forbidden sound in their once happy home, and their existence considered a foul blot on the escutcheon of relatives and friends. They have lost the means of obtaining an honest livelihood by reputable industry, for few indeed there are, who will extend to them a helping hand, even when penitence and a desire to reform are undoubted They have lost liberty and the power of choice, and are in most cases the veriest slaves to the most cruel and infamous task-masters and mistresses in the world.—Could the facts in reference to their actual state of bondage and oppression, be brought out before the community, they would make the ears of every one who heard them to tingle. But the walls of their prison-houses are thick, and the sighs and groans wrung out from crushed and bleeding hearts within them, die away without finding a single echo. They have lost health, strength, energy, purpose, the very life of life is gone. Nothing remains for them but to drag out a few, a very few years of miserable existence, and then, while the loathsome body is thrown into the pauper's grave, the poor trembling spirit is summoned before the bar of Jehovah to give an account of the deeds done in the flesh. What an aggregate of guilt and wretchedness is here! Did we contemplate it now for the first time, and in a single instance, we should feel its appalling force, but the picture is so frequently presented to our view, that most seem to look upon it as a matter of course, with which they have nothing to do. It were to be wished that those who regard this as "a necessary evil," might go to the poor wretches who have sacrificed themselves for the public safety, and whisper consolation in their ear, or if this mission is too revolting, let them at least visit the dwellings made desolate by licentiousness, and bind up the hearts writhing with anguish there, by the assurance that they are to be considered in the light of public benefactors, who have given up their choicest treasures for the common good.—Who would dare to utter such mockery as this? Away, then, with a plea which is worthy only of him who is the father of lies from the beginning, and who has entrenched himself behind the strong-holds of this monster vice, for a final conflict with the kingdom of light. Let all who are on the Lord's side, know assuredly, that these poor ruined souls are all remembered by Him who made and redeemed them, and that they will be inquired for another day, at the hands of a Christian community, who have stood by, and calmly looked on their destruction.

Who are these nameless, houseless, friendless beings, taken up in their career of crime, and sent to the watch-house, the Tombs, and the Penitentiary, to atone for their offences against society? Some among them are young, and have not yet lost all traces of better days. Something of humanity, of decency, still lingers about them, which appeals strongly to the heart of the benevolent, and prompts the wish, that an influence might still be exerted over them that should save and bless. Each of them has a history to relate—short, perhaps, and common-place, but full of deep interest to all whom it concerns, both for time and eternity. It is generally a story of the foulest treachery and guilt on the part of man, and of thoughtlessness, ignorance, and confiding affection on that of woman. When, oh when, will the warnings so long sounded and reiterated, sink into the hearts of those to whom they are addressed, through the length and breadth of our land! When will the long night of prejudice and ignorance pass away, and the morning star appear that shall usher in the glorious day of holiness and peace to bless this ruined world!

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½ to ⅝	Cumberland Bank	2
Do. Red Backs	½ to ⅝	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2½
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2½
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken*.

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken*.

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken*.

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken*.

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken*.

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken*.

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken*.

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 30, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken*.

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken*.

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Phila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken*.

Delaware—Laurel, Wilmington Loan Co.—*broken*.

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken*.

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken*.

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co, Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken*.

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken*.

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken*.

Indiana—all except State Bank and branches—*broken*.

Michigan—Michigan & Branch 88.

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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VOL. I.

NEW-YORK, FIFTH DAY, AUGUST 29, 1844.

NO. 10.

The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER EIGHT.

The Sabbath peculiar to no Dispensation.

For the sake of arrangement, it has been found convenient to divide the history of religion into a number of different dispensations, as the paradisaic, the antediluvian, the patriarchal, the Mosaic, and the Christian. This, like all other human devices, has been turned to bad account in the popular *perversions of divine truth, it having* been used to convey the impression, that each dispensation succeeded and displaced another. This appears to me untrue in fact, and mischievous in its influence upon the investigations of divine truth. The temple of truth is one, whatever may be the time occupied in its erection. Its whole architecture is formed upon the one great design of the Infinite Mind. To suppose that he would give one dispensation of religion subversive of another, appears to me like an aspersion of his wisdom, and a detraction from the glory of his government. Its influence seems to be, to dissipate the reverence and fear of God, which particular institutes were designed to concentrate and impress upon the human mind. That there have been different epochs in the progress of the building of the grand temple of truth, none can question; but they have succeeded each other as each stage of a building succeeds another from the foundation. It was this delightful harmony in the works and ways of God, that led the Apostle to write to the Ephesians, [ch. 1: 8—12,] "He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath proposed in himself, that in the dispensation *of the fullness of times,* he might gather together *in one, all things* in Christ, both which are *in heaven and which are on earth.*" This wisdom and prudence in which God has abounded towards man, is undoubtedly in providing for the moral necessities of his nature. This was the design of all those great institutes which God at the beginning gave to our first parents, and of those which were added as the *state of society* required in succeeding times.

I cannot conceive of a single moral necessity of man, which our great progenitors, Adam and Noah, possessed, which is not equally urgent in all their descendants to this day. Was it necessary for the family compact to be instituted? Through every age it has been guarded and sanctioned by every following revelation from heaven. Was it requisite for the seventh day to be hallowed and blessed as a Sabbath, for man to reverence and observe it unto the Lord? This has likewise continued a part of the moral code in every succeeding age, and we know of no more reason for this being abrogated, than that the family compact should be dissolved. If, when permission was first given for man to eat of flesh, it was requisite, to guard against its blunting effects upon his moral sensibilities, to forbid eating the blood thereof, this also was prohibited alike under the Mosaic laws and the New Testament precepts. Enough is said in the history of all the great epochs of religion, to show that all the great moral duties have been continued and enforced, and that generally in each successive revelation by additional solemn considerations. It appears plain to me, that each successive revelation had for its design the perpetuation and enforcement of the great moral duties that God enjoined at the beginning. It is evident from the Scriptures, that sacrifices were instituted immediately after man's transgression, and were continued until the offering of Christ for sins; and that, they cease now only because Christ our passover is slain for us. These never were intended to be in the lieu of the daily obedience due unto God's holy law; for when they were offered by persons who lived in the violation of his law, they were regarded as an abomination and a weariness to God; as he saith in Isaiah 1: 10, 11, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah; to what purpose is the multitude of your sacrifices unto me, saith the Lord. I am full of burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats." The design of sacrifices was to present in a striking figure, the justice and mercy of God mingled together, to perpetuate before man the deserving of his sin, and awaken in his bosom the hope of divine mercy. And so far from relaxing his sense of obligation, its tendency and design were to enforce the claims of God's government upon his conscience and his heart. And thus it is with the death of the Lord Jesus Christ; it does not nullify the law, but ratifies and confirms it.

The design of all the covenants which God established with Noah and Abraham, and other of the patriarchs, was to engage and encourage them in the keeping of his commandments. And the choice of Abraham and his seed was the preservation of true religion in the world. Ye are my witnesses, said God to the Israelites. And thus Moses to the men of Israel, [Deut. 28: 9, 10,] "The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And *all people of the earth* shall see that thou art called by the name of the Lord." Repeatedly Israel is reminded that it was not for their sakes alone that God showed mercy unto them, but for his holy name's sake, and that it might be sanctified among the heathen. [Ezekiel 36: 22.] In order to the perpetuation of the name and the word of the Lord in the earth, when men multiplied and spread abroad upon the earth, God saw fit for some location to be chosen, where, by the special protection of his providence, the institutes of his worship should be maintained, and a people selected and kept distinct from all others, to whom he would reveal himself, for the enlightening and admonition of all mankind. That place was Jerusalem, and that people Israel. Hence their sons were the Lord's prophets unto all nations; of them came the Messiah, who was for salvation to all the ends of the earth. His apostles chosen and sent to preach unto all nations, were all of this chosen race. On not a single Gentile was this peculiar honor conferred. There is not a single inspired book from a Gentile pen; not a single inspired precept of religion, but is of Israelitish origin, as much as the Sabbath? Why, then, is the Sabbath said to belong to the old dispensation? Did not all the law belong to that dispensation as much as the fourth commandment? Did not Jesus command to search the Jewish Scriptures? And did not they belong to the old dispensation? His rebuke of the woman of Samaria is applicable to many of the present day, who indulge the same prejudices that she did, [John 4: 22,] "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." I sometimes tremble for those who seemingly stigmatize the Sabbath as a "Jewish Sabbath;" and in their dislike of those who among the Gentiles observe the seventh day of the week as the holy Sabbath unto the Lord, nickname them Jews and Jewish Christians. When God separated Abraham and his seed from all other families, that they might be a people unto him, He said, "I will bless him that blesseth thee, and curse him that curseth thee," [Gen. 12: 3.] And in Deut. 30: 7, Moses says, "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee." We have reason to expect there will soon be another signal distribution of these blessings and these curses.

S. D.

THE HIGHLANDS OF ETHIOPIA.

Compiled for the Recorder, from a work
By Maj. W. C. Harris, of the Hon. E. I. Co's. Engineers.
[Continued.]

But the Abyssinian possesses no idea of the more salutary doctrine of Christianity. Polluted faith is here reflected in the mirror of depraved manners, and long severe fastings constitute the essence of his degenerate religion. The idol worship of the saints has made rapid progress in the land; and the ignorance of the clergy is only to be equaled by the impurity of the lay classes. Their belief in Christianity, if that term can be applied, is strange, childish, and inconsistent; and bigoted to the faith of their ancestors, they abhor and despise all who refuse acquiescence in this their absurb confession:

"That the Alexandrian faith is the only true belief.

"That faith, together with baptism, is sufficient for justification; but that God demands alms and fasting, as amends for sin committed prior to the performance of the baptismal rite.

"That unchristened children are not saved.

"That the baptism of water is the true regeneration.

"That invocation ought to be made to the saints, because sinning mortals are unworthy to appear in the presence of God, and because if the saints be well loved they will listen to all prayer.

"That all sins are forgiven from the moment that the kiss of the pilgrim is imprinted on the stones of Jerusalem; and that kissing the hand of a priest purifies the body from all sin.

"That sins must be confessed to the priest—saints invoked—and full faith reposed in charms and amulets, more especially if written in an unknown tongue.

"That prayers for the dead are necessary, and absolution indispensable; but that the souls of the departed do not immediately enter upon a state of happiness, the period being in exact accordance with the alms and prayers that are expended upon earth."

All ideas regarding salvation are thus vague and indefinite; and vain, foolish doctrines have taken possession of the shallow thoughts of the Christian of Ethiopia. Born amid falsehood, and deceit, cradled in bloodshed, and nursed in the arms of idleness and debauchery, the national character is truly painted in the confession of one of her degenerate sons:—"Whensoever we behold the pleasing ware, we desire to steal it; and we are never in the company of a man we dislike, that we do not wish to kill him on the spot."

* * * * * *

The Jewish Sabbath is strictly observed throughout the kingdom. The ox and the ass are at rest. Agricultural pursuits are suspended. Household avocations must be laid aside, and the spirit of idleness reigns throughout the day.

Abolished by order of the great council of Laodicea, the Oriential churches were, after the observance of centuries, freed from this burden; and men gladly availed themselves of the ecclesiastical license to work on Saturday. Here, however, the ancient usage agreed too well with the laziness of a people systematically trained to indolence; and when, a few years ago, one daring spirit presumed, in advance of the age, to burst the fetters of superstition, his Majesty the king of Shoa, stimulated by the advice of besotted monks, delegated his wardens throughout the land, and issued a proclamation, that whoso disturbed the original dreamy stillness of the Jewish Sabbath should forfeit his property to the royal treasury, and be consigned to the state dungeon.

Every day in the Abyssinian year is appointed by their calender, to the honor of one or more of their saints; but by far the greatest holiday of the year is held on the Epiphany, styled Temkat, *i. e.* baptism, when the baptism of our Lord by John in the river Jordan is commemorated with extraordinary pomp; and males and females without any of our regard to modesty, are immersed in a large reservoir prepared for their reception.

* * * * *

One hundred and ten volumes comprize the literature at this day extant in Abyssinia; but tradition records the titles of other works, which were deposited for security in the Island of the lake Zooai, at the period of the Mohammedan inroads. Of the accumulated lore of ages, four manuscripts only are written in the language at present spoken and understood; and, with the exception of the Holy Scriptures, the whole is little more than a tissue of absurd church controversy and lying monkish legend.

Four monstrous folios, styled Senkesar, which are to be found in every church, briefly record the miracles and lives of the countless saints and eminent persons who receive adoration in Abyssinia; and on the day recorded by the calendar for the service of each, his biography is read for the edification of all those of the congregation who comprehend the Ethiopic tongue. A host of pious worthies thus preside over every day of the entire year; and fables of the most preposterous kind, detailed with scrupulous minuteness, are vouched for upon unexceptionable authority.

Idle legends form the delight of the people of Shoa. The Ethiopic saint is nothing inferior to his western brethren. He performs yet more marvellous miracles, leads a more ascetic life, and suffers even more dreadful martyrdom; whence he is proportionably adored in the native land of credulity, superstition, and religious zeal. Between apocryphal and canonical books no distinction is made. Bell and the Dragon is read with as much devotion as the Acts of the Apostles, and it might be added with equal edification too; and St. George vanquishing his green dragon is an object of nearly as great veneration as any of the heroes in the Old Testament.

But the store of literature being thus bound up in a dead letter, few excepting the priests and *defteras* can decipher them, and many of these learned men are often more indebted to the memory of their early youth than to the well-thumbed page in their hand. The ignorance of the nation is indeed truly deplorable; for those children only receive the rudiments of an education who are designed for the service of the church; and the course of study adopted being little calculated to expand the mind of the neophyte, a peculiar deficiency is presented in intellectual features. The five churches of Ankóber have each their small quota of scholars, but the aggregate does not amount to eighty, out of a population of from twelve to fifteen thousand.

Abyssinia, as she now is, presents the most singular compound of vanity, meekness, and ferocity—of devotion, superstition, and ignorance. But, compared with other nations of Africa, she unquestionably holds a high station. She is superior in arts and in agriculture, in laws, religion, and social condition, to all the benighted children of the sun. The small portion of good which does exist may justly be ascribed to the remains of the wreck of Christianity, which although stranded on a rocky shore, and buffeted by the storms of ages, is not yet wholly overwhelmed; and from the present degradation of a people avowing its tenets may be inferred the lesson of the total inefficacy of its forms and profession if unsupported by enough of mental culture to enable the spirit and its truths to take root in the heart, and bear fruit in the character of the barbarian. There is, perhaps, no portion of the whole continent to which European civilization might be applied with better ultimate results; and although now dwindled into an ordinary kingdom, Hábesh, under proper government and proper influence, might promote the amelioration of all the surrounding people, while she resumed her original position, as the first of African monarchies.

IT IS ONLY A CENT.

Now, my little lad, don't spend that cent for candy.

'Why, didn't my father give it to me?'

Certainly he did, but that is no reason why you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having the money; now *save* your money (and your health) and put it in a box.

'But it is *only a cent!*'

A hundred of them will make a dollar and if you never save the *cents* you will never be worth a *dollar.*

'But papa gave me this to *enjoy* it. I do not want to lay it up.'

Well, I will tell you how to enjoy it. Not by throwing it away for unwholesome sweetmeats; but keep it until you have six, and then go to the baker's and buy a nice loaf of bread.

'Why, what do I want to do with bread? Mother gives me all I need.'

Stop a moment, and I will tell you.—A poor old widow lady lives down the alley below your house, and all she has to live upon is what kind neighbors bring in.

'O, I know who you mean. Old Widow Brown. Mother has sent me there a great many times.'

Well, do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house and say—'Here, Mrs. Brown, is a present from a little boy, will you please accept of it?'

'Well, I'll do it! I know just what she will say. She will cry, and then put her hands upon my head, and say—God bless you my little boy! And I shall feel so happy! I wish I had the money *now.* But I won't spend a cent until I get it.'

Then indeed you will *enjoy* your money. "It is more blessed," Jesus says, "to give than to receive."

From the "Voice of Jacob."

"DAYS OF OLD."

No. 2. The Red Sea.

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Such was the cry, as the heads of those weeping families pressed upon Moses, in the wrathful anguish of utter despair; and the shrill voices of agonized mothers, clasping their babes to bosoms that well nigh burst with the heavings of sorrow, took up the reproachful wail,—"Wherefore hast thou dealt thus with us, to carry us out of Egypt?" Alas! those afflicted ones were looking around them, at the rocks on either hand, at the swiftly advancing chariots and horsemen, who pursued to close them in, at the waves of the sea that rolled and rippled even to their feet, and again, half drowned in the screams of terrified children, the lowing of perplexed herds, the smothered thunder of martial music, and the hoarse murmur of a rising wind that swept the darkening deep, peeled forth the bitter cry, "It were better for us to serve the Egyptians, than that we should die in the wilderness."

Was young Jabin's voice distinguishable in that tumultuous current? No, for Jabin looked not to to the right, nor to the left; to the pursuing foe, nor to the opposing flood. His eye was fixed immovably upon that tall column of cloud, the mysterious vanguard of their host, which, as night began to close, assumed a glow, faint as yet, but to which the softest glory of the setting sunbeam was dull, and heavy and earthly. Whilst that pillar shone light, Jabin saw no darkness in any accompanying dispensation; whithersoever that pillar led, Jabin was content to follow, not inquiring whether the next step would plant his foot on earth, or flood, or flame. He thought on the wonders that were past; his faith stretched forward to the promise of what was to come; and though his cheek was pale, and his knee trembled, the only fear that agitated his bosom, was fear lest Israel's doubts and murmurings might prevail over the long suffering patience of the Eternal.

See, terror hath overcome the young Hebrew, and a cry escapes from his lips also, for, suddenly the object of his hopes retreats; it rises high, it floats far above the heads of the people, and approaches the ranks of their enemies. Is Israel then at length forsaken? No, a burst of radiance brighter than the noon-day sun, sheds joyous day upon their host, while beyond, the very blackest darkness enwraps the Egyptian army; proving that He who gave light in Goshen, is still with his people—still against their oppressors. Wherefore does Moses advance to the very brink of the sea? Why stretch that wonder-working hand towards the distant shore? The Lord hath communed with him, and given the word, "Speak to the children of Israel, that they go forward!"

Forward! the sea is there, rolling in its undiscovered depths. Nay, but if God says forward, what barrier shall oppose? It was a fearful and a glorious and a beautiful sight, when those waters heard and obeyed, and rolled themselves on either side, and heaped their glittering stores, curling into lofty battlements, and sparkled in the fiery glow that dried in a moment their evacuated caverns. Oh then, indeed, "the deep lifted up their hands, he lifted up his hands on high," and the pinions of the Lord were heard among his billows. Go forward, Israel, for before thee is dry land, and the waters are a wall on the right hand, and on the left. Tears burst from the eyes of Merab, as, among the foremost, he stepped down into that strange path, shamed and humbled, and heartstruck by this new miracle: but Jabin hastens not; the rapture of triumphant faith pervades his soul, to the exclusion even of all that filial and fraternal love endear. He stands upon a jutting ledge of rocky ground, to gaze upon the scene, while, calm and confiding under the overpowering influence of the light that penetrated to their very souls, the immense multitude descended into the bed of the sea, and laughing babes essayed to touch the bright walls of water; and the little kids sported beside their dams, and the observant camel looked around, conscious that he was journeying through untrodden paths. But while Jabin gazed, fierce tumult rose among the Egyptian host; perplexed in darkness, maddened by rage, onward they came, and Jabin heard the voice of hot pursuit. He heard, and shouted an exulting farewell to the oppressors whom Israel was never more to behold; then bursting into a song of praise, he bounded lightly over rock and reef, for the first and last time visible to mortal eye, and was again by the side of his father, who in smothered accents greeted him, "Bless thee, my son! The glory of the Lord is terrible; but His mercy endureth for ever!"

PROXY CHRISTIANS.

Not one of the least remarkable features of the present age is the system of doing those things by deputy, which our forefathers did for themselves. Provided a man has plenty of ready money, he may recline on the sofa, or loll in the easy chair the greater part of the day, and still be a most active Christian, by deputy. Does his heart yearn to provide for the orphan, or to comfort the widow, to clothe the naked, and feed the hungry, he has no longer to seek them out as of old; he is not compelled to visit the scenes of destitution and misery; he has but to subscribe a few guineas to some half dozen institutions to qualify himself a 'life governor,' and for the remainder of his days he is freed from the obligations of Christian benevolence by discharging the mere peppercorn rent of signatures to tickets and proxy paper.

A SALUTARY HINT.

The people of one of the out parishes in Virginia, wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate *talents,* for they had run down considerably and needed building up. They wanted one who could *write* well, for some of the young people were very [illegible] They wanted one who could *visit* a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very *gentlemanly deportment,* for some thought a great deal of that. And so they went on, describing a perfect minister. The last thing they mentioned was—they gave their last minister $350; but if the Doctor would send them such a man as they had described, they would raise another $50, making it $400. The Doctor sat right down and wrote a reply, telling them they had better forthwith make out a call for the elder Dr. Dwight, in heaven; for he did not know of any one in this world who answered this description. And as Dr. D. had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on $400.

[Boston Recorder.

THE TOMB.

The empress Maria Theresa, says Zimmerman, caused her own mausoleum to be erected, and frequently, accompanied by her family, visited with serenity and composure, a monumental depository, the idea of which conveys such painful apprehension to almost every mind. Pointing it out to the observation of her children—"Ought we to be proud or arrogant," says she, "when we here behold the tomb, in which, after a few years, the poor remains of royality must quietly repose?" Such a contemplation is appropriate alike to all the children of mortality. It had, no doubt, a salutary effect upon the distinguished empress and her family; it will have a salutary effect on all minds. In the busy scenes and the varied duties of life, we are prone to forget God and our own future destiny; the tomb, the visit to the grave yard, the death of our friend will turn our thoughts inward upon ourselves, onward toward eternity, and upward toward our God. Let the mind often contemplate such scenes, and linger among them, that we may grow better as life wears away.

THE LORD'S PRAYER.

I remember, on one occasion, traveling in this country with a companion who posessed some knowledge of medicine; we arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God." My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said, "Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves:" he then repeated the Lord's Prayer. All stood amazed and silent until the priest exclaimed, "May God curse me if ever I curse again those who hold such belief; nay more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarine, repeat that prayer, that it may be remembered, and written among us in letters of gold."—*Mr. Hay's Western Barbary.*

THE POWER OF MUSIC.

It is well known what a great share Luther's powerful, soul-stirring hymns and chorals had in the success of the reformation;—so much so, that the famous Cardinal Cajetan said; "By his songs he has conquered us." The native city of the writer, Lubeck, furnishes a striking example of it. In the time of the struggle between Popery and Protestantism, mass had been held on Sunday at St. Mary's Cathedral, in that city, and the people were preparing to leave the church, when two boys began to sing one of Luther's chorals, which had then just become known all over the country:—

"Ach Got vom Himmel, sieh darein!"
"O God of Heaven, look to it!"

And immediately the whole congregation joined in the singing, as though the choral had been regularly given out from the pulpit. The next day the Catholic clergy had to leave the city, and Lubeck stood redeemed to Protestantism.

A FIXED POINT.

A German drawing master once told of a lad who wished to sketch landscapes from nature. The teacher told him that the first object was to choose some *fixed point of view.* The sagacious pupil chose a cow grazing beneath a tree. Of course his *fixed* point soon began to move hither and thither, as she was attracted by the sweetness of the pasturage; and the lines of his drawing fell into strange confusion.

This is a correct type of those who choose public opinion for their moral fixed point of view. It moves according to the provender before it, and they who trust to it have but a whirling and distorted landscape.

The Last Question.—A little boy on his death bed was urging his father to repentance, and fearing he had made no impression, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears: but before he could give the answer, his dear boy had fallen asleep in Jesus.

The Sabbath Recorder.

NEW YORK, AUGUST 29, 1844.

LECTURES ON THE INSTITUTION OF THE SABBATH.

By the Rev. John S. Stone, D. D.

In a former number, we promised our readers some account of this book of Dr. Stone; and we now proceed to redeem that pledge.

The book consists of a somewhat lengthy apologetic Preface, and eight Lectures, "originally prepared," as the author informs us, "not for the press, but for the pulpit." It is designed to show that the Sabbath is an inseparable part of that divine system of arrangements, under which God has organized his Universal Church; and having done this, to make a practical use of the argument, and urge the proper sanctification of the day.

The Preface, after stating that the Lectures "are now given to the press at the urgent solicitation of many friends," is wholly occupied in replying to the argument of the Seventh-day Baptists. The following extract contains the substance of what is said:

"The series of tracts published by 'The Seventh-day Baptist General Conference,' and devoted to the work of reversing the change which has been made in the day, and of thus bringing the Christian Sabbath into coincidence with the Jewish, was begun long after the contents of this little volume were written. These Lectures, therefore, cannot be considered an attempt to answer the argument of those Tracts. And yet, what is said in the fourth of the series may be regarded as an outline of what such an answer would require. The truth is, the argument in the Tracts referred to, labors against a great FACT. The day has been changed. The Church Universal, for 1800 years, has been witness to the change. We are, therefore, pressed at once with this serious alternative; either Christ, the Divine head of the Church, designed and sanctioned the change which has taken place; or his Church, after having received the promised Comforter, and the assurance that Chist himself would be with her to the end of the world, began, in her very first movements, to defeat his intention by introducing this change; for 1800 years, has continued to defeat it; and through this long period has seen that defeat crowned with manifold tokens of the Divine approbation."

Here, then, we have Dr. Stone's objection to the argument of the Tracts. It is the "great FACT," that "the day has been changed," and that "the Church Universal, for 1800 years, has been witness to the change." Now, we are not ready to say, that this "fact," if it could be shown, would certainly prove that Christ "designed and sanctioned the change," since a number of acknowledged errors are of equally long standing. But for the sake of the argument we will allow that the fact would prove the divine sanction of the change; will the Doctor, on the other hand, allow, that if this fact (so-called) can be shown to be a mere fiction, then the change has no divine sanction? Candor will certainly require him to allow this. Let us, then, look a little at the history of the matter. In doing this, instead of giving our own opinion alone, or disputing with him about who belongs to the church universal, we will answer him mainly in the language of members of his own Episcopal Church.

In regard to the views entertained of the change, and of the sacredness of the first day, during the first three centuries of the Christian Church, we will quote the language of Dr. FRANCIS WHITE, Lord Bishop of Ely, in his "Defence of the orthodoxal doctrine of the Church of England." This book was written by direction of "the most reverend father in God, William, Lord Archbishop of Canterbury," in 1635, and was approved by the leading bishops of the English Church in that day. He says, "It cannot be proved out of the Scriptures, either that the Apostles constantly observed this day in all churches; or that they commanded every Christian church to observe it; or that they commanded any one church to observe it according to the old rule of the fourth commandment. The Apostles, and likewise many of the successors of the Apostles, for many ages, *at least three hundred years*, kept holy the Saturday of every week in some of the churches, as well as the Sunday." "The Catholic Church, for *more than six hundred years* after Christ, permitted labor and gave license to many Christian people to work upon the Lord's day." Dr. PETER HEYLYN, who wrote in 1636, under the direction of his majesty king Charles, says, that during these three centuries, Good-Friday, Holy-Thursday, the feast of Easter and of Pentecost, were "accounted holy, and solemnized with no less observation than the Sundays were." EDWARD BREREWOOD, Professor in Gresham College, London, in 1611, says, "The ancient Sabbath did remain and was observed three hundred years and more after our Saviour's passion." Dr. RICHARD WHATELEY, Archbishop of Dublin, subscribes to the truth of these assertions, without qualification, in his recent Essay on the Sabbath. Such is the testimony of some of the leading authorities in the English Church—a church which Dr. Stone will undoubtedly regard as a part of the "Church Universal," to say the least. It shows clearly enough that the church universal has not been witness to the change.

The question may now be asked, When did the first day of the week begin to be regarded as the Sabbath? In answer, we will say, that until the commencement of the Reformation, no branch of the "church universal" ever taught, that the *first* day of the week had been *substituted* for the *seventh* by divine authority. Early in the Reformation, there were those who took this view; but their number was small, and they were opposed both by the leaders in the Reformation, and by those who taught the duty of keeping the seventh day. The first book written in English advocating that notion, was written by Dr. Bound, of Portsmouth, and appeared in 1595. The notion was for a long time confined to the Puritans; and was severely denounced by the established church. It has since, however, been adopted by many members of that church. For proof of this, read any one of the numerous works on the subject which appeared during the first half of the seventeenth century.

What, then, shall be said of the assertion that "the church universal, for 1800 years, has been witness to the change?" Nothing less than this can be said, that it is plainly and unequivocally denied by history. And if no better reply can be given to the argument of the Sabbatarian Tracts than this "great fact," Christian men ought to yield to the force of that argument.

As to the question whether the Church has "defeated the design of Christ," it is only necessary to say, that to do what Christ *did not* design, is quite a different thing from defeating what he *did* design. If one were to carry out the Doctor's mode of reasoning, he might with equal propriety say: 'Christ did not design the ruin of the sinner; *therefore* every sinner who has rushed upon ruin has defeated the design of Christ.' We do not believe the sabbatic institution needs the support of any such logic.

But to return to the Lectures. The first maintains that the Sabbath was instituted at the creation of man; the second answers the objections against its early institution; the third gives further proof of its early institution, and of its perpetual and universal obligation.

The fourth Lecture is devoted to the "argument for the change of the Sabbath from the seventh to the first day of the week." This is the longest lecture of the eight, and is acknowledged to involve an important "difficulty," because, as the writer says, "the change has furnished one of the most plausible of the reasons urged by the opponents of the perpetuity of the institution." The argument is managed according to the long-established, stereotyped manner; and need not, therefore, be repeated. Having gone through it, and acknowledged that there is no express precept for the change, a question of difficulty is presented and disposed of in the following summary manner:

"Why, if there was to be a Sabbath in the Christian dispensation, and if the day for its observance was to be changed from the seventh to the first day of the week, why is there no mention of this in the writings of the New Testament; no precept either enjoining or justifying the change? To this question, which really presents the whole difficulty of the case, I reply: No precept enjoining the change was given, for the very reason, evidently, that Divine Wisdom saw it was not best to issue such a precept."

And *we* think, with our author, that the reason why no express precept was given, was "because Divine wisdom saw it was not best." But we *do not* think, as he seems to, that it it is best for us to attempt to improve upon what Divine Wisdom has given us. Is it left for man to mend the work of God? Is man to sit in judgment upon the Inspired Word, to say wherein it is deficient, and to make the necessary additions? What else is this than to add to or take from that Word? And yet the notion that a change may be made without any express precept, certainly implies this. We believe it is sufficient for the servant that he be as his Master. If the Master has not seen it best to issue any such precept, the servant has no right to issue it for him. True, it is said, in the way of apology for our Lord, that if he had come out in direct opposition to the seventh day, and in favor of the first, even through his Apostles, it would have excited the opposition of the Jews. But surely there was no more occasion to court the favor of the Jews at that time than there has been ever since. And if it would have been wrong, on this ground, for the Lord of the Sabbath to announce the change, it can not be right for his followers to do it.

Near the close of the lecture, and as a sort of conclusion from what had been said, we meet with the following remarkable language: "Instead of finding matter for difficulty and doubt, then, in the absence of express precept on this point, I find in it the strongest reasons for satisfaction. I see in this withholding of precept the very hand of God." What can such language mean? Is the fact that God has not enjoined a given duty, the best reason for believing he requires it? We own ourselves unable to feel the force of such reasoning. Indeed, much of the lecture on the change is made up of pointless suggestions and illogical conclusions.

The remaining four lectures of the volume are devoted to what the author calls the more practical consideration of the whole subject. They treat of the duties of the Sabbath, its benefits, the sinfulness of its violation, and the measures urged for the proper sanctification of the day.

In conclusion, we must acknowledge ourselves disappointed in perusing the volume. It is a dry compilation of thoughts which have heretofore been much better presented. As a specimen of typography, it deserves credit, being neatly printed, and illustrated with "numerous engravings." But as a disquisition upon a theological question, it exhibits neither acumen, research, nor earnestness of inquiry after truth.

THE BEST REASON.

"The Bible says so," was a mother's reply to her child's inquiries. What better reason for believing an assertion or discharging a duty? Religion and wisdom shine through that reply. How soon would discord and wrangling cease, if all would ask in simplicity and with an obedient spirit, What says the Bible? But alas! the Bible is often interpreted by the Fathers, and the Fathers by the philosophy of their day. What shall the simple-hearted Christian do in such circumstances? He must either pin his faith upon a teacher's sleeve, or wade to a conclusion as to duty through the mire of biblical or metaphysical distinctions. This should not be so. It confuses the mind, dampens ardor, and eats out the vitals of religion. Let us return to the "good old way," of telling what the Bible says, rather than what is taught by Reason and the Fathers. Let the parent instruct the child in this way; so let the believer answer the sceptic; and let theological disputants bring their questions of difficulty to this touchstone; how soon would the mists of night flee away, and a bright day dawn upon us. "The entrance of thy words giveth light."

FOURTH COMMANDMENT.

"We should bear in mind that this command [the fourth] was not spoken merely to the Jews to regulate the *Mosaic* Sabbath, but it is found in the law of the *ten commandments*, which, as Dr. Wayland remarks, 'is always referred to in the Scriptures, as containing the sum of the moral precepts of God to man.' Hence, it is given also to regulate the *Christian* Sabbath."

[Morning Star.

Does the writer of that article allow the fourth commandment to "regulate" his keeping of the "Christian Sabbath?" Let us see. The *day* required by the fourth commandment is the *seventh* day, on which "God *ended* his work which he had made;" yet the writer keeps the *first* day, on which God *began* his work. Again, the *reason* given in the fourth commandment for keeping the seventh day is "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;" yet the writer keeps the *first* day, probably, because that on it (as he supposes) Christ rose from the dead. Here then, both the *day* and the *reason* for its observance are changed. How, in such a case, does the fourth commandment "*regulate the Christian Sabbath?*"

"GOING AHEAD."

"The Vermont Observer is going ahead nobly under the labors of Br. Angier. To a paper advocating the observance of the seventh day as the Sabbath, Mr. A. says: 'We will not enter into any discusion in reference to the observance of the *seventh* instead of the *first* day of the week, until the editor will tell us *which is the seventh day from creation*. Let us have the truth on this point in a 'short way.'' That, Br. Angier, is a dangerous promise. It will bind you not to enter such discussion to the day of your death."

[Zion's Advocate.

Does the Advocate really call this "going *ahead?*" *We* call it going *aback*, and believe that the *universal* adoption of such a mode of treating the Sabbath on which God rested, would annihilate all regard for the sabbatic institution, and open a way for the darkness of heathenism to come in. The Bible speaks of some who "put darkness for light" and "multiply words without knowledge." We fear that class of persons is represented on the earth at the present time.

"THERE REMAINETH A REST."

Remarks on the Fourth Chapter of Hebrews.

The advocates of Sunday-keeping have labored hard to make this chapter say something in their favor, contending that verse 10 refers to the rest into which Christ entered after having finished the work of redemption. Let us look at this matter.

The Apostle evidently regards the language of the Holy Spirit in the 95th Psalm, as exactly adapted to his purpose. That Psalm clearly speaks of a rest, which the Israelites were cautioned not to despise by hardening their hearts against the voice of Jehovah. Whatever was the rest to which the Psalmist refers, that same is the rest to which Paul refers. The Apostle therefore inquires, in the chapter under consideration, what that rest was. Was it the rest of the weekly Sabbath? It could not be, for that was a rest which God's people had enjoyed from the foundation of the world, His works being finished from that time, [verses 3, 4.] But the language of the Psalm is applicable only to something yet in the future, and could not, without incongruity, be applied to any thing of which they had already obtained possession, as the Apostle reasons in verse 7. Was it then the earthly rest which they enjoyed in the land of Canaan? The same objection lies here, as in the former case. They already possessed it, when David addressed them, which was a long time after Joshua had conducted them into it. Hence Joshua did not give them the rest spoken of; otherwise, after so long a time, David would not have said, To-day if ye will hear his voice, [verses 7, 8.] David's language was in no way applicable to the past, and therefore the rest of which he speaks remaineth, or is reserved, for the people of God, as their future inheritance, verse 9.

Now, shall we suppose, after all this labor of the Apostle to justify the Psalmist from any incongruity of language, that he heedlessly pitches into the same blunder himself? Yet upon the mode of interpretation employed by many observers of the first day, he certainly does. For they suppose that the rest which is such a prominent topic in this chapter, is either the so-called Christian Sabbath, or first day of the week, which Christ entered into after finishing his redemption work; or, that it is the rest which all believers now enjoy under the new and better covenant. Well, if it be the "Christian Sabbath," would not Paul be guilty of the same inaccuracy of language and reasoning from which he seeks to defend David? Would not his language be just as inapplicable to that rest, even admitting that such a rest had been established, as David's was to the old Sabbatic rest? Or if, on the other hand, it be the gospel dispensation, would not the Apostle's language be just as wanting in appropriateness, as David's would be to the earthly rest in Canaan? Unquestionably it would.—The primary reference, therefore, of the Apostle, must be to some rest in the future, of which his brethren had not yet obtained possession. Otherwise, why exhort them to labor to enter into it? [verses 1, 11.] The rest is, without doubt, the heavenly state, typified by the earthly rest of Israel in the land of Canaan.

Now if the Apostle thus certainly refers to the heavenly rest, it must be the desperation which results from the consciousness of a bad cause, that leads our opponents to put this chapter to the rack, in order to extort from it some testimony in favor of Sunday. What is the reason that the plain and obvious sense of Scripture must be set aside, and a construction put upon it that violates all propriety of language? How long before the attention of our brethren can be arrested to the wickedness of this thing? If any of them think they can overthrow, by fair argument, the interpretation we have here given, we hope they will try.

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LORD'S SUPPER—CHURCH MEMBERS' DUTY.

Is it right for church members to neglect the stated ordinance of communion in the church of which they are members, when they can conveniently attend it? INQUIRER.

To this question, in its simplest form, we should say without hesitation, No. But as there are several considerations which at times serve to keep Christians from attending upon the communion, we will venture to speak somewhat of them separately.

1. Some persons are detained by a fear of performing so sacred an action in an unworthy manner. Persons of this class, though they may be in error, are yet to be treated with great caution. But if this be a good reason for neglecting one religious exercise, it would be equally good for neglecting every other; and so one might give over the discharge of all the duties of piety. He who refuses to use the means of grace, which were designed to assist him, until he feels himself to be strong and worthy without them, will be in danger of never using them at all. It is as though a man, for fear of eating or drinking intemperately, should refuse to eat or drink at all.

2. There are other persons who neglect the ordinance, because they feel no interest in the discharge of any of the duties of religion. Where this is the case, it indicates the worst possible condition, and calls for immediate repentance and thorough reformation. The Scriptures describe such as being dead while they have a name to live. Instead, therefore, of excusing themselves from attending upon the stated ordinances of the church, they ought to humble themselves, make confession of their carelessness, and seek for an increase of interest in the things of religion.

3. A third class of persons may be prevented from attending upon the communion by the calls of duty in another direction. It is well known that the Scriptures do not determine how frequently, nor with what external circumstances, the ordinance is to be celebrated. It should not, on the one hand, be treated as though it were of no value, by celebrating it so rarely as almost to forget it; nor should it, on the other hand, be magnified as above every other ordinance, or represented as indispensable on every occasion. The feast was designed to impress vividly upon us a most interesting and trying scene in the life of our Saviour; to bring to remembrance his sufferings for us, and our relations to him; and thus to prepare us for more faithful imitation of his example. It is not merely to awaken feeling, but to lead likewise to action. Now, if the question should at any time be, as it often is, between attending upon this celebration, or discharging some active Christian duty, we should decide for doing the duty, in full confidence that thus communion with Christ would be insured. But if a church member, without some such reason for it, should habitually neglect to attend upon this ordinance, we should think him out of the path of duty, and in need of reviving influences.

DEATH OF DR. UZIGLIO.

Some of our readers have probably seen accounts of Dr. Uziglio, a Jewish physician of great worth at Corfu, who became a Christian, and was a valuable friend of the Baptist mission in Greece. The following account of his death, and of the disease by which he was taken off, is given by one of the missionaries, and published in the Missionary Magazine for August.

"An uncommon, and hitherto unknown disease, has appeared in Corfu, and carried away many to their long home. It is neither plague nor cholera, but equally fatal in its effects.

"The individual is seized with pain in the head, which increases until delirium ensues, and the patient raves until he dies. This is a period longer or shorter, according to the violence of the disease or the constitution of the person. Some are cut off in twelve hours, others in twenty-four, and a few have continued a week; but *death*, up to the present time, has been the inevitable consequence of every attack. No one has escaped, at least so far as I have heard. I have lost three of my scholars, and others are ill, and the mothers of two more are at this hour in dying circumstances.

"But of all the deaths which have occured, none has affected me like that of Dr. Uziglio; oh! this has fallen like a weight upon my heart. It is felt as a public calamity; all classes lament him, and all *now* honor him. But he is gone, never more to '*examine the Bible as to the great question of the Messiah.*'"

"Some time since, when the deaths were most numerous among the Jews, the Rabbi called a meeting and proclaimed a fast. And among other causes of the judgment of God upon them, he mentioned particularly Dr. Uziglio's school and the doctor's defection from the Jewish faith. But now when our dear friend has fallen a victim to the disease, which among the people is called '*The sword of Jehovah*,' what will be the consequence? Ah, my brother! my heart faints at the prospect."

TO CORRESPONDENTS.—We hope no correspondent will suppose his communication has been overlooked, because it does not appear immediately after it is received. We have on hand several articles which shall appear as soon as time can be found to prepare them, and room to insert them.

NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE. By George Bush, Professor of Hebrew, New York City University. New York: Harper and Brothers.

Daniel's predictions have always been regarded as most interesting and important portions of sacred Scripture. But many have been deterred from the study of them by an impression that they, like the disclosures of St. John in the Apocalypse, could not be understood or elucidated. We are glad to see that Prof. Bush has engaged in the work with a belief that the present is a peculiarly favorable time for profound and hopeful study of the inspired prophecies. His thoroughness as a biblical scholar, his acumen as an interpreter of Scripture, and his enthusiasm in the pursuit of whatever he undertakes, are a pledge that much original and valuable information will be embodied in the work. The number before us is the first of a series of ten or twelve, to be issued at intervals of a few weeks. It contains a variety of curious and interesting suggestions, and well sustains the character of the author.

NEW TRACT.—The New York City Sabbath Tract Society has just issued another Tract of eight pages, being No. 7 of the series. It is entitled "PLAIN QUESTIONS," and asks for the questions a plain answer. Its directness will make it valuable for distribution among those who are accustomed always to answer a different question from that which is asked them.

REVIVAL AMONG THE KARENS.—Intelligence has recently been received at the Baptist Missionary Rooms, of a most interesting work of grace among the Karens. It seems that at Pyer Kha, in January last, a protracted meeting was held, which continued three weeks, and received manifest tokens of the divine approbation. During the last week of the meeting, about twenty expressed a hope in Christ; and on the closing day, forty-three were baptized. This is said to be the first season of the kind ever enjoyed in that country. When the meetings commenced, many looked upon them with surprise. They afterwards engaged in them, however, and evidently derived great benefit from them. Some interesting cases of conversion are mentioned, showing how powerfully, and often mysteriously, the Spirit of God operates upon the heart. It is cheering to receive such intelligence from a far country.

"LORD'S DAY CONVENTION."—At a Convention held in Baltimore in January last, "a National Lord's Day Convention was recommended," and the time for holding it was referred to an Association in Baltimore. This Association, through its Executive Committee, has issued a Call, fixing on Wednesday the 27th of November next, as the time for holding the Convention at Baltimore, and inviting the "friends of the Lord's Day, of every Christian denomination, throughout the length and breadth of our land, to hold preparatory meetings and appoint delegates from all quarters of the United States, to attend said National Convention, and co-operate in devising such means and proposing such measures as in their judgment will be most likely, with God's blessing, to promote the proper observance of the Christian Sabbath in all the various relations of life."

WESLEYAN UNIVERSITY.—Great efforts have been made among the Methodists, within the year past, to endow this institution. The Maine Conference, a few days since, resolved to raise $5,000 within five years for the object. During the year past, nearly $40,000 has been subscribed; and efforts will be made to increase it to $75,000, and to found several additional professorships. This movement speaks well for the interest of that people in the subject of education.

An individual was baptized into the fellowship of the First Baptist church at Columbus, Ohio, on the 4th inst., who went, for that purpose, 25 miles from a neighboring county, where there is no Baptist church.

MUSIC IN BOSTON.

We gave notice some weeks ago of a National Musical Convention to be held at Boston during the present month. It is said that there are at present three hundred persons in that city, who meet daily for the purpose of hearing lectures and practicing singing, under the direction of competent professors. It is impossible to estimate the value of that impulse which this will give to musical knowledge. A correspondent of the Tribune furnishes the following account of the origin of it.

"In the early part of the year 1834, the officers of the 'Boston Academy of Music,' wishing to extend the usefulness of the institution, gave public notice in several of the Eastern papers, that during the month of August thereafter, a course of Lectures, adapted to the wants of Teachers of Music, would be delivered by Professors Mason and Webb. All who desired to hear such a course of lectures were invited to attend. Accordingly, about the 20th of August, quite a large number of gentlemen and ladies, principally from Massachusetts, assembled at the Odeon, for the purpose of hearing the lectures, which continued for ten days. At the close of the course, they were so highly pleased that they passed a vote of thanks to the Academy and its professors, and at the same time requested that the course might be repeated again the next year. This request was complied with, and the number that attended was much larger than before. This increase of numbers and interest induced the Academy to make a permanent thing of it, and accordingly the 'Teachers' Class' has met annually ever since. The number has been constantly increasing from year to year, and now the Class numbers about three hundred members. Some who formed the first Class have attended every subsequent year; but each year, thus far, has brought many new faces. And the matter now has become so generally known, that Teachers come from a number of different States. Last year I met at this Class men from New Hampshire, Maine, Georgia, South Carolina, Connecticut, New York, N. Jersey, Illinois, and Montreal. But the ladies belonging to the Class are principally living in Boston and some of the adjacent towns."

General

MARINE DISASTER.—
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YALE COLLEGE.—The
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care of Professor James L
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total number which have
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graduates is 5387. This i
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vary from 1 (in 1703) to 10
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FROM NAUVOO.—We ha
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SPORT EXTRAORDINARY.—
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other five about half
one of the party, killed
sport. The hunt was a ver
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their shooting,
bagged, more than four ti

The whole amount expend
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been civilized, is not equal
year's cruise of a 74!

General Intelligence.

Marine Disaster—Thrilling Narrative.—Capt. Berry of the ship Vicksburg, which arrived at New York on Thursday last from New Orleans, reports that on the 6th August, in lat. 27° 26′, long. 87° 46′, an object having the appearance of a boat was discovered about three points forward of the weather beam. The ship's course was immediately altered toward it, and on reaching it was hove to. The boat was taken alongside and seven persons received on board who proved to be the captain and crew of the Br. schooner Orange, lost on the voyage from Jamaica to Matanzas, Alex. McDonald, master; Wm. Young, mate; Edward Cook, Richard Evans, John Brown, seamen; William Rozeve, ordinary seaman, and Robert Wilkinson, cook. Having been 13 days in a boat 14 feet long, they were all as might be expected in a weak and critical state, and three of them had to be lifted on board. The youngest of them (Wm. Rozeve) was much emaciated and totally insensible; and although every means was used to restore him, he only survived three hours, and at sunrise his body was deposited in the *Sailor's Grave* with the solemn and impressive service of the Protestant Episcopal Church. During the night the mate was delirious, but has since with the rest almost regained his usual health. Their desire for water was very great, and much care was at first used in administering it to them; and it was not until the third day that their thirst was satisfied, at which time each person had used three gallons of water.

Capt. McDonald stated that on 24th July at 2 A. M. when about in lat. 22° 45′ N. long. 85° 4′ W. the schooner was suddenly capsized in a heavy squall from the Eastward. The lanyards of the weather rigging were cut away, but the ballast having shifted, and the sails and masts being in the water, all hope of righting was at once lost. Fortunately at the time the vessel capsized the jolly boat, being stowed bottom up on the long boat, turned over, and all hands succeeded in getting in and got clear of the vessel, which at almost the same moment disappeared. Thus they were left at the mercy of the waves without provisions or water, or even an oar to guide the boat. Part of a seat was broken off and made use of to steer the boat, which was kept before the sea till day-light. During the day the lining and foot-boards were torn off and converted into a mast, on which was spread the captain's shirt for a sail. The boat was steered to the Southward with the hope of falling in with the land, and in the afternoon a bark was seen standing to the Westward directly toward them, and when about two miles off hove to for a short time, then filled away and steered Southerly for about half an hour, and before sunset was again steering to the Westward. On the 25th, there being no appearance of land, the boat's course was altered to the Westward, before the sea, with the hope of falling in with some vessel.

From this time to the 28th ult. the wind continued from the Eastward, and the boat was steered Westerly. On this day, for the first time, it rained for about two hours, and by using two pairs of shoes, (which were all they had,) and wringing their clothes, they succeeded in getting about a pint of water each. From this date until the 31st ult. they continued without seeing any vessel and without water. On this day and the next it rained for about four hours, and sufficient water was obtained to quench their thirst for the time. From this time to the 6th of August the wind was South-East, and the boat's course was to the North-West, and no water was obtained—during which time their sufferings were very great. On one of these days a bamboo was picked up, and found to contain four small fishes about two inches long, which were divided, and constituted the only food they had while in the boat. On the morning of the 6th of August three ships passed them, but it was supposed the boat was not seen from them. The distressed voyagers were, however, soon gratified with the sight of the ship that afforded them relief.

Yale College.—The triennial catalogue for 1844 is just published, under the indefatigable care of Professor James L. Kingsley. Since it last made its appearance, 301 new names have been added. The class which graduated this year numbers 103, being the largest class ever graduated from the College, with the exception of 1842, which contained the same number. The total number which have received honors from the college is 6439. The number of the regular graduates is 5387. This includes all the graduates since the first class in 1702, a period of 142 years; the number of graduates in each class vary from 1 (in 1703) to 103 (in 1842–4), which average, to a very small fraction, 38 each year. Of the whole number of alumni, 1385 were clergymen, of whom 612 are still living. Rev. E. S. Williams is the oldest living graduate, and is the only member of his class, [1775]. Of the class of 1776, one, the Rev. Ashbel Baldwin, is still living, the only one of his class. Of the 5387 regular graduates, nearly one half, 2613, have gone to another world, 2774 still live to adorn and bless their own age and country.

From Nauvoo.—We have intelligence from Nauvoo to the 5th inst. All was quiet. It appears the reports of the appearance of Joe Smith, and the appointment of his son as Prophet, are *false*, and originated in a desire to injure the Mormons abroad. Sidney Rigdon had returned to Nauvoo from Pittsburgh, and preached on the 4th inst. In consequence of the death of Samuel Smith, Joe's brother, since the death of the Prophet, Sidney Rigdon will be chosen Patriarch of the Mormon flock. He is their master spirit, and will make a shrewd and energetic leader.—There are five widows of the Smith family now living in Nauvoo; the mother of all, and the late wives of Joe, Hyrum, and their two brothers.—Accessions to the Mormon strength continue to be quite large. In Nauvoo the usual activity is apparent, and the Temple is steadily going up in its unique form and shape. Its style of architecture is of the pure Mormon order. [St. Louis Organ.

Sport Extraordinary.—We learn from the Opelousas Gazette, that on the 28th ult. three gentlemen residing on the Bayou Waxie, in that parish, went out on a hunt, and in less than one day the result of their excursion was six panthers killed, of which one was a grown female and the other five about half grown. Mr. John Rider, one of the party, killed four for his part of the sport. The hunt was a very exciting one. Can any of the Northern men, who brag so loud about their shooting, produce a sportsman who has "bagged" more than four tigers in one day's hunt? [N. O. Picayune.

The whole amount expended in Missions to the Sandwich Islands, by which a whole people have been civilized, is not equal to the expense of one year's cruise of a 74!

Crops in Virginia, the Drouth, and Navigation.—The Richmond Whig gives the following picture of the state of crops, &c. in Virginia:

"The drouth above the falls of James River, except in neighborhoods favored by partial showers, has been most afflictive, and, for the period of its duration, severe beyond example. The crop, until it got into the roasting-ear state, as promising of a superabundant harvest as it could be, has been, in various quarters of the great region between the head of tide and the Blue Ridge, immensely curtailed—possibly one-half, and in many cases three-fifths or even three-fourths—leaving it questionable if a crop which in July promised to bring Corn down for the first time to $1,25 per barrel, will now make bread for the country. This is more especially, according to our information, true of the South of James River; perhaps equally true of the North side, after entering 20 miles above this, the region which Volney predicted, when he passed through it, would one day or other, from drouth, become another *Arabia Deserta*.

The Tobacco crop through all the Tobacco Region, save as before in neighborhoods favored by thunder showers of limited extent, we learn is extremely unpromising; the drouth proving too rapid and severe even for that hardiest of Plants. But there is time enough for the recovery of the Tobacco crop. The Corn, we fear, from the forwardness of the year, is either already made or unmade.

The navigation of the James River Canal from Richmond to Lynchburg is almost suspended by the insufficiency of the water in the Canal.

We regret to learn of the prevalence of much sickness on the banks of James River above the Falls, the invariable consequence of a low state of water in the River. The type is generally intermittent, but there are some instances of neighborhoods running into bilious fever of a malignant character.

Southern Factories.—They are beginning to discover that they can manufacture at the South, and therefore that they will not always be dependent on the Yankees. They have already learned enough to make their own mouse-traps and door-hinges, and in some places have even gone farther. We learn by a Southern paper that an Iron Factory has recently been established in Benton County, Alabama, where they make castings of every description, which are said to be equal in every respect to any brought from elsewhere. They can be sold at seven cents a pound and yield a handsome interest on the amount invested, while those from abroad sell at twelve cents. [Bost. Transcript.

Mexico and Texas.—The New Orleans Bulletin of the 16th inst. says:—"We have no belief in the sincerity of Santa Anna's pretended preparations for an invasion of Texas, and we think it quite possible that while he is amusing his countrymen with formidable preparations for war, he is seeking elsewhere an apology for delaying active hostilities. If the report that Gen. Woll has suffered a defeat from the Rancheros and Federalists west of the Rio Grande, and been thrown back on Matamoras, be true, it would appear that Santa Anna will likely have enough to do within his own dominions."

Washington Irving.—A letter from this gentleman, dated Barcelona, July 13th, in reference to the Life of Washington, which he had intended to write during his residence in Spain, says:—"My own state of health has obliged me, for nearly eighteen month past, to suspend all literary occupation, other than what is connected with my official duties; and though I am nearly freed from the herpetic malady which has so long harassed me, I propose to devote the residue of this summer to a tour of health, and not to resume my pen until the autumn."

Imposition.—The community are cautioned against a fellow who is peddling off a liquid for the transformation of brass and other metals into silver. With this wash a brass knocker may be made, for the moment, to shine with the lustre of silver, but anon it turns as black as your hat. It is called silver water, and an ounce vial is sold for three shillings. The thing is a regular nutmeg shave. The imposter applies the wash, pockets his three shillings, jumps into his wagon, and by a free use of the lash gets out of sight before the discoloration takes place. [Norwalk Gaz.

Low Water.—There has been of late an extraordinary scarcity of water in the Schuylkill Canal. The Norristown Register of Wednesday last says, the water in the Schuylkill at this place is unusually low. The Navigation Company's dam was literally crowded with boats a few days since, being unable to proceed for want of sufficient water—a circumstance, we believe, hitherto unknown in this quarter, at least to the same extent. The water, we are told, was drawn off from the upper dam to enable the boats to move. The number of boats in the dam, at the time, was considerably over a hundred. The mills at this place were ordered to be stopped.

Founding a Bishopric.—The St. Johns, N. B. Courier, publishes an address from a committee of archbishops and bishops of the English Episcopal church, to the members of the church of England in that province, on the subject of founding a bishopric there, in which they state that a sufficient endowment for that purpose would be £30,000, invested in good security! Of this amount, nearly £27,000 have been raised.

Rev. Laurens P. Hickok, of Hudson, Ohio, now a theological professor in the Western Reserve, was on the 26th ult. invited to fill the professorship at Auburn, vacated by the death of Dr. Richards.

A Very Old Man.—There is now in Madrid, says the Castellano, a man named Collor, aged 136 years. His habits are simple and regular. He rises every day with the sun, and takes a long walk before breakfast. He has all his teeth, with the exception of his molar teeth, and nearly the whole of his hair, but it is quite white. He stands very straight, and every thing about him indicates extraordiny vigor. He does not smoke, and only uses spectacles to read and write. His appearance is that of a man of seventy.

President Tyler, says the Journal of Commerce, has saved enough from the salary of his office to pay off all his debts, which he has done in an honorable manner, including a number which had stood so long as to be outlawed, and besides, has purchased a plantation upon which he may hope to spend the remainder of his days in competency.

The Key West *Light of the Reef* states that on the 5th inst. two Americans and five negroes were hung in Havana for being implicated in the recent slave revolt. Where are these diobolical scenes to end.

Myrrh has been discovered in Alachara county, Florida.

SUMMARY.

An accident occurred on the Long Island Railroad Wednesday morning, just after the train going to Boston had passed Westbury, when it came in contact with a wagon crossing the track, in which were two persons, one of whom, a woman named Southard, was instantly killed, and the other, a man named Halleck, was very dangerously wounded. The engineer was blowing his whistle at the time, which for some reason or other was not heard by the persons in the wagon.

The Cincinnati Chronicle gives some tables which show that in forty-four years the United States have bought of the Indians four hundred and twenty millions of acres of land, and paid them eighty-two millions of dollars.

It is stated in a Cincinnati paper that arrangements are making to extend the system of Private Mails betweed New York, Cincinnati and St. Louis.

The Eufaula (Ala.) Shield, of the 14th inst. announces the death of Mr. Joseph Watford, of Dale County, a Revolutionary soldier, in the 105th year of his age. He resided in North Carolina during the war for Independence.

Amos Lawrence, Esq. of Boston, has recently made another donation of $5000 to Williams' College—making, with his previous donation last spring, the sum of $10,000.

Counterfeit notes on the Merchants' and Mechanics' Bank of Wheeling, said to be admirably executed, are in circulation in the West.

There are in circulation ten dollar counterfeit bills on the Onondaga County Bank, Syracuse.

Since the robbery of Mr. Stetson, at East Bridgewater, (Mass.) he has received a letter enclosing a fifty dollar bill, which the person says he could not *conveniently* dispose of.

The English Admiralty have issued an order against dueling, which in effect leaves no room for a dishonorable imputation in refusing to accept a challenge.

The editor of the Cincinnati Commercial has seen a cabbage, rounded in the usual shape, which, on being cut open, was found to consist of twenty-three little heads, each distinct and perfect in itself.

There is a young lady living at or near Flemingsburg, Ky., who has, it is said, attained to the height of seven feet four inches. "The lovely Marcia towers above her sex."

The steamer Empire recently built at Cleveland, and now in active employment, is of 1220 tons burthen—the largest steamer on any inland water in the world. She is as elegant as she is capacious.

The St. Thomas Standard of the 10th inst. states that a serious riot had been and was still raging at Wardensville, Canada, on the new Chotha road, between the laborers and the inhabitants, on account of some disorderly conduct of the laborers towards two females.

Tobacco is manufactured in all the States except Vermont and Wisconsin. In this branch of business 8,384 persons are employed, and $3,437,191 of capital invested. The value of the product is $5,819,598, nearly one-half of which is in Virginia.

Henry Strong, a German mason, while at work on the German Evangelical Church, in Buffalo, on Thursday, slipped from the scaffolding, and falling a distance of 25 feet, was so much injured that his life was despaired of.

The Philadelphia county prison is fuller than it ever was before. There are 540 prisoners within its walls.

A letter from Gibraltar Bay states, the operations against the wreck of the American steam frigate Missouri, are going on well, and it is expected that she would be afloat in two or three weeks from the 21st of July. The work was a most arduous one, operations having to be conducted under a burning sun, with the thermometer at 125, and in the shade varying from 95 to 100.

The Berkshire Jubilee was held at Pittsfield on the 23d and 24th inst. It was a numerously attended and grand festival. May it encourage other counties to imitate.

A Portland fishing schooner, with 225 quintals fish, was seized at Sidney, C. B., a short time since, for violation of the treaty regulations.

James Young, of the Philadelphia police, has succeeded in obtaining about $10,000 in spurious $20 notes, purporting to be on the Mechanics' Bank of Baltimore; also the plate from which they were struck off.

The iron, sleepers, &c., on twenty-two miles of the Nashville Railroad were sold at New Orleans, on the 15th inst., at public auction, for the sum of $34,600. The three engines, cars and tenders, brought $10,000, and the nine slaves attached to them $8,670—total $53,580. The sale was made on account of the interest held by the state in the Nashville Railroad.

The Richmond Whig states that the great case of the Bank of the United States, against Col. Andrew Beirne, of Monroe, as endorser for his son-in-law, Mr. Steenbergen, (now of New York,) involving some $650,000 has been decided in Col. Beirne's favor, by a special Court of Appeals, at Lewisburg.

There is a woman living near Taunton, Mass., a Mrs. Leonard, who is more than a hundred and one years old. She is in good health, possesses her faculties, and can see to read without spectacles. She has always lived in one spot, which is very low, damp, and swampy—a peculiarly cold, clayey soil.

Isaac Harris cradled two acres and eighty rods of wheat in two hours and ten minutes, and John Salisbury raked and bound it in the same time, in the town of Gorham, Ontario county, recently.

The following is said to have been the contents of a hawk's nest recently found on a large pine tree, nearly 100 feet from the ground, on the farm of Liberty Partridge, in Westminster, Mass:—One black snake, 3½ feet in length; two large adders; two green snakes; one striped racer snake; five striped snakes; six chickens; five sparrows; one striped squirrel; two mice; one toad; one frog; two young hawks, nearly half grown.

Mrs. Moreland, the wife of a respectable citizen of Clay county, gave birth, r few days since, to three infants, two boys and a girl. One of the boys she named Henry Clay, the other Theodore Frelighuysen, and to the girl she gave the name of Lucretia Clay, after the worthey lady of Ashland. Of course the children are all hearty and "doing as well as could be expected." God bless them and their patriotic mother. [Richmond (Ky) Chronicle.

MARRIED,

In Hopkinton, R. I., on the 5th inst., by Eld. John Green, Mr. Henry B. Manchester to Mary E. Cundall, of Hopkinton. Also, Mr. Gilbert Crandall to Miss Ruth Perry, of Westerly.

DIED,

In Plainfield, Otsego Co., N. Y., on the 4th inst., Mrs. Sally Bassett, wife of Mr. Henry Bassett, and daughter of Dea. Alfred Maxson, aged 23 years. Mrs. B. was a member of the first Seventh-day Baptist church in Brookfield, with which she connected herself in early life. She was much beloved as a Christian by all who knew her. In her sickness, which was pulmonary consumption, she was supported and comforted with the presence of her Lord, with whom we trust she is at rest.

LETTERS.

Jason B. Wells, William Maxson, Sanford P. Stillman, Samuel Davison, Geo. H. Perry.

Postmasters—De Ruyter, Portville, Petersburgh.

RECEIPTS.

Hopkinton, R. I.—Lester Crandall, Simon Kenyon, Clark Saunders, Jared Barber, Nathan F. Chipman, Wm. C. Burdick, Samuel F. Babcock, $2 each.——The following names were returned some weeks since, credited on our books, and the receipts forwarded, but were accidently omitted in the published receipts: Benj. F. Chester, Isaac C. Burdick, Robert Langworthy, Thomas Lewis, $2 each.

Newport, R. I.—John Congdon, $2.
Jamestown, R. I.—Wm. A. Weeden, $2.
Brookfield,—Joseph Clark, $2.
Plainfield, N. J.—Edgar F. Stelle, $2.

Jason B. Wells has been appointed a Traveling Agent for this paper, and will visit the churches in the interior and northern parts of the State of New York. He is commended to the confidence of our friends.

A CARD.

THE subscriber wishing to remove to Plainfield, N. J., offers to sell to a Seventh-day Baptist the following desirable property, situated in Shiloh, Cumberland Co., N. J., viz: A new and commodious dwelling-house, with a large store-house attached, being a good stand for country business; a new barn, wagon-house, corn-crib, wood-house, and other out-buildings, all of which have been built within six years, and are in complete order.

Also, a pretty good assortment of Store Goods, such as are generally kept in a Country Store, which are offered at such a price as will make it an object for any one who may wish to locate in this part of New Jersey, and enter into the mercantile business.

Also, a small farm adjoining, consisting of about 24 acres, some of which is in a high state of cultivation, and on which is a newly rebuilt dwelling-house, convenient for two small families, a large apple orchard of choice fruit, and other fruit trees, with a good well of water at the door, &c.

The house and lot, and the Store Goods, will be sold with or without the Farm.

If further information is wanted, address the subscriber.

ISAAC D. TITSWORTH, P. M. Shiloh, N. J.
July 22, 1844.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on Wednesday, August 14th, under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50, to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

The Society has published, also, in quarto form, [$1,25 per 100, or $10 per 1000,] two numbers of The Sabbath Vindicator.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co—M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

GENERAL CONFERENCE.

The Fortieth Anniversary of the Seventh-day Baptist General Conference will be holden with the 1st S. D. Baptist Church in Verona, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference.

Paul Stillman, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year.

F. W. Stillman, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. Brown—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 50 a 9 50
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 50 a 5 50
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 50 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 25 @ 4 31
Troy	4 18 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES:	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
TurptW'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS:	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS:	
Beef mess bbl	5 25 @ 5 62
Do prime	3 25 @ 3 50
Pork mess bbl	9 75 @ 9 87
Do prime	8 12 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS:	
Leghorn	4½ a 7
Trieste	5 7½
RICE:	
100 lbs	2 75 a 3 25
SEEDS:	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
In plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 36
No. 1	31 a 32
No. 2	24 a 25

Miscellaneous.

LESSON OF THE SEA.

BY MRS L. H. SIGOURNEY.

Go down unto the sea,
Where white-wing'd navies ride,
Whose mighty pulses heave so free
In strong, mysterious tide—
Within whose coral cells,
Where sunless forests creep,
So many a wandering child of earth
Hath laid him down to sleep.

Go forth unto the sea,
And at the break of morn,
Teach its young waves, the words of prayer
Before the day is born,—
And when the night grows dim,—
Beguile the billows wild,
With the holy hush of thine evening hymn,
As the mother lulls her child.

Go—bow thee to the sea,—
When the booming breakers roar,
And a meek-hearted listener be,
To all their fearful lore,—
And learn, where tempests lower,
Their lesson from the wave,—
"One voice, alone, can curb their power,
One arm alone can save."

Go,—homeward, from the sea,—
When its trial hour is past,
With deeper trust in Him who rules
The billow and the blast,—
And when the charms of earth,
Around thy bosom creep,
Forget not, in the time of mirth
The wisdom of the deep.

☞ We publish the following article by the particular request of its author. We are disposed to give the freest scope to inquiry, but do not become to any extent responsible for the success of the proposed plan.

SEVENTH-DAY SOCIETIES.

MR. EDITOR:

Deeply lamenting, as I do, the difficulties under which I labor from my every-day associations with worldly connections in business, I beg leave to call the attention of your readers to the following Plan for the establishment of a "SEVENTH-DAY INDUSTRIAL COMMUNITY," or "Township," in some good location; and I am free to think, that there are many who now labor in bonds like myself, and who are smarting from their unavoidable entanglements, who would readily join a Community where the present hindrances would be wholly done away with, as in the Society I propose.

I would particularly and respectfully call the attention of the ensuing GENERAL CONFERENCE to this subject, as I am fully impressed with the necessity and importance of some decided measure of this nature by the Conference in its approaching deliberations—an impression daily gaining strength, when I look upon the "signs of the times."

*** Any one who may wish to confer with the writer may do so through the editor of this paper, in every case post paid, when the same will meet with respectful attention. ACTUS.

New York, Aug. 16, 1844.

PLAN

For the establishment of a Seventh-Day Industrial Community or Township.

In the preliminary features of a Plan for the foundation of a Society of this nature, the sketch must necessarily be condensed; but the subjoined heads will give the leading ideas of a general plan for remedying the numerous and truly discouraging difficulties and hindrances under which many of the believers in the seventh-day Sabbath are now laboring.

Of the business advantages it is not necessary to say one word here, as from the operations of collective and united industry, they are manifest and decided.

The principal and most important benefit desired, and which can be fully conferred by an establishment of this nature, is the free and untrammeled observance of the Sabbath of Jehovah, the holy day which He has appointed, the only day which He has directed, unmolested by difficulties, entanglements, hindrances, and the numerous annoyances under which the seventh-day brethren worshiping in cities are now unavoidably laboring, and which a secession from the connections of their present business operations would obviate, annul, and forever do away.

I. To form a Seventh-Day Industrial Association, in some good and healthy location, in which all the members and residents shall be enabled, by their separation from the uses and customs of the world and the first-day people, faithfully to observe the Sabbath of the fourth commandment.

II. The payment of fifty dollars (more or less) shall constitute a right of membership to each party signing the Constitution hereafter to be formed, of which the first and leading article is the observance of the seventh-day Sabbath.

III. The Society to be governed by a Council elected by ballot, and to consist of a President, a Secretary, a Treasurer, and six or more Directors of financial and business operations, who shall, &c.

IV. The Society to be supported by their farming and business operations, the profits arising from which, after all expenses have been liquidated, and the reservation of the contingent fund, to be equally divided among the members, on balancing the books every three or six months, as may hereafter be determined.

V. The books of the Society at all proper times to be open for the inspection and examination of the members.

VI. The education of the children of members, and instruction in useful industry.

N.B. This branch may be rendered of considerable profit by the Society receiving children of non-members, to be educated with their own classes, but which children must observe the seventh day while in the establishment!

VII. Trades and mechanical labors, and operations of every lawful kind, deemed beneficial by the Society, shall be carried on by the residents of the community.

VIII. A general store will be necessary for the disposal of all surplus produce, and for the further accommodation of the surrounding farms, villages, &c. The store, (with good profit to the Society,) can supply groceries, dry goods, hats, clothes, shoes, hardware, cutlery, tools, leather, harness, seeds, stationery, farming apparatus, furniture, &c.

IX. Any member may draw from the general store any additional article he may require for self or family, the same to be placed to his debit, and the amount deducted from his share of the proceeds when the books of the Society are balanced.

X. Every family to possess undisturbed right in their own apartments, during membership.

XI. In the boarding department, a source is opened to the Society by the reception of transient boarders and visiters, (with whom the observance of the seventh day shall be imperative,) which may be rendered very profitable, by the accommodations afforded during the summer season.

XII. The formation of a Library of the best works on religion, science, arts, and general literature, together with maps, globes, philosophical instruments, newspapers, magazines, &c.

In the By-Laws and Addenda may be specified the notice to be given by all members who may wish to leave for other settlements, &c., with the mode of adjusting their debit and credit account—particulars of election for Council—duties of officers—hours of labor—educational and health departments—boarding regulations—public kitchen—private apartments, baths, gardens, orchards, factories, general store, agencies, &c.

THE ROBIN.

In the latter end of the year 1834, a robin flew into the cottage of Mrs. Wilkinson, in the neighborhood of Overton near Lancaster; being winter season, it was kindly treated, and did not offer to leave its quarters; it was without hesitation accommodated with bed and board. When spring time came, it resumed its free denizenship of the air, but not ungratefully, for it was always seen about her garden, and even came fluttering around its kind mistress when she went out. Being the male bird, it chose for itself a mate; a nest was built in a hawthorn bush, wherein four little ones were fairly on wing. A gentle tapping was heard one evening at Mrs. Wilkinson's casement window. On being opened, to her surprise, in flew her favorite robin, with his family. They all received a hearty welcome, and remained there until the spring. This conduct has been pursued every year since, to the present year; and no less than eight robins have taken their winter quarters in Mrs. Wilkinson's kitchen.—If the window be not opened, the old robin will perch upon the latch of the door, and, fluttering with his wings, jingle it until he is let in; he perches upon her shoulder or her hand, if she holds it out to him, and will sing his merry song as if in grateful acknowledgement of the hospitality shown to his co-mates and himself. The fact is well known to every one in the neighborhood.

[London Garden Chronicle.

LONG HAIR.

In 1640, the following agreement was entered into by the Governor, Deputy Governor, and Magistrates of New Hampshire, to discountenance the *sinful practice of wearing long hair!*

"Forasmuch as the wearing of long hair, after the manner of ruffians and barbarous Indians, has begun to invaide New England, contrary to the rule of God's word, which says it is a shame for a man to wear long hair, as also the commendable custom generally of all the godly of our nation until within this few years:—We, the magistrates, who have subscribed this paper (for the shewing of our innocency in this behalf) do declare and manifest our dislike and detestation against wearing of such long hair, as against a thing uncivil and unmanly, whereby men do deform themselves and offend sober and modest men, and do corrupt manners: We do, therefore, earnestly entreat all the elders of this jurisdiction (as often as they shall see cause) to manifest their zeal against it in their public administrations, and that the members of their respective churches be not defiled therewith, that so, such as prove obstinate, and will not reform themselves, may have God and man to witness against them.

ROTATION OF CROPS.

The following principles are laid down by Chaptal for a rotation of crops:

I. All plants exhaust the soil. They are partly supported by the earth, the juices from which constitute an important part of their nourishment.

II. All plants do not exhaust the soil equally. Air and water help to nourish them; different kinds of plants require the same nourishment in different degrees.

III. Plants of different kinds do not exhaust the soil in the same manner. Plants with spindle or tap roots draw nourishment from layers of soil in contact with the lower part of the root, while those whose roots are spread near the surface exhaust only that part of the soil.

IV. All plants do not restore to the soil either the same quantity or the same quality of manure. The grains exhaust a soil the most, and repair the injury the least. While some leguminous plants restore to the soil a great portion of the juices they receive from it.

V. All plants do not foul the soil equally.—Plants are said to foul the soil when they promote or permit the growth of weeds. Plants which have not large leaves, fitted to cover the ground, foul the soil.

From the above principles the following conclusions have been drawn:

1 That however well prepared the soil may be, it cannot nourish a long succession of crops without becoming exhausted.

2. Each harvest impoverishes the soil to a certain extent, depending upon the degree of nourishment which it restores to the earth.

3. The cultivation of spindle, or tap roots, ought to succeed that of running and superficial roots.

4. It is necessary to avoid returning too soon to the cultivation of the same, or analogous kinds of vegetable, in the same soil.

5. It is unwise to allow two kinds of plants, which admit of the ready growth of weeds among them, to be raised in succession.

6. Those plants that derive their principal support from the soil, should not be sown excepting when the soil is sufficiently provided with manure.

7. When the soil exhibits symptoms of exhaustion from successive harvests, the cultivation of those plants which restore most to the soil should be resorted to.

FRUIT TREES.—An excellent plan for preventing young trees from becoming hidebound and mossy, and for promoting their health and growth, is to take a bucket of soft soap, and apply it with a brush to the stem or trunk, from top to bottom; this cleanses the bark and destroys the worms or eggs of insects; and the soap becoming dissolved by rains, descends to the roots, and causes the tree to grow vigorously.

MAGNETIC TELEGRAPHS—NEW PROJECTS.—The improvements which are in contemplation, and which have already been perfected by Professor Morse, show that his newly invented Electro-Magnetic Telegraph, although apparently perfect at first, is yet in its infancy: and there is very little doubt that before long a detailed and minute communication can be made by it with the same rapidity that an ordinary letter can be written.

Some experiments have recently been made, which have been attended with great success, the results of which will be given to the public as soon as they are tested to be of undoubted utility.

We learn that a project is in contemplation to establish immediately a line of magnetic communication bewteen Boston and New York, and that the funds necessary for this undertaking are nearly all subscribed. It is not impossible that the line may be completed before the winter sets in. The principal object in contemplation is to receive in New York the earliest news by the English steamships; and in order to effect this desirable object with the greatest possible despatch, an improved mode of telegraphic communication of great simplicity is to be adopted on board the steamers, so that as soon as the steamer approaches Boston, signals, either by sight or by sound of cannon, will be made to the telegraphic station on the coast, and the news immediately transmitted to New York. Thus, before the arrival of the vessel in Boston, the news brought by her will be known in New York.

A project has also been started to erect a line between New York and Philadelphia, but we learn that very little has been done to carry out the plan. [Baltimore American.

COMET.—A comet has been visible, we learn from Manilla and Singapore, since the beginning of last month, but during almost all which time the weather here has been so unsettled, and the sky so continually overcast, that it was first beheld here on the night of the 28th. The comet itself is barely visible to the naked eye, but its tail is of great extent, say about 40 degrees, and quite straight. At present it sets at about half past ten in the South West, and when first seen disappeared soon after night fall; it is probable, therefore, that it will remain visible a long while. We believe this to be a comet hitherto unknown. As may be supposed, the Chinese are in great consternation about it, believing that it forebodes evil.

[Canton Press, April 1.

A CURIOSITY.—We yesterday had an opportunity of reading a manuscript letter, written by William Penn, in Philadelphia, on the 30th of July, 1680. It is in excellent preservation, the style of penmanship is bold and easy, and the tone Christian, benevolent, and cheerful in an eminent degree. We annex a passage, which will afford the reader some idea of our city in the olden time:

"I have laid out a town a mile long and two deep, on each side of which is a navigable river, the least of which is as broad as the Thames at Woolwich. We have eighty houses in our town, and about three hundred farms near it, to supply it with provisions."

What a change has taken place in our city since the above was written! [Phil. Inquirer.

It is said of the hydropathic patients under the care of the celebrated Priessnitz at Graffenberg, that they are so grateful for relief from the burdensome feelings of sickness and languor, which is the salutary effect of the cold water system, and of the continued perspirations which throw off the impurities of the body, that instead of the usual salutation, "how do you do?" they greet each other with the question, "how do you perspire today?" They consider the perspiring process one of great importance toward the cure of diseases.

TO PRESERVE GREEN CORN.—For those who are fond of green corn, and desire to have it fresh at all seasons, we give the following recipe from the Franklin Banner. The present opportunity should be improved: "Pack the corn down in clean, tight casks, with a pickle sufficiently strong to preserve cucumbers. It should be put down in the husks, and kept secluded from the air by the brine, so as to prevent fermentation or decomposition." Corn so prepared, it is said, will keep for any length of time, and will be sufficiently fresh for the table when it is boiled.

CURIOSITY—There is a drawing of the head of Charles I., in the library of St. John's College, Oxford, wholly composed of minute written characters, which, at a small distance, resembles lines of an engraving. The lines of the head and ruff are said to contain the Book of Psalms, the Creed, and the Lord's Prayer.

CIRCUMSTANTIAL EVIDENCE.—I have heard some very extraordinary cases of murder tried.—I remember, in one where I was counsel, for a long time the evidence did not appear to touch the prisoner at all, and he looked about him with the most perfect unconcern, seeming to think himself quite safe. At last the surgeon was called, who stated that the deceased had been killed by a shot, a gunshot, in the head, and he produced the matted hair and stuff cut from and taken out of the wound. It was all hardened with blood.—A basin of warm water was brought into Court, and, as the blood was gradually softened, a piece of printed paper appeared—the wadding of the gun, which proved to be half a ballad. The other half had been found in the man's pocket when he was taken. He was hanged.

[Lord Eldon's Note Book.

SPEAK PLEASANTLY.—Don't speak so cross to that boy. What if he is an apprentice? He has feelings as well as you. Tell him pleasantly to do that job, and he will go about it immediately, and do it as soon and as well as he can. If you look cross and snap at him, he will not care how much time he takes, and how bungling the work is done. This may be wrong in the boy—but it is human nature. You can coax, but you cannot drive.

[Portland Express.

POWER OF IMAGINATION.—Carlyle tells the story of a ghost, which haunted a house in Scotland, occupied by credulous people, but which on investigation proved to be a rusty old meat-jack, next door, which in its creaking, jerking revolutios, gave forth tones which a fertile imagination twisted into "Once I was hap-hap happy; now I'm meeserable!"

"Beautiful is it to see and understand that no worth, known or unknown, can die even on this earth; the work an unknown man has done, is like a vein of water flowing hidden under the ground; it flows and flows—it joins itself with another vein and veinlets—one day it will start forth a visible, perennial well." [Carlyle.

From Prescott's "Conquest of Mexico."

ADVICE OF AN AZTEC MOTHER TO HER DAUGHTER.

Translated from Sahagun's 'Historia de Nueva Epana,' Lib. 6, chapter 19.

[The author says, "I have thought it best to have this translation made in the most literal manner, that the reader may have a correct idea of the strange mixture of simplicity, approaching to childishness, and moral sublimity, which exist together in the original. It is the product of the twilight of civilization."]

My beloved daughter, very dear little dove, you have already heard and attended to the words which your father has told you. They are precious words, and such as are rarely spoken or listened to, and which have proceeded from the bowels and heart, in which they were treasured up; and your beloved father well knows that you are his daughter, begotten of him, are his blood, and his flesh; and God our Lord knows that it is so. 'Although you are a woman, and are the *image of your father*, what more can I say to you than has already been said? What more can you hear than what you have heard from your lord and father? who has fully told you what it is becoming for you to do and to avoid; nor is there any thing remaining, which concerns you, that he has not touched upon. Nevertheless that I may do toward you my whole duty, I will say to you some few words.

The first thing that I earnestly charge upon you is, that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise—valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them.

The second that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that I bore you, and brought you up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words and treasure them in your breast.

Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and folly. As little becoming is it, that your dress should be very mean, dirty, or ragged, since rags are a mark of the low, and of those held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince when you speak, nor when you salute, nor speak through your nose; but let your words be proper, of a good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore, neither walk very fast nor very slow; yet, when it shall be necessary to go with haste, do so—in this use your discretion.

When you are in the street, do not carry your head much inclined or your body bent, nor as little go with your head very much raised; since it is a mode of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person; nor on your way make fantastic movements with your feet. Walk through the street quietly and with propriety. Another thing that you must attend to, my daughter, is, that when in the street, you do not go looking hither and thither, nor turning your head to look at this or that; walk, looking neither at the skies nor on the ground. Do not look upon those whom you meet with the eyes of an offended person, nor have the appearance of being uneasy, but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance, that you may appear neither morose, nor on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear in going through the street, nor pay any regard to them, let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard or understood them; since, doing in this manner, no one will be able to say with truth that you have said any thing amiss. See, likewise, my daughter, that you never paint your face, or stain it, or your lips with colors, in order to appear well; since this is a mark of vile and unchaste women. Paints and coloring are things which bad women use—the immodest, who have lost all shame, and even sense; who are like fools and drunkards, and are called *rameras* (prostitutes.) But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes.

My daughter, this is the course you are to take; since in this manner your ancestors from whom you sprung, brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you—they said but few words, and spoke thus; "Listen, my daughters; in this world, it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow, steep, and dangerous road, which is a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need, therefore, of much discretion in pursuing the road."

My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it—it will be to you as a lamp, and a beacon, so long as you shall live in this world.—Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage, and should marry any one, you will never be fortunate nor have true love—he will always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O, my dearly beloved daughter, if you shall live upon the earth, observe what I now tell you as a strict command. When it shall please God, that you receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware that in no time or place you commit the treason against him, called adultery. See that you give no favor to another; since this my dear and much loved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb: "You will be stoned, and dragged upon the earth, and others will take warning at your death." From this will arise a stain and dishonor upon our ancestors, the nobles and senators from whom we have descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility, and honor of birth; your name will be forgotten and abhorred. Of you it will be said, that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, or your husband, ever know what happens, *God, who is in every place, sees you*, will be angry with you, and will also excite the anger of the people against you, and will be avenged upon you as he shall see fit. By his command, you shall either be maimed or struck blind, or your body will wither, or you will come to extreme poverty, for daring to injure your husband. Or, perhaps he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment nor repose, nor a peaceful life; and he will encite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquility, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the lustre and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place.

AMERICAN ICE.—William Dean, agent, 3 Baltic street, Liverpool, calls the attention of "the nobility, gentry, and others, to a tremendous quantity of ice from Wenham Pond, Massachusetts, which he will send to any part of the United Kingdom, and construct ice-houses therefor, whenever demanded.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with that institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference; and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally, price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52, Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10. Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co. Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER NINE.

The Sabbath law is not disannulled.

"There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." [Heb. 7: 18.] But who could say this of the Sabbath, which God has taught us to call a delight, the holy of the Lord, honorable? *No; this is said* of the law of the Aaronic priesthood. There is great confusion in the minds of the Christian world at the present day, as to what part of the Mosaic laws were abolished; some holding that all the Old Testament, law and ritual, was entirely abrogated, and that all it contained is of no more obligation than the laws contained in an obsolete statute book; others, that a part only is disannulled, but are not agreed what parts. To me, it appears, as remarked heretofore, that the grand design of that dispensation was to show to the world the great system of morality [i. e. holiness] which God required and approved; and that there has been no one general formal repeal of all things there enjoined. Indeed, in the very nature of things, this would have been impossible without destroying all moral obligation. What morality is there that is not contained in the Mosaic laws? Some things were allowed under that dispensation that are forbidden by Jesus Christ. But all the ten commandments were expounded and enforced, in their length and breadth, reaching to the thoughts and intents of the heart; and he professes to give us one new commandment, which is contained in John 13: 34: "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." This I suppose he must have said in reference to the Decalogue as also obligatory. Many of the prospective regulations of the Mosaic code were designed to keep and guard Israelites from falling into the immoral practices of the heathen around them. And some of them, Christian nations adopt as sound precepts of morality; as, for example, the laws of consanguinity contained in Levit. 18th ch. No doubt it is in such things, that "all Scripture given by inspiration of God is profitable for doctrine and for instruction in righteousness." When they were given, God himself said they were to keep them from the abominations of the heathen, the doings of the land of Egypt, *which* considerations are as applicable *to* us as to the Israelites. And this seems to be the rule which the Apostle gives in another Scripture, [Phil. 4: 8,] "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think of these things."

Surely the standard by which these things are to be estimated, is what is written aforetime in the Scriptures for our learning. Hence the reason for no one general formal repealing act. The Mosaic code contained all the morality by which the world is bound to the government of God.

As it appears to me, the plenary powers which Jesus said should be upon his disciples, after that the Holy Ghost was given, so that what they bound on earth should be bound in heaven, and what they loosed on earth should be loosed in heaven, had immediate reference to this very subject; for we never find them instituting new rites; *never making new laws; never originating new festivals;* but frequently appealing to the Old Testament Scriptures, and saying what is obligatory and what is not; and hence it is to the gospels and the epistles we must look to learn what is abrogated and what is not; and what belongs peculiarly to the Jews, and what is common to both. Among the THINGS ABOLISHED is the great national covenant made with Israel in the wilderness, soon after they came out of Egypt, with the pains and penalties it was authorized to inflict; for God wills to make of twain, i. e. Jews and Gentiles, one new man. Heb. 8: 13. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Hence, Eph. 2: 15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Hence the distinction of meats and drinks is done away. Acts 10: 11 to 14. Likewise the divers washings for ceremonial pollutions. Heb. 10: 1 to 17; and 9: 1 to 14. Yet so long as the temple stood, and the service was continued, when the Apostles wished to worship therein, they observed the national laws, not for conscience sake, but to live in peace with all men. But there is no intimation that they ever brought any more offerings for sacrifices, for they said, Christ was once offered to bear the sins of many, having obtained for them eternal redemption. The national feast days, annual and monthly Sabbaths, i. e. rests, were altogether optional with all out of Judea; as is taught Romans 14: 5, Col. 2: 16. SOME THINGS PECULIAR TO JEWS were not abrogated; as circumcision, which God gave not to Moses first, but to Abraham, a sign of the covenant that he made with him to be a God to his seed after him for ever. Hence the Apostle writes [2 Cor. 7: 18,] "Is any called being circumcised? Let him not become uncircumcised." That rite made a mark on a man's flesh which he could never lose nor lay aside, so long as he lived, so that the meaning of the Apostle was, let not a Jew who embraces Christianity renounce his natural distinction, for there is a blessing connected with it to his posterity, that belongs not to the Gentiles. But a Gentile was never required to be circumcised, except in becoming a proselyte to the Jewish national religion. Hence Paul says above, "Is any called in uncircumcision, let him not become circumcised." And the Apostles and Elders at Jerusalem decided with the Holy Ghost, that Gentile believers should not be circumcised; but Jewish believers continued it; for Paul took Timothy, whose mother was a Jewess, and circumcised him, this being required by the national laws. It was in these things that Paul said, "Unto the Jews I became as a Jew." 1 Cor. 9: 20.

Things common to Jews and Gentiles were whatsoever the Mosaic laws said, which were profitable for instruction in righteousness. [2d Tim. 3: 16.] Hence the Apostle saith, [2d Tim. 1: 8,] "We know that the law is good if a man use it lawfully." Of the manner in which the Apostle used the Mosaic laws for instruction in righteousness, we have a striking instance in 1 Cor. 9: 7 to 11: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man. Or saith not *the law* the same also? For it is written, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Thus he saith also, 2d Tim. 5: 17, 18, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward." These examples are sufficient to show, that although the natural covenant of Israel is abolished, with its authority to inflict pains and penalties upon transgressors of its laws, and the rites and ceremonies peculiar to its ritual, superseded by the coming and sacrifice of Messiah; yet the Jewish Scriptures are still our instructors; and all the morality, honesty, justice, purity, benevolence, and kindness, they inculcated, is obligatory upon all who would serve God in sincerity and truth. The summary of the law and the prophets, given by our Lord Jesus Christ, with the manner in which he enforces them, shows the same thing, Matt. 22: 37 to 40. Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, *Thou shalt love thy neighbor as thyself:* on these two commandments hang all the law and the prophets." In Luke 10: 28, he said, "This do, and thou shalt live." It is impossible to put these *things together, and not see that the Sabbath is included in them, unless it be annulled by a special* law of God. S. D.

For the Recorder.

ORIGIN OF THE CHRISTIAN SABBATH.

The ancient pagan nations were nearly all of them of one mind in the chief objects of religious worship. The hosts of heaven were their gods—the sun, the moon, the stars. They gave not equal reverence to the planets; neither were the days appropriated to them observed as alike sacred. They worshiped them by course; every one on his day had some peculiar rites. But they had the Sun in greatest honor, and adored him as their chief deity; and second to him was the Moon, and next Saturn. The chief festival was consecrated to the Sun. Nearly all the ancient nations agree in this; among them, the Assyrians, Persians, Egyptians, Grecians, and Romans. The Assyrians esteemed *Mars, Venus, Mercury,* and *Jupiter,* as interpreters of the gods, and called them *Mercuries.* Their names were placed on the walls high in the temples—Mars on the right and Venus on the left, next Mercury on the right and Jupiter last on the left hand.

The *Pantheon* at Rome was a temple dedicated to all the gods, wherein were placed on high their images. When the Church of Rome had obtained some power over these pagan institutions, the Popes suppressed the idolatrous worship, and instead of these images placed those of the Virgin Mary and the Saints, calling the day appropriated before to the temple, "*All Saints' Day,*" which day was by Pope Boniface called a holy day. Thus when the Romish Church abolished heathen rites and worship, they set up something *resembling* that which they put down; and this was done to avoid the reproach of the heathen, or the better to win them to the Christian religion. So, instead of heathen Patrons and Protectors for different people, as *Jupiter* for *Rome, Bacchus* for *Thebes,* &c., were saints substituted, as *St. James* for *Spain, St. Dionysius* for *France, St. Andrew* for *Scotland.* For some occasions the heathen had gods and goddesses, to whom they prayed for help, as *Belona* in time of war, *Cunina* for infants, *Torculus* to keep the doors. So the Roman Church allowed them to retain their heathenish customs, the better to get them by degrees converted to Christianity; only in place of demi-gods, saints should be invocated—*St. Anthony* for *pigs, St. Gregory* for *scholars, St. George* for *soldiers,* &c.

The Planets being chiefly in esteem among the pagan nations, they had week days appropriated to them; *Sunday* to the SUN, *Monday* to the *Moon, Saturday* to *Saturn,* &c. The Sun and Moon being chief, were called King and Queen, and were worshiped in the forms of men and women, styling the Sun *Phœbus,* and the Moon , and sometimes the one King of Heaven, and the other the Queen of Heaven. In worshiping the officers of the Sun on his day, it was thought they honored the Sun, who was lord of them all. And there was no nation but worshiped the Sun, and honored it as their chief god upon its appropriate day. *Bonaventum* informs us how *Christians* spoiled the *day* of the *Sun* of its idolatrous worship, and so transferred it to the honor of Christ!—as if a day thus universally dedicated to heathenish superstition and idolatrous worship, would be more honorable to GOD than the day of his own appointment. Had the early Christians been more solicitous for the honor of God's holy day, they had not yielded to the prejudices of idolators, to the desecration of the SABBATH, and the consecration of the *day of the Sun* by human authority in its stead. But to show what reason there was for the adoption of Sunday by the Church of Rome, we copy from a work on the subject of the Sabbath, published about 1650, by Rev. T. Chafie, an observer of the first day, and recommended by Dr. Bates and Mr. John Howe for republication forty years afterward:

"It is true that all the week-days were abused to the idolatrous worship of the planets, though not in the like degree as was the Sunday. And that one day, in itself, was no more holy than another; yet Christians should not have done well in changing, or in their endeavoring to have changed their standing service-day, from Sunday to any other day of the week; and that for these reasons:—

1. Because of the contempt, scorn, and derision they thereby should be had in among all the Gentiles with whom they lived; and toward whom they ought by St. Paul's rule to live inoffensively (1 Cor. 10: 32) in things indifferent. If the Gentiles thought hardly, and spake evil of them, for that they ran not into the same excess of riot with them, (1 Pet. 4: 4,) what would they have said of Christians for such an innovation as would have been made by their change of their standing service-day? If, long before this, the Jews were had in such disdain among the Gentiles for their Saturday-Sabbath, insomuch that Jeremy lamenteth the same, (Lam. 1: 7,) how grievous would be their *taunts and reproaches* against the poor Christians living with them, and under their power, for their new set sacred day, had the Christians chosen any other than the Sunday?

2. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, *most probably, would not give their servants liberty to cease from working on any other set day* constantly, except on their Sunday.

3. Had they changed their seventh day from their Sunday to another day, there must have followed an insufferable confusion in the count of *the week-days with whom they lived.*

4. Because had they assayed such a change, it would have been a testimony against them of slighting the glorious resurrection of our Lord and Saviour.

5. It would have been but *labor in vain* for them to have assayed the same; they could never have brought it to pass. For,

1. They had no authoritative specification of any set day, either by Jesus Christ or by his Apostles, on which they ought to keep the Lord's day. Had there so been, St. Paul would never have prest the indifferency of days, as he did, (Rom. 14: 1, 2; Col. 2: 16,) nor would he himself have with the believing Jews kept the Saturday, (Acts 13: 14, 42; 17: 2; 18: 4,) and with the Christians, [by Christians I mean the Gentiles converted to Christ,] have kept the Sunday, (Acts 20: 7; 1 Cor. 16: 2,) neither would the believing Jews have remained so obstinate, but would have kept that day for their Sabbath, which was so pointed out unto them, if there had been such. Whereas they, for the generality of them, would never be withdrawn to keep any other than their Saturday for their Sabbath, hundreds of years after the Apostles' days.

2. They had no coercive power to draw refusers to the observation of any other day for the Lord's day, had they been so disposed to set any other.

3. Christians were not all of one city, or of one country, or of one nation, tongue, or government. It would have been even a miracle to have gotten all Christians in all parts of the world to have observed one and the same day for the Lord's day with them all, which should be chosen, not by a general meeting, or by a general consent, but by some of them only, had they chosen any other than the day of the Sun, which they were generally before their conversion accustomed to keep.

These reasons, if there were no more, may suffice to show, that although all days be in themselves indifferent, yet Christians should not have well done, had they endeavored to have changed their seventh sacred day, from Sunday to any other week-day; no, not to Thursday, though it was the day of Christ's glorious ascension; nor to Friday, though it was the day in which Christ paid our ransom: but better to retain the same day as they did; and which the Church of Christ hath since that kept, even to this present time, and by God's grace will so do unto the end."

THE HIGHLANDS OF ETHIOPIA.

[Continued.]

EXISTING REMNANTS OF AFRICAN CHRISTIANS.

On both sides of the river Gochob, there exists in various quarters, isolated communities professing the Christianity of Ethiopia, who for a long period of years have successfully held their position among the mountain fastnesses in the very heart of the now Pagan and Mohammedan country. One of the most remarkable of these seats is in the lake Zooai, where in the church of Emanuel are deposited the holy arks, umbrellas, drums, gold and silver chairs, and edifices of Southern Abyssinia; which, with numerous manuscripts no longer extant, were here deposited by Nebla Dengel at the period of Graan's invasion.

Five rivers empty themselves into this lake. It is described to be a noble sheet of water teeming with hippopotami, which frequently destroy the frail bamboo rafts employed in maintaining communication between the shore and the Five Islands. These are covered with lofty trees, and contain upward of three thousand Christian houses, constructed of lime and stone. In religion the population are said by the clergy of Shoa to have sadly degenerated; but although destitute of priests, the churches are preserved inviolate, and monks and monasteries abound.

In Gurágueê, the population are almost exclusively Christian. Twelve isolated churches, previously unheard of, were discovered a few years since, on the conquest of Yaya by Sáhela Selássie; and between Garro and Metcha, where the forest commences in the south of Shoa, is a small tract peopled by Christians, who reside entirely in caves among the mountains, as a measure of security against the heathen, by whom they are compassed in on every side.

Eight days' journey from Aiméllele on the frontier of Gurágue is Cambát, a small mountainous province, due east of Zingero. With the exception of a few Mahommedan rovers, this independent state is inhabited solely by Christians, who have fifteen churches, and numerous monasteries, but, like the people of Rooai, are without priests. The capital, Karembaza, is constructed on the summit of a lofty hill of the same name, and Degóyey, the king, who is extremely advanced in years, is represented as a just and upright ruler, very hospitable to strangers, and a great warrior. But between Aiméllele, which is a dependency of Sáhela, Selássie, and Cambát, the road passes through the Adeea and Alaba Galla, the latter governed by a queen, whose notorious treachery renders the passage unsafe.

Wollámo is another Christian province under an independent sovereign, lying below Cambat, to the southeastward of Zingero, and in constant war with both these states. The country is extremely mountainous, and the inhabitants, who are purchased for twenty pieces of salt, and frequently brought by slave-dealers to Shoa, are of a fair complexion, and speak a distinct language. Wofana is the capital, and the province is watered by a considerable river termed the Ooma—*the surrounding tribes being the Kooloo,* Woradda, Assoo, and Jimma. Eight days journey beyond Zingero is the country of Mager, the king of which, by name of Degaie, is represented to be a very powerful monarch. Korchassie, which is *famous for the great river Wabi, is peopled by Christians,* as is *Sidama* also, and both are surrounded on all sides by the heathen.

But of all the isolated remnants of the ancient Ethiopic empire to the south of Abyssinia, Susa would appear to be the most important and the *most powerful. This kingdom is* situated beyond Caffa, and extends to the head of Gitche, which rises in Chara-Nara, and is one of the principal sources of the Gochob. The rains are violent during three months of the year, and the climate is excessively cold, the elevation being much greater than that of Shoa, while beyond are mountains which "seem to touch the skies, and are covered with perpetual snow."

Sugga Surroo was king over Susa. He was a Pagan; but wore a "mateb," as many of the heathen tribes are wont to do. Hoti and Beddoo were his sons; and on his death-bed he bequeathed the sceptre to the former, who after a reign of ten years marked by the most galling tyranny, was deposed by the people, and Beddoo elevated to the throne Turning his attention to Christianity, which has greatly degenerated, he revived the custom of bathing the holy cross on Christmas-day, in the river Gitche, where all the surrounding Galla tribes perform the same ceremony without knowing why.

Hoti was exiled in Goma; and having contrived to raise three hundred cavalry, he set out to recover his throne; but was pursued and slain by Abba Rebo. Beddoo his brother to Balee, the queen of Caffa; and it is now six years since he gave his daughter Shash in marriage to the king of Enarea, through whose country a constant traffic has since been carried on with Northern Abyssinia—numbers of muskets and matchlocks being annually imported, and exchanged for civet, ivory, and gold-dust, horses, and slaves.

The road being thus opened, the priests proceeded to Gondar, to the patriarch of the Abyssinian church, who blew the breath of the Holy Ghost into a leathern bag, which was safely conveyed back to Susa, and hung up in the cathedral. Ecclesiastics in great numbers have been since ordained by the process of opening this bag, and causing a puff to pass across his face. They are distinguished by antique robes and silver mitres, and the churches and religious observances would appear to be similar in every respect to those of Shoa.

The king of Susa is described as a tall, fair, and very handsome man of five-and-thirty, without beard or mustaches, and wearing the hair in the bushy wig-like form of the Amhara. He carries state umbrellas of yellow silk, surmounted by golden globes, wears a sword with a massive golden scabbard, and bears a shield decorated with radii and crosses of the pure metal! The government is not despotic. No subject can be put to death unless condemned by the judges. Property is free; and there is no restriction upon dress save in the article of gold, to wear which is the exclusive privilege of royalty.

Bonga is the principal town and capital of Susa; and there the king principally resides, in a stone house of two stories. His queen is Meytee, but he has besides "concubines as numerous as the hairs of the head." The banqueting hall is a long building similar to those of Sahela Selassie. and it is the scene of similar revels. His Majesty presides daily at the feast, but is concealed from the gaze of his carousing subjects by an intervening curtain, while the dech agafari, styled "Gubburchu," acts as the master of ceremonies. Public audience is daily given, when the decisions of the judges are confirmed or annulled from a raised throne of solid gold concealed by velvet draperies.

The costume of the male portion of the population consists of a robe of striped red and blue cotton in alternate bands, with tight trowsers and a loose kilt of the same colors and material. The hair is worn *en "goferi,"* as in Shoa, unless after the slaughter of a foe, when it is braided in long tresses like the ancient Egyptians. Copper and ivory bracelets decorate the successful warrior; and a ring of silver is worn in the ear of those who have slain the giant among mammalia.

Marriage is celebrated without the intervention of priesthood, and polygamy is universally exercised at the discretion of man according to his worldly substance. The contracting parties simply pledge fidelity, and in the event of subsequent separation, the lady carries off her portion. Every house possesses its slaves; but those of both king and subject are permitted to work for themselves one day out of the seven. All occupation is interdicted on the Sabbath, as well as on the festivals of Gabriel, Michael, and George, which are the only saints' days observed in Susa.

What a field is here opened for foreign missionary efforts, for which our denomination is better adapted than any other in Europe or America. Are we prepared as a people to go into this opening vineyard of the Lord?

THE ALARM WATCH.

A lady who found it difficult to awake so early as she wished in the morning, purchased an alarm watch. These watches are so contrived as to strike with a very loud, whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time, she found herself effectually aroused by the long, rattling sound. She immediately obeyed the summons, and felt better all day for her eraly rising.—This continued for several weeks. The alarm watch faithfully performed its office, and was distinctly *heard* so long as it was promptly *obeyed.* But after a time, the lady grew tired of early rising; and when she was wakened by the noisy monitor, she merely turned herself, and slept again. In a few days the watch ceased to arouse her from slumber. It spoke just as loudly as ever; but she did not *hear* it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the wise *resolution, that, if she ever heard the sound again,* she would jump up instantly: and that she never more would allow herself to disobey the friendly warning.

Just so it is with *conscience.* If we obey its dictates, even to the most trifling particulars, we always hear its voice, clear and strong. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the *voice* of concience has no longer any power to awaken us. [The Child's Gem.

HAPPY HE.

Leighton thus wrote on hearing of the death of a child: 'Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone an hour or two to bed, as children used to do, and we are undressing to follow. And the more we put off the love of this present world, and all things superfluous beforehand, we shall have the less to do when we lie down.'

AN INTERESTING FACT.

"It is a remarkable fact, which we state on good authority, that the descendants of Rogers, [the martyr in bloody Mary's reign,] are still living in New England, and that at least one son out of every one of the ten generations of his posterity has been actively and faithfully engaged in the duties of the gospel ministry. So marked has been God's approval of the constancy of his faithful witness."

THE JESUITS.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

The Sabbath Recorder.

NEW YORK, SEPT. 5, 1844.

STATE "CHRISTIAN SABBATH" CONVENTION.

This meeting derives an artificial importance from the fact, that it takes the name of a State Convention, and will be regarded by many as expressing the general feeling upon the subject throughout the State. We have thought it best, therefore, to publish a full account of its doings, especially of that part of them in which the spirit and aim of the leaders were most clearly exhibited. The two letters which follow, were prepared by the delegates from the New York City Sabbath Tract Society, who were appointed agreeably to the request made to "all Sabbath Associations," but who were denied a seat in the Convention, unless they would sign a recantation of their own principles. The letters state the facts, and the facts are a sufficient and mournful commentary upon the character of the present reformatory movements.

LETTER FROM THOMAS B. BROWN.

SARATOGA, Aug. 29, 1844.

The Convention assembled in this place to promote the observance of the *Christian* Sabbath, as it is called, adjourned this day at about half past 11 o'clock. A brief notice of some of its doings may be interesting to your readers.

The Convention was organized yesterday morning at 10 o'clock, Judge Doe, of this county, in the chair. After the formalities usual in such cases, a committee to nominate officers, and prepare rules of business, was appointed; also a committee to prepare such business, by whom all matters were moulded into a shape most pleasing to themselves.

Upon report of the Nominating Committee, the Rev. Dr. Nott was chosen President, who filled the office with much ease and dignity. Seven Vice-Presidents, and three Secretaries, were likewise chosen.

As soon as possible after our arrival, Bro. Lucius Crandall and myself introduced ourselves as delegates from the New York Sabbath Tract Society, and after stating that we were the representatives of a denomination holding the *seventh* day to be the Sabbath of the Bible, requested to be informed whether we could be allowed to participate in their deliberations. The Rev. Dr. Edwards, who seemed to be the master spirit of the assembly, arose and said, that a sufficient answer to that question was contained in the Call of the Convention, which was to the friends of the *Christian* Sabbath, or *Lord's Day*. Of course, in Dr. E.'s estimation, the day which *we* keep is not the Lord's "holy day," although so called in the book of inspiration. [Isa. 58: 13.] It was replied, that we did not consider ourselves to be strictly embraced in the call, yet as we claim to be friends of the Bible Sabbath, we supposed there might be some common ground upon which we could meet, without rendering it necessary to depart from the great object which the Convention was designed to promote. The members of the Convention were evidently embarrassed a good deal, but thought it best to defer the matter for the present. So the matter rested until the afternoon session.

AFTERNOON.

The Convention assembled at 3 o'clock. While there was much noise and confusion through the house, the delegates not having generally taken their seats, and, if my recollection serves me rightly, before prayer was offered—although one of the rules required that each session should be opened with prayer—an item of business was brought up, and hurriedly disposed of, the nature of which we could not distinctly understand, although from a word or two which accidentally struck the ear, Brother Crandall suspected that it related to us. For my own part, I heard not a word of it; and I should judge, from the manner in which it was accomplished, and from subsequent occurrences, that *it was not intended that either of us should hear it*, but that they intended to dispose of the perplexing matter as quietly as possible, as people generally do when they go about perpetrating an act which makes them feel rather uncomfortable. However, Bro. C., as soon as a suitable opportunity occurred, inquired what disposition, or whether any, was made of our case. It was then discovered, that the Convention had *violated their own rules*, by acting upon a resolution which had not been reduced to writing! Of course, the illegality of the proceeding rendered it necessary to have it all done over again. Whether they would ever have amended their proceeding, if it had not been for our inquiry, is a problem for those to work out, who are skilled in jesuitical movements. Be that as it may, the matter *was* amended by the adoption of the following preamble and resolution:

"Whereas, Rev. Thomas B. Brown and Rev. Lucius Crandall, delegates from the New York Sabbath Tract Society, have requested to be informed whether they can consistently sit as members of this Convention; therefore,

Resolved, That the said delegates be invited to sit and deliberate with this Convention, provided, that in their own apprehension they can unite with us in sustaining the sanctity of the *Lord's day* as the Christian Sabbath, and preserving that day from desecration, according to the spirit of the call for this meeting."

This broad hint that we were not very welcome, we had no difficulty in understanding.—As we did not come here to make a renunciation of our principles as Sabbath-keepers, we could do no more than sit as spectators of the Convention's doings, and distribute our publications among the people.

The afternoon was principally taken up in speeches upon resolutions reported by the business committee. In these speeches many excellent sentiments were advanced, in regard to the great principle of nature upon which the Sabbatic institution is founded. But as the application of all these sentiments had to be made to the first day of the week, to the perversion of the law of God, they became unavoidably encumbered with much reasoning that was very illogical. This was particularly manifest in their constant attempts to show, that the desecration of the Sunday is marked by the special disapprobation of God's providence. One of the speakers declared, that the true *policy* of advancing the institution, is to proclaim constantly the facts, in which the curse of God is seen to rest upon the profanation of the day. Subsequently, however, they seemed to feel that they had been a little too fast, in assuming to understand God's mysterious providence so well, and moderated their tone somewhat.

EVENING SESSION.

It had been announced, that the Hon. Mr. Berrien, of Georgia, would be present, and address the Convention in support of one of the resolutions. He was, however, too unwell to make his appearance. But the Hon. B. F. Butler was present, and entertained the audience with a lengthy address upon the importance of the Sabbath to professional men. This, with a few minor speeches, took up the whole of the evening.

THURSDAY MORNING.

The Convention again met at 9 o'clock. The principal thing of importance that was done, was the adoption of a report made by the business committee, presenting the draft of an address to the Presidents and Directors of railroad companies, in regard to running their cars on Sunday. Judge Berrien, who was unable to appear last evening, was present, and made a few remarks.—Other gentlemen sustained the report with a good deal of earnestness. One member of the Convention, however, objected to it on account of its great length, rightly supposing that a document so prolix, would not be read by those for whose benefit it was intended. Doctor Edwards, however, remarked that the document was intended for general circulation among the people, in order to produce *effect*—a remark which seemed like an admission, that the design was not so much to impress the Presidents and Directors of railroads with the exceeding sinfulness of their course, as to turn popular odium against them, and in that way break up their profits. The Address was adopted, and will probably be in circulation before long, to produce its intended *effect*.

A resolution was also adopted, to respond to the call for a *National* Sunday Convention, to be held at Baltimore on the 27th November, by appointment of delegates. Quite a formidable list of names was made out, consisting of Reverends and Honorables. Of course, when high sounding titles are enlisted in the support of a cause, it has a wonderful effect in bringing it forth to victory and honor.

A few other unimportant matters were attended to, and after prayer by the President, the Convention adjourned *sine die*.

CONCLUSION.

To this brief sketch, I cannot forbear adding a remark or two in reference to the general character of the Convention, and the spirit manifested. As to the treatment given to *us*, as delegates from the Sabbath Tract Society, I need say nothing; for the bare statement of the facts presents the matter in a light sufficiently mean, without any comment of mine.

According to my own views, the Convention was quite a failure. From remarks made in my hearing by persons who appeared to be respectable, and friends to religion, I find that I am not alone in my view. The meeting was held in the Presbyterian church, which is a building capable of seating 700 or 800 people. Yet at no time was there an assembly large enough to cover the lower part of the house, including men, women, and children. The number of delegates was very small, and the interest manifested by the people of the village, was nothing to speak of. It appeared as if the leaders of the movement felt it, and every thing seemed to drag with a heaviness, that must have disappointed them in no small degree. Instead of a large, overwhelming delegation, from the various Christian denominations throughout the State, it was small, and composed, for the most part, so far as I can learn, of Presbyterians. At least this was the case with those who took an active part in the proceedings, who were not more than ten or twelve in number. All the speaking was done by these few, who were called out over and over again. Indeed, the whole thing seemed rather a stereotyped affair, controlled by Doctor Edwards and a few others of kindred spirit. Others, if they had any real sympathy in the proceedings, were silent, except in giving their votes.

No measures were taken to invoke *legislative aid*. They seem to have discovered, that, for the present, it is bad policy. Yet in refraining from this, it was evident, that it was *policy*, and nothing *else* than policy, that governed them; and that so soon as they can be sure of a *majority* to bear them out, they will call in the aid of the civil law most rigidly. In an allusion to the laws of this State, Doctor Edwards, in an evident tone of exultation, remarked, that they expressly prohibited all persons from secularizing the Lord's Day, except those who conscientiously believed in the sanctity of another day, and that *they* were not permitted, by carrying on their work, to give any disturbance to the observers of the first day. "Mark it," said he, "THEY are not permitted to disturb us in the enjoyment of *our* day." The fact that *we* are perpetually disturbed by *them*, so far as the pursuit of their secular business can disturb us, and that we have no other protection from the law in the enjoyment of our Sabbath meetings, than that common protection which it gives to religious meetings on any and every day of the week, seemed to find no sympathy in *his* breast. And were we subjected to *his* tender mercies, I opine we should not find them very extensive. The Lord deliver us from the intolerant spirit of such men.

T. B. B.

LETTER FROM LUCIUS CRANDALL.

CALDWELL, Saratoga Co., N. Y., Sep. 1, '44.

MR. EDITOR,—A few particulars for your readers touching the late "Christian Sabbath" Convention at Saratoga.

Our credentials, as representatives of the New York Sabbath Tract Society, having been presented to the Convention by Bro. Brown, the same having been given to the business committee, and also informally reported upon as stated by Bro. Brown, I suggested to Bro. B. the propriety of waiting a while, and (if nothing more should be done about the matter,) then asking an explanation of the affair; and thus we determined to do.

At length there was a pause in the business of the Convention, and the list of members' names was read. We found that our names were not on the list. I then rose and asked what had been done in regard to our case. We were briefly informed what had been done, and that it WOULD be written and handed to us. The substance of what had been done being, that we could have seats in the Convention on the condition of supporting the first day of the week, I supposed a response from us would be in order, that the clerk might know whether to add our names to the list or not. Indeed, I supposed that in reality the question had been put to us, to all intents and purposes, *whether we were ready to renounce our openly-avowed opinions, for the sake of seats in the Convention.* At this juncture of affairs, I asked if it would be in order to reply, as I understood a *question* to be asked. We were told, that there had been no question asked; all which was accompanied with an air that plainly signified their choice, that we should keep silence. Thus we, and the subject, were shoved aside, and other business taken up.

Soon after this, a member of the Convention came to me—(for I had taken a seat nearer the Chairman, that he and others might the better hear what I had to say, if I should be permitted to add any thing)—with the preamble and resolution found in Bro. Brown's communication, and opened a conversation with me. I shall not attempt to give this conversation verbatim, but will give the substance of it, as near as I can.

In presenting me the paper, this man gave me to understand, that the Convention *did not wish any thing in relation to it!* I replied, that there was a condition proposed to us, on compliance with which we were to be admitted to have seats, and take part in the doings of the Convention; and that of course we must be expected to say whether we would comply with their proposition and take seats in the Convention, or not, that they might know whether to add our names to the list. But he said, No—they did not want any answer from us—that there was nothing to be done, only, if we put our names to that paper, we could take seats in the Convention; but that they did not want us to do that. I had no doubt he had made himself perfectly understood by me, and yet he appeared to evade saying to me *openly*, that they had intended to deny us seats in the Convention, or that we had no business there. Without affecting, however, so to understand the man, I told him they had asked too much; that there were points in the subject upon which we were agreed, and which we could jointly labor to support and defend; and that it was therefore uncourteous and unreasonable, to propose to us such a condition of membership. Besides this, I told him, we agreed, that they had a right, by the rules conventional, and according to the call they had given for that meeting, to exclude the discussion of the point of difference between them and us in regard to the change of the Sabbath, and every thing else foreign to that call; and though we should like to have the point in dispute openly discussed, yet we claimed no such right, but simply asked seats in the Convention according to the rules of courtesy. To this he replied, that he did not know as the course that they had taken was the best one, for we were all liable to err; but appeared to think it was all they could do. Notwithstanding all this, he told me that Dr. Nott wished to speak to me.

About that time the adjournment came, and I went forward to hear what the Doctor wished to say to me. He immediately opened the conversation in a very candid and friendly manner, and the substance of his remarks was, that he wished the matter to be disposed of amicably, and without a controversy on the disputed point between us—because, in his opinion, it would be likely to do harm. He also said, that he had a friendly acquaintance with seventh-day people, and appeared to desire not to do them any injury, or to hurt their feelings. I stated to him my views of the case, substantially as I did to the individual above alluded to. Dr. Nott appeared to think I took a correct view of the affair, and that with such a view we might properly take part in their deliberations, although Dr. Edwards, whose opinion he asked on the subject, answered, in effect, that from the nature of the call for the meeting, we could have no place there. That we ought to have no place or part in the Convention, by the way, was the doctrine of Dr. E. from first to last; and his efforts to secure that result were worthy of his avowed principles. Finally, I suggested to Dr. Nott, that if he thought proper, we would take the preamble and resolution, and present such an amendment as probably would be acceptable. To this the Dr. agreed, and I took the paper and retired.

Next morning we were in attendance before the Convention went into business, and I handed to the Dr. the amendment proposed. He looked at it, and seemed to think it was right, and said he supposed it embraced what was intended by the resolution passed. I said to him, that if they saw fit to reconsider the case, we should be gratified. The Dr. observed, that as he was in the chair, he could not act on the subject. I signified to him that I was aware of that, but that it would be necessary for some one to move a re-consideration of the subject. So, after free and open exchange of thoughts with the Dr., I retired to my seat, with the understanding that some one would move to re-consider, and so bring up the amendment, and see whether it would suit.

When the Convention had been opened, the Chairman stated, that the business committee were yet in session below, and that there was no business before the Convention, when some one arose and commenced making some remarks, which he continued until the committee came in. When the speaker gave way, the report of the committee was called for, and Dr. Edwards, their Secretary, commenced to report. By this time I began to think that it was determined, that no more attention should be paid to us, or our wishes, and that though we might have seats in the *house*, we should have none in the *Convention*. I did not think, however, that such was likely to be the result, from any backwardness on the part of Dr. Nott to do justice to us; for so far as I could judge from the visibles in the case, this reverend and venerable gentleman, from first to last, acted in a manner worthy of his station and profession.

Time passed on, but no more was ever heard or seen, by our eyes or ears, of our amendment; though we looked and listened, with all the eyes and ears we had, until about half-past 7 o'clock, when lo! the Convention adjourned!

L. C.

P. S. The substance of our amendment, referred to above, was, that we should not violate the rules of the Convention, by discussing the question between us as the observers of the seventh day, and them as the observers of the first day; omitting, of course, the provision in the resolution as passed by the Convention, that we were to co-operate with them in sustaining the sanctity of the first day.

"THE LORD'S DAY."

We have received, in advance of the day of publication, a copy of the "Midnight Cry" for Sept. 5. It contains an editorial article, headed "the Lord's Day," and occupying five columns in that paper. As a reason for its publication, the writer says, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the *seventh day*." After a variety of suggestions and quotations designed to show that the law has been done away, the article concludes as follows:—

> "We feel borne irresistibly to the conclusion, that *there is no particular portion of time which Christians are required by law to set apart, as holy time.* If the Scriptures, and the considerations presented, do not convince our readers of this, then we think there is another conclusion to which they must come, viz. *The particular portion of time which God requires us to observe as holy, is the seventh day of the week*, that is, Saturday.
>
> We regret to leave the argument at this point, but space fails, and we must beg our readers to search the Scriptures, to see if these things are so. They have learned to bow to no authority but God's, and having that, to treat the decisions of men as utterly worthless."

We are glad to have this candid concession; and we think, with the writer, that if there is any particular portion of time which Christians are required by law to set apart as holy, it is the seventh day of the week. Encouraged by the assurance that "they have learned to bow to no authority but God's," we shall endeavor, in a future number, to answer the objections to the perpetuity of the law, and to show that God's authority is all in favor of the seventh day.

SECTARIANISM.

A distinguished writer has said, that nothing is more common than to find religious societies taking for themselves names which indicate precisely the attributes of character of which they are destitute. This assertion may seem paradoxical at first view, but it has been illustrated too frequently to be successfully denied. Another remark, perhaps equally paradoxical, and equally well illustrated, may be added to this, viz., That nothing is more common than for men to stigmatize others with names which indicate exactly the things which characterize themselves. Hence it happens, that whenever one is heard habitually to denounce his neighbors or his opponents as sectarians, it is only necessary to listen to him for a while, to discover that he is himself a most violent sectarian.

But what is it, after all, that is denominated sectarianism? It is, in most cases, nothing else than faithfulness in advancing the interests of that people with whom one is connected. If that people be few in number, and hold doctrines opposed to the popular belief, earnestness and zeal in their defense will invariably be called sectarian, and pronounced inconsistent with Christian character. But if, on the other hand, that people be numerous and popular, the same course of action is often eulogized, and commended to the imitation of others. Really enlarged minds, it is true, do not make such distinctions between the labors of one who is connected with a small denomination, and one who is connected with a more numerous people; such can see and acknowledge excellence in either case. It is only small, narrow minds—alas, that they are so many—that make this distinction, and pronounce faithfulness in vindicating unpopular truths to be sectarian and unchristian.

If the rule by which these men judge were carried out, to what conclusions would it drive us. It would make Moses, who chose to suffer affliction with his people, a sectary. It would make Jesus, who went himself and sent his disciples first to the lost sheep of the house of Israel, a sectary. And Paul, who compassed sea and land, that he might strengthen the brethren and bring men to Christ, it would make a sectary of the first class. Yet these are the men through whom God has seen fit to convey the richest blessings to earth. Would it not be well, then, to review this matter, and see if we are not refusing to render honor to whom honor is is due?

"ENTER INTO THY CLOSET."

This was the advice of the Lord Jesus to his disciples. How appropriate and needful at all times! That is the place to commune with God; to deepen impressions of spiritual things; to enjoy a foretaste of heaven; and to obtain help to overcome the world. It is the place to examine one's own heart; to sorrow for its evils; and to determine on keeping it with greater diligence. The Christian who delights to enter into his closet, will find pleasure in all his religious duties; he will be sure to exert a good influence upon those with whom he is connected; he will be preserved from temptation; and his path will grow brighter and brighter unto the perfect day. Those Christians who have had the clearest manifestations of God's love, and whose labors have been crowned with the most signal success, have often visited their closets. Thanks for the invitation to pray to the Father in secret; and thanks for the promise, that he will see in secret, and reward openly. Christian, if thou wouldst be useful here, and blessed hereafter, seek often this audience-chamber of the Court of Heaven.

THE SABBATH MADE FOR MAN.

"The Sabbath was made for man," the last of God's creation. The completion of the work of creation, and God's cessation from labor, would necessarily lead to *rest*, or a Sabbath. It need not, therefore, be referred alone to the command of God, but would originate from the nature of things. Such being the case, it must be immutable and unchangeable, so long as the nature of things continues the same.

After the history of creation, the Sabbath is not spoken of directly for more than 2000 years, or until the giving of the manna. It is then spoken of, however, as a thing perfectly understood by the people; which affords a strong proof that *it* had always been remembered by the *fathers*.

The Apostle Paul testifies to the sacredness of the Sabbath, the seventh day of the week, in the fourth chapter of Hebrews, gives some account of the awful consequences which came upon *those* who rebelled in the wilderness, and exhorts to beware lest any should fall after the same manner of unbelief.

P.

GENERAL CONFERENCE.—It will be noticed that the sessions of this body are to commence on the fourth day of next week. We solicit on its behalf the prayerful remembrance of every friend of the cause, and hope that especially in the public services of the intervening Sabbath it will not be forgotten.

REV. BILLY HIBBARD, a superannuated Methodist minister, died at his residence in Canaan, Columbia county, N. Y., on Sabbath, the 17th ult., in his 74th year. He will be remembered by many as the man who urged with much assurance the Astronomical Hypothesis, that the present seventh day is coincident with the original sixth day, and consequently, that Sunday is the Paradisaic Sabbath—a system which he admitted was the only one by which the sacredness of Sunday could be defended, and for which his opponent, Dea. Wm. Stillman, in his exposition of it, admitted him to be fully entitled to "letters patent."

THE JEWS.—The London Society for the conversion of the Jews supports sixty-four missionaries and agents, at twenty-three different stations, who reported last year about two hundred Jewish converts. The Society has four hundred auxiliary associations in England, Scotland, Wales and Ireland, whose contributions last year exceeded $100,000.

ODD FELLOWS.—We notice that a number of religious bodies have discussed with considerable interest the expediency or inexpediency of allowing their members to become Odd Fellows. *In* most cases they have decided against it, on the ground that things are required which cannot be granted without sin. It is contended, likewise, that the benevolent design of such societies, (which is the general plea in their favor,) is altogether exclusive, and inconsistent with the spirit of the Gospel. Sufficient light has been thrown upon the subject by these discussions, to make it the duty of every Christian to consider well the consequences before giving his influence to any such organization.

MISSIONARY CONTRIBUTIONS.—The Missionary Herald for September, states that the receipts of the American Board for the financial year which terminated July 31st, amounted to $236,394; the expenditures during the same period, together with the debt of the previous year, have been $257,393. The debt of the Board, therefore, on the 1st of August was $20, 999.

The receipts for the year ending July 31, 1843, were $244,224; for the year ending July 31, 1842, they were $318,396, for the previous years they averaged $239,265. It will be seen, therefore, that the returning prosperity of our country has not increased our contributions for the support of foreign missions.

General Intelligence.

FOREIGN NEWS.

Since the publication of our last, two steamships have arrived from Liverpool—the Great Western at New York on Saturday evening, and the Hibernia at Boston on Sunday afternoon. They bring dates to the 20th ult.

The commercial news is not of much importance. The cotton market was firm, and the demand steady for the legitimate buisiness of the trade. In the manufacturing districts there was a gradual increase of buisiness, and constant employment was found for all branches of production. The only solicitude was as to the result of the harvest, continued wet weather having caused some apprehension as to the result, and caused an advance in prices.

The great event in the English news is heralded with the usual pomp and display upon such occasions. It is announced that, on Thursday morning the 6th instant, at ten minutes before 8 o'clock, the Queen was safely delivered of a Prince, at Windsor Castle. The event was celebrated by the firing of guns, the ringing of bells, an illumination at Windsor, etc., etc.

Several forms of prayer and thanksgiving for the occasion are published. The best we have seen, is that of the Jews of London, which closes as follows:—"*May the supreme King of Kings, through his mercy, grant Queen Victoria life, preserve her from all sorrow and grief, save her from all danger, subdue nations under her feet, cast her enemies down before her, and cause her to be successful whithersoever she may turn. May the supreme King of Kings, in his mercy inspire her heart and those of her counsellors and nobles, with benevolence towards us and all Israel! In her days and ours may Judah be saved, Israel dwell in comfort, and the Redeemer come unto Zion. Oh! may such be the Divine will! And let us say Amen.*"

The proceedings in Parliament present little that is interesting on this side of the water.

It is said that the government of England exhibits a disposition to be conciliatory towards O'Connell. At the weekly meeting of the repealers Mr. D. O'Connell, jun. announced the receipt of various subscriptions, and proceeded to give his usual weekly return from the prison. He was happy to be able to inform the association that the imprisoned martyrs were in good health and most excellent spirits, enjoying the glorious fact of the perfect tranquility of Ireland throughout its entire extent. They were likewise rejoiced to find that the spirit of perseverance, in looking by legal and constitutional means for the repeal of the union, still pervaded Irishmen of every class and persuasion.

FRANCE.—The Journal des Debats of Aug. 15, gives the following account of the bombardment of Tangier:

"The answer of the Ultimatum sent to the Emperor of Morocco by the Prince commanding the French fleet not having been satisfactory, his Royal Highness the Prince de Joinville commenced firing against the advanced works which protect the fortress of Tangier.

"These works were altogether destroyed. The European quarter of the town has been spared.

"The English Consul-General, Mr. Hay, took refuge on board the vessel of the French admiral."

A Princess has been born in France—daughter of the Prince de Joinville. This event took place on the 14th of August, the 27th anniversary of the birthday of the Prince, her father.

EGYPT.—The most important news is of the abdication of Mehemet Ali. A writer under date of July 27, from Alexandria says:—His Highness, the Viceroy, has just suddenly left Alexandria, declaring that he renounces for ever Egypt and public affairs, and that he retires to Mecca.

The announcement that the Pacha intended "to retire to Mecca" looks as if the old man had thoughts of preparing for his final pilgrimage. But all our most recent accounts state that his health and his intellect were yet unimpaired, and it is well known that although Mehemet Ali had a great respect for the Holy Cities, as a source of tribute, and as affording by their possession, unbounded influence over the faithful, yet by his opinions, his conduct, and his associations, the Pacha was a living scandal to all true believers.

The young Queen of Spain was ill at the last accounts. Her sister also was indisposed. The disease of the Queen is said to be confirmed dropsy.

DEATH OF JOSEPH BONAPARTE.—Letters from Florence, of the 30th ult., mention the death of Joseph Bonaparte, once king of Naples, and afterwards of Spain. He died on the 28th ult. after a long illness. His brothers, Louis and Jerome, were with him in his last moments. Louis is now the head of the family, but his health is also very bad, and his successor is prince Louis Napoleon, the prisoner at Ham. The Romagna is stated to be still in a very disturbed state. It is said, too, that the Pope is dangerously ill.

Mr. Washington Irving has arrived in Paris on leave of absence for two months from his diplomatic duties in Spain. After a short stay he will pay a visit to London.

The Prince Royal of Prussia is now on a visit to England. Great Britain is this year overrun with foreign nobility.

In a case of tobacco smuggling, recently investigated at the Mansion House, London, it was stated that 20,000 pounds of tobacco had been lately cleared out of the Custom House in Dutch cheeses!

The vicar of Enfield, Middlesex, has been detected in using the grave stones in the village cemetry to pave his stable yard!

A fearful gale occurred off Jersey on the 1st of August. A sloop with eighteen persons on board was driven on a sunken rock, and fourteen of them perished.

The four days' sale of the manuscripts from the library of the late Duke of Sussex produced nearly £2,900.

There are 80,000 laborers employed in the mines of Prussia. The annual revenue arising from them amounts to about 130,000,000f., 32,500,000 thalers.

THE BURNS FESTIVAL AT AYR.—This was one of the greatest incidents of the day, and was made the more interesting from the fact of the presence of Burns' three sons, and of his sister, and the presidency, upon the occasion, of Lord Eglinton, and Professor Wilson.

In England there are 1,075 cotton factories, employing 183,243 hands; in Scotland 159 factories, and 32,580 hands; and in Ireland 28 factories, and 4011 hands.

On Tuesday, the 13th ult., at Liverpool, a consignment of forty tons of ice, just arrived from the United States, was offered in lots of five tons each.

At the Wesleyan Conference recently held at Birmingham, it was announced that the Rev. H. Moore, the surviving executor of John Wesley, had bequeathed to the Conference the pocket bible used by the founder of Methodism in field preaching, and presented to him by Mr. Wesley.

It is stated in the Berlin papers that great preparations are making at Koningsburg to celebrate the 300th anniversary of the founding of that university. The King will be present at the ceremony.

The trade of nearly all the nations of Europe with China, appears to be increasing at a rapid rate. The German League are exporting large quantities of manufactured goods to that country, which are said to pay a good profit.

A large quantity of tobacco, about 3,000 lbs., was lately seized, by information, from a cave in a slate quarry at Aberpwill, near St. David's Head, and taken to Plymouth. The tobacco was landed by a notorious French smuggling cutter.

There has been a great fire at Gelas, in the electorate of Hanover, which destroyed about a dozen houses, and a church containing an organ famed for its immense size all over Europe.

Mr. Robert Owen, father of Robert Dale Owen, sailed from London in the packet-ship Victoria for this port, with the intention of spending the remainder of his days in this country. A portion of the working classes of London gave him a public breakfast, and escorted him to the ship on the morning of his departure.

GREAT FLOODS IN VENEZUELA.—The following vivid description of the effects, of the disastrous floods of the present season, is given by a correspondent of the United States Gazette, under date

San Fernando July 30, 1844.

San Fernando may now be said not to exist! The river began to rise in May last, and continued until it covered the entire surface of the land, and in spite of our most efficient, active and constant efforts to save ourselves, by opposing barriers and dikes to the force of the water, the Apure has at last reached the height of two yards above the general level of the land, and has inundated the entire community. The houses have also been flooded in all parts, and notwithstanding we exerted our individual endeavors to oppose the advance of the waters by new entrenchments; they have been filled to the height of two, four and six feet; some have wasted away and fallen, while those that remain, although they still resist the dashing of the waters, must eventually submit to their power and fall.

The streets are so many rivers in which the rapid current is scouring and penetrating deeper and deeper; already deep wells and ditches are formed, which, after the waters have retired to the bed of the river, will require much earth, much time, and many thousands of dollars to obliterate and level.

Some of the families had formed under their roofs large hammocks, in which they thought to remain in safety during the violent tempest; others gathered themselves in the highest places that remained above the water, judging that the deluge would last but a few days. The rise of the waters, however, continued, and every thing has been covered for some weeks, excepting only a few houses which were defended by high dikes and parapets; at last, the population, *en masse*, resigned the city to its fate, and resolved to emigrate.

The Municipal Council met, in conjunction with the principal inhabitants, at 8 o'clock in the evening of the 16th of July, and then determined to remove the families to San Juan de Payara; they put in requisition all the barges and small vessels, and the day following began the movement. San Juan and Carmaguan have been filled with the emigrants from our devoted city, and there now remain but very few families, and these are enduring a thousand sufferings and privations; some of them have taken refuge in anchored barges.

It is frightful to see the few that yet stop in their houses, surrounded as in a seige; they appear at their windows contemplating the waves of the river as they roll impetuously more than a yard in height over the saturated land on which they had been accustomed to walk. But what do I see? there is now no such river as Apure: it embraces in its course the Potugueza, the Guarico, the Payara and the Aranca: it stretches 24 leagues in width, reaching from Banco Largo, in the Province of Caracas, to beyond the Cunaviche in the Apure. And in this ocean of fresh water there are only to be seen some small islands on which man and beast, cattle and dogs, wild beasts and reptiles closely press, flying from the fatal element which threatens to devour them. We caught two tigers in the very centre of the population, and have also killed many snakes; a *caïman* was encountered and killed in that which was once one of the principal streets of the city.

There are now no houses, no estates, no seedtime; all has been leveled and destroyed by the fury of the inundation. Nor have we even a place in which to bury the dead. Should the flood continue a month longer, we shall see the dead bodies of men, women and children, with those of the wild beasts of the mountains and domestic animals, all floating together upon the devastating waters. May Providence look on us with eyes of mercy, and may the Government of our country not suffer to perish the last remains of a province that has afforded such important services in the disastrous war of Independence!

MEXICO.—Our dates from the city of Mexico are to the first instant. *La Hesperia* of the 31st ult. states that letters have been received from Acapulco, which give information of the establishment of a colony of Americans, composed of six hundred persons, who have fixed their residence upon the banks of the Sacramento, with the apparent design of usurping the lands of the republic. The fact was made known to the Government by the *commandant* of the Department, who demanded reinforcemeuts that he might hold in check the intruders. It is altogether probable, the Hesperia thinks, that these six hundred men are the same party who so greatly disturbed the Government some months since, through the exaggerated report of their numbers. We are much of the same opinion. [N. O. Pic.

There are rumors of bloody doings in Shelby and Harrison counties, Texas, near Louisiana line. The "Moderators" and "Regulators," as they term themselves, are arrayed against each other, and number about two hundred each. Several persons have been killed, houses burned, and plantations destroyed. This is truly a horrible state of things.

Since writing the above we learn, verbally, that one Davis, the leader of the "Regulators," has been shot, with twelve or fifteen others. It is further stated, that Gen. Henderson was about to leave Shreveport to use his influence to bring about an arrangement of the difficulties [N. O. Pic.

FURTHER OUTRAGE ON THE HELDERBERG.—We learn that Sheriff Battlerman, while on his way through the western part of Rensselaerville, on Saturday morning, about four miles west of the village, was set upon and badly treated by a large party of Indians. We have some particulars which we give as related to us.

The Sheriff was accompanied by three of his deputies, Leonard, Esterhout, and another, having some legal process to serve. He was himself armed with two of Colt's revolving pistols, and his deputies had arms—two rifles and three pistols. Unexpectedly, the usual signal was heard, (the blowing of a horn) and immediately several men disguised as Indians, arrested his progress, and demanded to know his business. The Sheriff declined giving them any information, but told them to go about their own.

There was some farther parley, when the Sheriff, being resisted in his efforts to get on, put his hands behind him to get at his pistols, when he was seized by the gang, which had now increased to sixty men, and disarmed, as were also his deputies. They then secured the Sheriff by tying his hands behind him—and gave him a coat of tar and feathers. His deputies were at first threatened with the same treatment; but upon consultation it was determined that if they would solemnly promise to take the Sheriff back to town precisely in the condition he was, they would release them from punishment or harm. The promise was made, of course, and the party returned—the Sheriff being relieved after coming some three miles.

It is stated, that upon their departure, the chief of the gang called for the arms that had been taken from the party, in order to restore them to their owners; but they could not be found, save one pistol, which was returned.

The Sheriff, we understand, knows the person who gave the signal blast that drew the Indians about his wagon; and is determined to pursue the matter to a conviction.

[Albany Argus, Sep. 2d.

DEATH OF A YOUNG LADY AT NIAGARA FALLS.—There was a sad accident at the Falls on the Canada side on Saturday, August 24th, which resulted in the death of Miss MARTHA K. RUGG, a young lady belonging to Lancaster, Mass. She was in company with a party of friends and relatives, and while attempting to gather some shrubs growing on the brink of the precipice near the Museum, lost her balance, and with a loud shriek fell. When taken up she was alive, but insensible. Able medical aid, which was promptly rendered, was unavailing; and she died in about three hours. The body was brought to Buffalo the same evening, and has been taken for burial to Detroit, where her sister, Mrs. G. W. Howe, resides.

DREADFUL ACCIDENT.—A shocking accident occurred on Monday night upon the Philadelphia and Reading Railroad, about two miles above the borough of Reading, during the terrific storm with which that part of the country was then visited. The boiler of the tremendous engine, of which so much has been said in praise by the newspapers lately, burst, and the two firemen, the engineer and conductor, were killed. The cause of the accident is a matter of dispute among men of science. It is confidently asserted by some, that it was caused by lightning entering the boiler; and as steam is known to be a conductor, it is a fair presumption that the accident occurred in this manner—and what renders it more probable is, the fact that the train attached to the locomotive was empty, and therefore very light; besides, the bursting of the boiler of a locomotive is almost the rarest thing in the world.

PHILADELPHIA, Sept. 3.

Another grand wedding party has come off at Hartwell's Hotel, so celebrated for affairs of this nature.

John Ross, the celebrated Cherokee chief, was married in the President's parlor of this hotel last night, to Miss Mary B. Stapler, of Wilmington, Delaware. He is about 55, and she is only 18 years of age; she is a very beautiful girl, and highly accomplished; and belongs to the Society of Friends, or did. Her father was formerly a highly respectable Quaker merchant of this city.

She was given away by her brother, and attended by her sister and a niece of John Ross as bridesmaids. He had collected several of his daughters and nephews from boarding-schools, &c. in New Jersey to be present at the wedding; and after the ceremony a family party of 20 of the Rosses (all half-breed Indians,) sat down to a most sumptuous banquet, for the preparation of which he had given Hartwell a *carte blanche*, and a most elegant affair it was.

Ross is considered to be worth half a million of dollars. He purposes sojourning with his beautiful bride at this excellent hotel for a short time; after which he goes straight to his wild home in the South Western prairies. [Tribune.

FRIENDS IN ENGLAND.—The yearly epistle of the Society of Friends in Great Britian says, "The amount of the sufferings of our members in the support of our testimony against ecclesiastical demands, including the expenses of distraint, is upwards of eleven thousand one hundred pounds," or over $55,000.

REVIVAL AMONG THE OJIBWAYS.—A missionary among this people reports that considerable religious interest had been awakened, and several individuals added to the church.

The commencement exercises of Hamilton Literary and Theological Institution took place on the 18th, 19th, 20th, and 21st of August. They are highly commended by those who were present. It was stated that arrangements had recently been made by which Columbian College is to confer the degrees upon approved graduates.

In Philadelphia, Wm. H. Dunn—brother of the Priest—was bound over in $500, to answer the charge of illegally arming the Church of St. Philip de Neri, and creating a riot.

Mr. James Tooley, Jr., late of Philadelphia, one of the most accomplished Miniature Painters in the country, died at Natchez, Miss. on the 12th ult.—which city he was visiting in the hope to re-establish his health.

Yesterday afternoon, during the storm which arose about 1 o'clock, large flakes of snow fell at intervals. Let it be remembered that it snowed on the 27th day of August, 1844, a thing which has never happened in this city before during the summer months, at least, unknown to the oldest inhabitants. [Cincinnati Times, Aug. 28.

Madder is now cultivated on the Vermillion river, Ohio, in large quantities.

The letter carrier between this city and Philadelphia had 310 warrants served on him by the Post Office department on Friday last, at the latter place.

The American passengers who came over in the last English steamers, are of the opinion generally, that there will be a war between France and England before a great while.

Mr. C. Perry, of this city, was thrown out of a wagon at Bridgeton, N. J., on Saturday last, and so severely injured that it is thought he will not recover.

A Reformed Gambler named Green has visited New York with the intention of lecturing upon the subject of gambling, and if possible organize an anti-gambling society among the young men.

Alexander Hoag, who lately escaped from prison in New York, has been re taken, sentenced to the State Prison for five years, and has already entered upon his duties there.

We learn from the Green Bay Republican, that a tremendous hurricane has done great injury at that place and its vicinity. Houses were unroofed and dams and bridges everywhere swept away. Loss estimated at $20,000.

On Sunday about mid-day, Medway, (Mass.) was visited by a tremendous storm of wind, hail and rain. Vegetation was mowed down as by a scythe, and window glass broken by the hailstones, some of which, it is stated, measure 9 inches in circumference! The quantity of rain which fell during the storm, which did not exceed thirty minutes, was 1 7-8 inch. The hail storm did not last more than fifteen minutes. The amount of damage done to the window glass in one establishment was a little more than 400 lights. Fortunately most of the houses had blinds that secured the glass, and only about 1500 were broken in all the village.

MARRIED,

In Westerly, R. I., on the 2d inst. by Eld. Alexander Campbell, Mr. SAUNDERS SISSON to Miss MARY S. PROSSER, both of Hopkinton. Also, Mr. SAMUEL S LARKIN of Westerly, to Miss MARY A. POTTER of Richmondtown.

On the 4th of July, Mr. SAMUEL C. HEAD, to Miss JULIA ANN BURDICK, both of Dane Co., W. T.

On the 18th of July, by Rev. Giles M. Langworthy, Mr. ICHABOD WILLIAMS, of Verona, to Miss TACY BABCOCK, of Brookfield.

On the 26th of August, idem, Mr. HENRY B. BABCOCK to Miss ANGELINE LANGWORTHY, all of Brookfield.

On the 1st inst., idem, Mr. HENRY C. BABCOCK to Miss HARRIET M. CRANDALL.

DIED,

In Milton, W. T., on the 30th of April last, after a short illness, SYLVESTER PALMITER, son of Silas and Sarah Palmiter, aged 17 years.

LETTERS.

Thomas B. Brown, Lucius Crandall, Joseph Goodrich, A. Babcock, Samuel Russell, Alexander Campbell, M. D. Randolph, Giles M. Langworthy, Dennis Hardin.

POSTMASTERS—Petersburgh, Cowlesville, Pennsboro, Va., Mystic Bridge, Ct.

RECEIPTS.

Westerly, R. I.—Samuel Saunders, $2.

Mystic, Ct.—Thomas Avery, $2.

Brookfield.—Welcome Babcock, Wm. Simmons, Ethan Stillman, $2 each; Silas Bailey, $1.

Alfred.—David Rose, $2.

Milton, W. T.—Duty J. Green, Henry W. Green, $2 each; Joseph Goodrich, $1.

Petersburgh.—Aaron Coon, Sophronia Fisher, Polly Randall, $2 each.

Leonardsville.—Wm. A. Babcock, $2.

Mystic Bridge, Ct.–Wm. Keeney, Nathan F. Dennison, $2 each.

GENERAL CONFERENCE.

The Fortieth Anniversary of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE will be holden with the 1st S. D. Baptist Church in VERONA, Oneida Co., N. Y., commencing on the fourth day of the week, Sept. 11, 1844, at 11 o'clock A. M.

The central location of this church, and its proximity to the Utica and Syracuse Railroad and the Erie Canal, offer facilities for a general representation, which is earnestly requested.

It is hoped that before leaving home the friends will make provision for the printing and more general distribution of the Minutes of the proceedings of the Conference. PAUL STILLMAN, Rec. Secretary.

The First Anniversary of the General Sabbath Tract Society will be holden at the same place on the first day of the week, Sept. 15, at 9 o'clock A. M.

Auxiliary Societies or churches that have taken action to aid the Society, and Agents not having already reported, are requested to do so with the least possible delay, that the Board of Directors may be able to make a full report for the year. F. W. STILLMAN, Rec. Sec'y.

The Missionary Association will hold its second Anniversary, with the 1st Church in Verona, N. Y., on the Sixth day of the week, before the second Sabbath in September. A Sermon on the subject of Missions will be expected during its session from T. B. BROWN—the time to be determined by the Executive Board. It is desirable that all missionary returns may be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

NEW-YORK MARKET, SEPT. 2.

Beef Cattle.—The market last week was unusually dull, and on prime qualities a decline of 50 cents per hundred on the quotations of the previous week took place. The prices now are, for inferior $4 25; for prime $5—with a very limited demand. About 400 left over.

Cows and Calves—$13 a $21, a slight reduction.

Sheep and Lambs.—Sheep $1 75 a $4: Lambs $1 a $2 37½.

FLOUR AND MEAL.—Genesee is rather heavier today and some lots have been picked up at $4 18¾. Generally, however, the transactions are at 4 25. Michigan and Ohio, which are comparatively in less supply, are 4 12½ a 4 18¾. All the Rye Flour on the River was picked up to-day, some 500 bbls, at 2 94 a 3 00. An extra article is held at 3 50. Jersey Meal is 2 50 for good with sales 200 to 300 bbls. Brandywine 2 62½, hhds 12 00.

GRAIN.—Nothing doing in Wheat. Good North Carolina would probably bring 85 a 86c. Corn is in good supply and dull. Sales 3000 bushels Southern at 44c measure, and 75c weight, delivered. At auction on Saturday 8000 bushels inferior New Orleans sold at 40c measure. A sale of 1500 bu. Long Island for Madeira was made at 53c. Oats are rather better without much activity. Sales 3500 to 4000 bushels Southern at 23 a 24c. A lot of 1500 bushels 6 rowed barley sold at 56c. Rye is 67c delivered without sales of importance.

PROVISIONS.—The transactions in Pork are light. A sale of 100 bbls. Prime was made at $7 94. Mess is nominal at $9 37½. Beef is very quiet. Prime $3 a $3 25; Mess $5 12½ a $5 25 for Country and $5 62½ a $5 75 for City. Lard is firm. Sales 100 bbls. good at 6¼c.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 50 a 9 50
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 50 a 5 50
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul,	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 50 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 25 @ 4 31
Troy	4 18 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a ——
Do Amer	27 50a 30 00
Bar do rolled	80 00a ——
Do RussPSI	100 00a 102 50
Do do new do	——a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a ——
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 46
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.]	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14¼
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 25 @ 5 62
Do prime	3 25 @ 3 50
Pork mess bbl	9 75 @ 9 87
Do prime	8 12 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	2 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5½a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6½a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9¼ a 9½
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6¾ a 7¾
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 52½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a [illegible]
No. 1	31 a [illegible]
No. 2	24 a [illegible]

Miscellaneous.

A CITY STREET.

BY MARY HOWITT.

I love the fields, the woods, the streams,
The wild flowers fresh and sweet,
And yet I love no less than these,
The crowded city street!
For haunts of men, where'er they be,
Awake my dearest sympathy.

I see within the city street
Life's most extreme estates;
The gorgeous domes of palaces,
The prison's doleful gates;
The hearths by household virtues blessed,
The dens that are the serpent's nest.

I see the rich man proudly fed,
And richly clothed, pass by;
I see the shivering, homeless wretch,
With hunger in his eye;
For life's severest contrasts meet
For ever in a city street!

And lofty, princely palaces—
What dreary deeds of wo,
What untold, mortal agencies
Their secret chambers know!
Yet is without all smooth and fair,
As Heaven's blue dome of summer air.

And e'en the portliest citizen,
Within his doors doth hide
Some household grief, some secret care,
From all the world beside;
It ever was, it must be so;
For human heritage is wo.

Hence is it that a city street
Can deepest thought impart;
For all its people, high or low,
Are kindred to my heart;
And with a yearning love I share
In all their joy, their pain, their care!

THE EVENING CLOUD.

[By Professor Wilson, Editor of the Edinburgh Review.]

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braded snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below.
Tranquil its spirit seem'd, and floated slow!
Even in its very motion, there was rest;
While every breath of eve which chanced to blow,
Wafted the traveler to the beauteous West.
Emblems, methought, of the departed soul:
To whose white robes the gleam of bliss is given
And by the breath of mercy made to roll
Right onward to the golden gate of Heaven,
Where to the eye of Faith, it peaceful lies,
And tells to man his glorious destinies.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 6.

BIRMINGHAM TO LONDON.

On the day we were to leave Birmingham, we found our way to the station some time before the hour for the departure of the train. This gave us an opportunity to examine somewhat the construction of the road through the city. Nothing excites one's astonishment more in this country, than the enormous sums of money expended in its public works. Railways are seldom constructed without a good prospect of business; and where this is found, whatever is necessary to durability, safety, and speed, is easily obtained. There is an appearance of solidity and permanence, which shows that they were made to last for ages. England has nearly 2000 miles of railway, for the construction of which, companies have been authorized to raise not far from $300,000,000. The first road built was between Liverpool and Manchester, in 1830—only 14 years ago. Since that time, the investments have been enormous, yet have never, it is said, produced any considerable fluctuation in the finances of the country. Illustrations enough of the lavish manner in which money is expended, may be seen on the road between Birmingham and London. It passes through some half-a-dozen tunnels, two of which are more than a mile long, and one of which, (being 1 mile 640 yards in length, 24 feet wide, and 22 feet in height,) cost $1,500,000. The consequence of this liberal outlay at first, is, that the roads are perfectly safe, and easily kept in repair. Perhaps it is good economy in the long run.

The ride from Birmingham to London gives one a delightful view of the material aspect of England. Every traveler who has written about it, has spoken of the beauty of its landscapes, and the perfection of its cultivation. In this respect it undoubtedly exceeds any existing country, and probably any that ever has existed, on the earth. A freshness and richness characterizes the scenery, which it is delightful to behold. And when to this is added the art and labor of man, it produces a view exceeding description. In many cases, the numerous country houses of the noble and rich, are so disposed as to add to the effect which a view of the whole produces. There are two distinct sets of emotions excited by these things. On the one hand, the sight of such developments of taste and industry, which are always the first indications of progress and elevation, must excite admiration and satisfaction in the mind of a lover of his race. On the other hand, the evidences which he here sees of the controlling influence exerted by a very few individuals, excites his sympathy for the many who labor only to gratify those who claim to be their superiors. This consideration of the subserviency of the *mass*, urges itself upon one wherever he goes in England. The class of persons who perform the *labor* do not possess a legal right to the *soil;* their right extends only to the cultivation of it on stipulated conditions, which are often most unjust and oppressive. A common reply to the inquiry, who owns the land over which you are passing, is, that it belongs to such a lord, or earl, or marquis, or gentleman; and the same name is often given for the owner of all within the limits of your view. Where the ownership is entailed in a family, from whose hands it cannot pass, and the oldest member of which is sole possessor, aristocratic insolence and cringing servility, are certain consequences. It is said, that while about 10,000,000 people in Great Britain, or 2,000,000 families, live by agriculture, the bulk of landed property is held by less than 50,000 families. What a field is here for the exercise of the worst feelings of human nature, and with the worst possible results! Agriculture must be, in all countries, and at all times, the source of subsistence for a large majority of the people. And if the ground to be cultivated is monopolized by a few individuals, they have it in their power to create such competition as will give them enormous rents, and compel the laborer to toil his life long for a mere pittance sufficient to support animal existence in its lowest forms. It does not matter how this monopoly was secured, whether, as in England, by military leaders taking possession of as large a tract as they could get, and then entailing it upon their children; or by some more quiet and business-like means—the result will be the same, extortion on the one hand, and servitude on the other.

Leaving Birmingham, with its beautiful environs, our way is through a section of country, almost every hill, or stream, or village of which, is hallowed by interesting historical associations. Old battle-fields, ruined castles, and gray church towers, are passed with such rapidity as scarcely to allow of rehearsing their history. We pass within a short distance of Kenilworth, a little farther from Warwick Castle, and twice cross the quiet Avon. On our right, 40 miles from Birmingham, is Ashly St. Ledger, in the church of which is a monument to Sir W. Catesby, beheaded after the battle of Bosworth Field. A little farther on, is Stowe Nine Church, where Elizabeth, daughter of Lord Latimer, was buried.

Tring is a very ancient place, of Roman origin. It is on an elevated ridge of ground, called the Chiltern Hills. The place was formerly infested with banditti, and for their suppression, an officer was appointed by the Crown, called the Chiltern Hundreds. Although all occasion for the office has long since ceased, yet the office is still retained.

Berkhampstead, the birth-place of Bishop Ken and the poet Cowper, contains the remains of a castle which was formerly the residence of the Kings of Mercia. Three miles distant is the seat of the late Duke of Bridgewater, occupying the site of an ancient monastery. After it became a seat of royalty, it was the frequent residence of Queen Elizabeth. The ancestors of the present owner have possessed it since 1602.

Harrow-on-the-Hill, 12 miles from London, occupies one of the highest places in the country, and commands an extensive and delightful view. It was of a church on this hill, that Charles II. once waggishly said, "The church of Harrow-on-the-Hill must be the 'Visible Church,' since it can be seen by all the country around."

It was evening when we approached London. A sort of mist enveloped it, which its thousands of lamps made luminous. As we entered the grand excavation, through which the carriages were drawn by means of a rope connected with stationary engines, our attention was not attracted to that wonderful rope, weighing 12 tons, and measuring 10,950 feet in length; it was wholly occupied with that world of London before us, the outside of which thousands live and die without seeing, the wealth of which would purchase a continent, and the poverty of which leaves some hundred thousands to feel the pangs of hunger daily.

TO SUBDUE TEMPER.

Fenelon, a French Archbishop, took in hand a difficult case, and pursued the following course, it is said, with success:

The Duke of Burgundy, grand-son of Louis XIV., and heir to the crown, a spoiled child, of an outrageous temper, about fourteen years old, who had got the better of all his tutors, was committed to the Archbishop, with full power to do as he pleased, and he tells us how he proceeded: "When the young prince," says he, "gave way to those fits of passion and impatience to which a temper, naturally hot, made him but too subject, the tutor—the masters—all the attendants and servants of the house, were instructed to keep the most profound silence in his presence. They were not permitted even to answer his questions. If they served him, they turned away their eyes, as if afraid to approach a creature whose passion had overpowered his reason. Any attention they paid him was no more than what was necessary to preserve his existence, and that as if in compassion to a person deranged. His lessons were suspended—his books were put aside, as if of no use to one so wild, and he was left to himself—to his reflections—to his sorrow—to his remorse." These are the feelings which a parent ought to put in action whenever he has to deal with passion of any kind: and the earlier the better.

CHRISTIANITY.

Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint hearted, and assurance to the dying. It enters the hut of the poor men, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their imaginable pride and their unutterable misery, a purifying, ennobling, correcting and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of old age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence.

[Mary Howitt.

TEMPERANCE ITEMS.

Three years ago there were 469 inmates of the poor house of Worcester, Mass. Last year the number was reduced to *eleven!* In consideration of this great reduction of their pauper tax, the town voted $500 to be paid annually to the Washingtonian Society, together with the use of a large Hall, and oil and fuel to warm and light it. This is economy worth studying.

A police magistrate in Baltimore states, that since the 1st of March last he has set in judgment on 160 criminal cases, all of which but twelve might be traced to the groggeries! Their support in the jail and almshouse is a large item in the heavy tax imposed on the citizens.

The gin drank in England and Wales annually amounts to nearly £20,000,000 sterling.

Congress, at ther last session, passed a law *prohibiting the purchase of wines for the President's Cellar.* This is laying the axe at the root of the tree of intemperance.

LUDICROUS POLITENESS.

Insincerity and extravagant adulation often betray people into uttering the most ridiculous absurdities, quite unintentionally. A great man, addressing the House of Lords, said, "It is my most painful duty to inform your Lordships that it has pleased the Almighty to release the King from his suffering." This was equivalent to saying that he was sorry the King's sufferings were over. A maid of honor being asked the hour by her royal mistress, obsequiously replied, "What your Majesty pleases;" an answer even less definite than that of the cow-boy who, after looking up to the town clock, said it was "only an inch past eight." A nurse wishing to give a polite answer to a gentleman who inquired after the health of a sick baby intrusted to her care, said, "Oh, sir, I flatter myself the child is going to die."

WOMEN IN FRANCE.

A correspondent of the National Intelligencer, writing from Paris, says: "In France, the employment of woman in *mines* is forbidden by law, and children under ten years of age cannot be listed for them *legally*, but this interdict is commonly infringed or evaded. I have seen women toiling in slate quarries, and they are everywhere engaged in tillage and the work of drudgery of the fields and the farmyards. It is enough to witness the cleansing any morning of the streets of this capital, to know the last extremity of degradation and hideousness to which the sex can be reduced."

MARRIAGE RATHER THAN LAW.

A certain widow lady placed her child at nurse in one of the foundling hospitals of Germany, and intending to leave it there until it should be old enough to begin receiving an education, paid the stipend for four years. About the same time a gentleman placed his child in the same institution, and it was consigned to the same nurse. The gentleman then made a voyage to South America, where he had some business of importance that needed his attention. At the end of the four years the lady returned to take away her child; and by a somewhat singular coincidence, the gentleman arrived at the same time, with the same object. But in the interim one of the children had died, and the nurse could not declare positively whether it was that of the widow or the other; the widow claimed the survivor as her own; the gentleman insisted as strongly that his was the living child. The dispute waxed warm, and a resort to the legal tribunals was threatened on either side, when a worthy clergyman interposed and with such effect that the disputants soon agreed to consolidate their claims to the surviving child by marriage. So says a French paper. [Com. Adv.

"LO! THE POOR INDIAN."

Joc-o-sot, the Walking Bear, a famous Sauk Chief, of stalwart frame and noble bearing, was, says the Cleveland Herald, a twelve month or more ago, persuaded by some speculating Yankee to abandon his wild retreats and simple savage life, and submit to exhibitions of himself in the principal cities. At Cincinnati he was introduced on to the theatrical boards, and in a class of plays got up to represent Indian life, he enacted the principal character with considerable success. From thence he was taken with other red men to the East, and finally across the ocean to "astonish the natives" of the Old World. Joc-o-sot became a lion in the court of royalty, was presented to the Queen, and wherever he moved, clad in his grotesque and fanciful adornments of person, was the observed of all curious eyes. His lithograph in full Indian costume was taken in London by the lithographers to the Queen, and is a beautiful specimen of the art, as well as a striking memento of the race fast fading from existence.

But unfortunately, Joc-o-sot in forming an acquaintance with the pale-faces, learned some of their vices, and his change of habits and free use of the poisonous fire-water appear to have given disease a death-grasp upon his powerful frame. He is now lying in the chamber of a kind and benevolent family on the pier, in the last stages of consumption, having been landed here about a week since on his way from Europe to Fort Leavenworth, Mo., without money, friends, or a single voice to cheer him in his native tongue. Still he submits without a single murmur to the directions of the physician and nurse, and with patient resignation points to the dwelling of the Great Spirit and remarks—"Joc-o-sot die—go up."

HARD FATE.

A man named Jonathan Walker, who took off seven slaves in his boat to give them freedom, is now confined in Pensacola, "where," says he, "I remain secured to a large ring-bolt by a chain made of half-inch iron, and a shackle round my ancle, which weighs about five pounds, so that I have to lie or sit down all the time. If I could walk the room it would afford me great relief. I have for four or five days recovered my health quite fast, but from the 25th of June until the 23d of July, I was not able to sit up three hours in a day, and nearly all the time very much exposed. I cannot say when I shall have my trial, nor what the result will be. The regular term of the court does not come on until November, but the Judge does not know but that he shall appoint a special term before that time."

YOUTH AND MANHOOD.

BY RICHARD MONCKTON MILNES.

Youth, that pursuest with such eager pace
Thy even way,
Thou pantest on to win a mournful race;
Then stay! oh, stay!

Pause and luxuriate in thy sunny plain;
Loiter—enjoy;
Once past, thou never wilt come back again
A second boy.

The hills of manhood wear a noble face,
When seen from afar;
The mist of light from which they take their grace,
Hides what they are.

The dark and dreary path, those cliffs between
Thou canst not know,
And how it leads to regions never green,
Dead fields of snow.

Pause, while thou may'st, nor dream that fate thy gain,
Which, all too fast,
Will drive thee forth from this delicious plain
A man at last.

PIOUS INTELLIGENT FATHERS.

Those fathers who have a few external advantages for training their children, have often been observed to have virtuous, sensible and useful families. Indeed, a pious, devoted, sensible, intelligent father, whatever be his property or difficulties in life, has every reason to persevere; for the success of such means as he uses has been proved by thousands of cases. While the wealth and splendor of the richest inhabitants of our cities are frequently dissipated in a single generation, virtue often entails comfort, health, respectability and happiness on the descendants of the good, whether in the town, the village, or the hamlet.

PEACH PICKLES.

One of the most delicious pickles ever tasted is made from *ripe* Clingstone Peaches. Take one gallon of good vinegar and add to it four lbs. brown sugar; boil this for a few minutes and skim off any scum that may rise; then take Clingstone Peaches that are fully ripe, rub them with a flannel cloth to remove the down upon them, and stick three or four cloves in each; put them into glass or earthern vessels and pour the liquor upon them boiling hot. Cover them up and let them stand in a cool place for a week or ten days, then pour off the liquor and boil it as before; after which return it boiling hot to the peaches, which should be carefully covered up and stored away for future use.

New Stereotype Process.—It is stated in a late British paper, that a most important improvement has been made in the art of stereotype printing, which bids fair to work a complete revolution in the book-making world. The procuring of a cast of moveable type by the method hitherto adopted with plaster of Paris has been attended with great difficulty and loss of time, objections so entirely removed by the substitution of some other substance by the new plan, that a perfect mould, free from all defects, may be obtained in half an hour. Under the old process the work occupied a day, and then frequently had to be done over again. Specimens, in which passages of Hebrew, Arabic, and other oriental languages are given, have been seen, and the stereotype is a perfect fac-simile of the original. The saving in the expense of stereotyping effected by the new process will be seventy or eighty per cent, and the public will no doubt benefit by it by and by, in the reduced cost of standard works.

A Picture of War.—A lecture on the horrors of war was lately delivered in London, in which the lecturer, alluding to the various wars in which Great Britian had been engaged, stated to the effect that from the commencement of the war of the British revolution, to establish William the Conqueror on the British throne, down to the war against Napoleon for the restoration of the Bourbons, the sum of £1,437,000,000 had been spent, and 3,910,000 human beings sacrificed; that out of every shilling earned by the poor man, six-pence went to pay the national debt, which was for the purpose of carrying on war!

Commercial Integrity.—The firm of George O. Crocker & Co., of New Bedford, Mass., which suspended payment and made an assignment two years ago, have given notice that, in consequence of success in business, they are ready to meet the deficit of said firm, principal and interest, amounting to $30,000. Such men are eminently worthy of success.

Curious Fact.—If England paid her national debt, it would take £46 6s. 2d. from each person to pay it; it would take £11 6s. 6d. from each Frenchman to pay the debt of France; it would take £55 8. 4d. from each Dutchman to pay the debt of Holland.

A bill is now before the British Parliament, and which will become a law this season, entirely abolishing imprisonment for debt upon all debts under twenty pounds. All persons at present in custody for such sums are to be released.

Spots made black by writing ink, may be removed by washing them with a solution of oxalic acid in water. In this way the writer has easily removed fresh ink and left the page white, and old spots have been nearly obliterated.

The Potsville (Pa.) Gazette states that a company of Irishmen, after quarreling with certain citizens in a drinking house at Tamaqua, burning with heated blood, and a desire to revenge, attacked the Lutheran Church at the upper end of the borough, and before they were checked, had succeeded in breaking in a number of the sashes, and demolishing the glass.

A farm on Cape Island, N. J., containing about 150 acres, was offered twenty years ago for $1,200 On last Saturday, the sum of $18,000 was offered for *one eighth of an acre* of the same farm, which was refused.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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TERMS.

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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VOL. I. NEW-YORK, FIFTH DAY, SEPTEMBER 12, 1844. NO. 12.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER TEN.

The Sabbath honored alike with the whole Decalogue.

The following parallelisms will show how the law was regarded by our Saviour and his Apostles:

MOSES.	CHRIST AND HIS APOSTLES.
"The law is holy, just, and good."	"The law is spiritual."
PREFACE.	PREFACE.
Exodus 20: 1–17, "And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, and out of the house of bondage."	John 12: 49, "I have not spoken of myself; but the Father which sent me, gave me a commandment what I should say and what I should speak."
I.	I.
"Thou shalt have no other gods before me." Deut. 5, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."	Matthew 4: 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve." John 4: 23, 24, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."
II.	II.
"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments."	Acts 15: 20, "Abstain from pollutions of idols." 2 John 5: 21, "Keep yourselves from idols." 2 Cor. 10: 14, "Flee from idolatry." Col. 3: 5, "Covetousness, which is idolatry."
III.	III.
"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."	Matthew 5: 34, "I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool." Mat. 23: 22, "He that sweareth by heaven, sweareth by the throne of God and by him that sitteth thereon." Mat. 15: 19, "For out of the heart proceedeth evil thoughts . . . . blasphemies."
IV.	IV.
"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy *God: in it* thou shalt not do any work, thou, nor *thy son,* nor *thy* daughter, thy man servant, nor *thy maid servant,* nor thy cattle, nor thy stranger *that is within thy gates: for* in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."	Mark 2: 27, 28, "The Sabbath was made for man, not man for the Sabbath. Therefore the son of man is Lord also of the Sabbath day." Mat. 12: 11, "He said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much better then is a man than a sheep? Wherefore it is lawful to do well on the Sabbath days." Luke 4: 16, "As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Mark 6: 2, "And when the Sabbath day was come, he began to teach in the synagogue." Luke 23: 56, "The women also . . . rested the Sabbath day according to the commandment."
V.	V.
"Honor thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee."	Ephes. 6: 1, 2, "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother, which is the first commandment with promise."
VI.	VI.
"Thou shalt not kill."	Matthew 5: 21, "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say, Thou fool, shall be in danger of hell fire."
VII.	VII.
"Thou shalt not commit adultery."	Mat. 5: 27, "It was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."
VIII.	VIII.
"Thou shalt not steal."	Ephes. 4: 28, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth."
IX.	IX.
"Thou shalt not bear false witness against thy neighbor."	Col. 3: 9, "Lie not one to another, seeing ye have put off the old man with his deeds." Rev. 21: 8, "All liars shall have their part in the lake that burneth with fire and brimstone."
X.	X.
"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."	Luke 12: 15, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

The above passages are the most direct references to the law which I could find in the New Testament, and are selected to show in what light Christ and his Apostles regarded the Decalogue. There is no formal transferring of them from an obsolete code to a new one, with a new authority; but such comments upon them, incidental references to them, and quotations from them, as show that they were regarded as a common obligatory standard, by which all men were bound to the government of God. They were not delivered on one special occasion, in the manner of an arranged code; but just as the character and circumstances of their auditors required them. It is remarkable that in all our Lord's recorded discourses, which were confined to the land of Palestine, and chiefly to Jews, not a word is said about idolatry. I suppose this was because at that time the Jews had so just and universal an abhorrence of it, that they needed not any special injunction upon the subject. Butjust as soon as the Apostles went among the Gentiles, they gave the most solemn warnings against it, because there the converts were in danger of relapsing into their old habits; and because it being surrounded with all the wealth and fashion of the countries in which they dwelt, they were bound by example and precept to condemn it in their fellow men. The Jews, however, carried their hostilities to paganism so far that they hated Gentiles, and accounted them as dogs; and nothing was viler in their estimation than Samaritans, who were descendants of idolators. This our Lord rebuked by showing mercy to Gentiles, and by such instructions as the parable of the man who fell among thieves.

In like manner, at that time the Sabbath was strictly observed throughout all Judea, so that there was no need for a new injunction to observe it. But the Lawyers, Scribes, and Pharisees, had so encumbered it with traditional restrictions, that they had lost sight of its original elevating and benevolent designs; hence our Lord's discourses on it, and his example, were designed to correct and remove these formal, withering restrictions, and show for what purpose God had originally instituted the Sabbath day. This, too, is the reason why all our Lord's discourses on the Sabbath law were addressed to the rulers of the Jews; they were the authors and perpetuators of those restrictions. It looks to me like a wicked perversion of our Lord's words and works, to accuse him of violating or setting aside the great original Sabbath Law, because he declaimed against the unhallowed restrictions of the Pharisees. It would be as just to accuse him of favoring idolatry, because he did not directly say any thing against it, and showed mercy to Gentiles, and eat with the Samaritans. He said the whole law was binding as long as heaven and earth should endure; and then corrected their mistakesupon each precept; and on none more seriously, explicitly, or frequently, than that which enjoined the observance of the Sabbath day.

S. D.

For the Recorder.

SECRET SOCIETIES.

With what consummate subtlety are some of the secret societies of the present day got up—a subtlety worthy of the arch deceiver himself. Witness the Independent Order of Odd Fellows, whose blasphemons principles are extending their influence over our country. Are not their principles blasphemous? Do they not say that the Word of God is insufficient of itself to enforce the duties of charity and brotherly love? Do they not vainly attempt to invent something which, by their actions, if not by their words, they call better and stronger? We are obliged by our *oath,* say they, to assist our brethren, when they are suffering—thus virtually making the Word of God, which says, "thou shalt love thy neighbor as thyself;" "whatsoever ye would that men should do unto you, do ye even so unto them," of no effect through their *oaths.* For, they say, there must be something more binding. What then, is the principle of selfishness a more powerful stimulant to urge Christians (for there are many professing Christians belonging to this order,) to deeds of charity, than the express command of God? The very foundation on which the institution stands is *self,* after all their professions of brotherly love, for they assist but those who are obliged to assist them when they require it, thus setting at nought the instructions of Christ, to help the poor, the lame, and the blind.

Their initiatory ceremony is a direct violation of the Scriptures; for the Scriptures say, "thou shalt not forswear thyself." Now I would ask, if it is not a violation of this command, to swear to perform certain ceremonies, and to keep certain secrets, before one knows the nature of those ceremonies and secrets?

The Society is got up on such a plan as to work upon curiosity, the most vulnerable point in the disposition of man, until the oath is taken. Then pride comes to the aid of the cause; for what man will admit that he has been *gulled?* Even if he would admit it, he cannot, as he is made to believe, without perjuring himself, being bound by an awful oath.

But lest there should be some who would escape through the meshes of selfishness and curiosity, the watchword of charity and brotherly love is raised. To the inquiry, Why place your light under a bushel? they reply, "When thou doest thine alms, let not thy left hand know what thy right hand doeth." Notwithstanding this, every deed of charity is sure to be trumpted abroad, while the deeds of darkness are screened from the searching eye of truth, by an oath stronger than the judicial oath, and stronger, it is to be feared, than even the oath to God. Witness the case of the murder of Morgan, in the investigation of which, nothing could be done, because the Masonic oath entirely neutralized the judical oath. Yet Odd-Fellowships and the order of Rechabites belong to the same class with Free-Masonary, and will, it is feared, unless checked, come to be even stronger and more formidable than that. Indeed, Free-Masonry is reviving under their fostering care and influence. I think, therefore, that it becomes the duty of every true friend of Christianity, to raise a warning voice against secret societies in all their various shapes.

"DAYS OF OLD."

The Manna.

It was but a poor covering that overspread the household of Merab, encamped among the many thousands of Israel, in the wilderness of Sin; but the faces which in that tent clustered around the homely board, were radiant with smiles; and though no greater variety was there than the difference that baking or seething might impart to the same materials, still abundance crowned the feast. 'How very sweet it is!' said little Rachael, as she closed her pretty mouth on the portion that her mother's hand conveyed to it. 'But it is not cloying,' remarked another of the children. 'The mercies of the Eternal are always sweet, but never do they cloy,' replied the smiling Jabin. 'Oh, what are the flesh-pots of Egypt, what the unhallowed dainties of a royal table, compared with this heavenly food, this portion from the bounteous hand of Israel's King.'

'Be wise, Merab,' half whispered a kinsman who had now strolled in: 'put not by that portion for the morrow, or your soul will loathe the crawling mass of worms, and your sense will sicken at the unearthly stench of the corrupted thing. Cast it away, bury it in the ground, and go forth betimes to seek the supply that has not failed as yet.' Merab answered gravely. 'The rest of the Holy Sabbath hath commenced; we shall not find, neither may we seek the Manna on the morrow.' His kinsman smile in scorn, 'Then, believe me, ye will fast; for there is no preserving principle in this light food; and we have only the word of Moses for the coming day's meal.'

'And when yet, I pray thee, hath the word of Moses failed?' asked Merab, bending his dark brow upon the unbeliever; 'thou wast forbidden then to keep until the morning what now thou art commanded to put by; and the corruption that nauseated is but an earnest of the wholesome freshness in which, in the morning, I shall find my Sabbath's sweet supply.' So saying, he rose, to place in a recess the half of what had been gathered at early dawn; and Jabin, as his father passed him, caught his hand, and pressed it to lips that trembled with the murmured blessing on that poor Israelite's strengthening faith.

Then arose the song of praise; the song that Moses had taught them when, standing beside the foaming sea, they felt that they were indeed freemen, and saw the fragments of Egypt's martial pride tossed in a thousand glittering fragments on the wave. The hymn arose, in the single mellow tone of one manly voice, "I will sing unto the Lord, for He hath triumphed gloriously;" and then another and another joined; and gradually the whole camp caught up the strain; and like rolling thunder it pealed along, "The Lord shall reign forever and ever: Sing ye to the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea."

With what an echo that peal of praise reveberated through the cells of young Jabin's heart. It was to him as though the goodly land were already gained, so realizing was the faith with which he grasped the promise. He stepped to the door of the tent, and looked abroad, and reveled in the freedom of Egypt's rescued bondsmen, reposing in perfect peace beneath the mellow radiance of their wondrous guide; for, keenly as it blazed when penetrating light was needed to conduct them along a venturous path, the column's evening glow fell softer than tender moon-beam on the tents of sleeping Israel; and bathed in calm beauty the expansive fold where rested their herds and flocks, their camels and asses. No burdensome piles of luggage had they to keep watch over; the raiment then upon their bodies was strengthened to outlast a forty years' pilgrimage; and for magazine, their store-house was the heaven above their heads, now locked in Sabbath sanctity, to teach them at once a lesson of obedience and of trust. As Jabin gazed upon the scene, his bosom swelled with gratitude that found no words for utterance; but its secret language was even that of the prophet, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

Again the sun is rising, and again Jabin reclines at the entrance of his father's tent, to watch the gradual waning of pure light on the mysterious pillar, and the gathering of a darkness even more beautiful than morning's beam; for it was the darkness of heaven contrasted with the light of earth. Gracefully wreathed, even in motion, but never breaking its outline, the purple clouds now mantled the column; but returning noon brought not back the scenes of wonted activity. It was the Sabbath still; and Israel abode in the camp. But see, a human form moves warily along; the kinsman of Merab, bearing an empty measure in the folds of his robe, is about to seek the manna; and Jabin loudly hails him, "O go not forth! The Lord hath commanded, 'Abide ye every man in his place:' tempt not the Eternal."

"Keep thy counsel, boy, for those who ask it," was the surly reply; and Jabin covered his head, and breathed a prayer for the offender. Yet a little while, and he returned, passing with quickened step and averted face, and still hiding the vessel which Jabin knew was empty. Other stragglers also who had left their tents, were stealthily returning, shamed and confounded; and then Jabin fell prostrate, for a sudden tremor shook the earth, and the light of day faded, and the heart of man quailed, for the voice of the Most High was in the air. It came to Moses, saying, "How long refuse ye to keep my commandments and my laws?" Then, gentle, gracious, long suffering compassion prevailed against kindling wrath, and mildly as the breath of spring came once more the cautionary admonition. "See, for the Lord hath given you the Sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day." Israel's faithful leader repeated the command; and all throughout that wide spread camp was still as the calm that broods upon a summer sea.

A WORD IN SEASON.

One day as Felix Neff was walking in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder, and asked him, "*What is the state of your soul, my friend?*" The stranger turned; Neff perceived his error, apologized, and went his way. About three or four years afterward, a person came to Neff and accosted him, saying he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged he would explain. The stranger replied, "Have you forgotten an unknown person, whose shoulder you touched in a street in Lausanne, and asked him, 'How do you find your soul?' It was I; your question led me to serious reflection, *and now I find it well with my soul.*"

A HOLE IN THE HEART.

When Whitefield was preaching in Boston, a certain minister went to hear him merely, as he said, "to pick a hole in his coat," (to find fault.) But contrary to his own expectation, he was greatly impressed, and remarked afterwards, "God picked a *hole* in my heart, and healed it by the blood of sprinkling." Ministers often preach in discouragement, but it is only when they preach in unbelief. They see before them the sleepy and careless scoffers, gospel-hardened sinners, and they think they might as well preach to the dead. They forget that by the very truth which they utter in conscious feebleness, God may be intending to pick a hole in some sinner's heart, perhaps the heart of that sceptic or caviler, who came to pick a hole in the preacher's coat. Whitefield found this true more than once, for when he preached in Exeter (England,) on one occasion a man came prepared to knock him on the head with a stone. He stood with the stone in his hand, but the sermon soon interested him so that he dropped the stone; then his heart melted. After the service he went to Mr. Whitefield and said with tears, "Sir, I came to break your head, but God has given me a broken heart." Divine truth is more than a match for the stoutest hearts. But the minister should remember that it is God's instrument, not theirs. They should remember too that God will work by *this very instrument,* and not by something which they may manufacture out of base materials. Thus honoring God and his truth, they may preach with the utmost boldness and courage, though half the congregation should come with hearts of flints and stones in their hands. The Holy Spirit can strike an arrow into these flinty hearts, and unclench those hard fists, and make them drop their weapons of rebellion. What greater joy than for a minister to hear such sinners testifying with tears, "I came for the worst of purposes, but God has picked a hole in my heart, or broken it with the hammer of his word, and healed it with the blood of sprinkling?"

[Boston Recorder.

GOD AND MAN.

The motive power of the cataract of Niagara exceeds by nearly forty-fold all the mechanical force of water and steam power rendered available in Great Britian, for the purpose of imparting motion to the machinery that suffices to perform the manufacturing labors for a large portion of the inhabitants of the world; including also the power applied for transporting those products by steamboats and steam-cars, and their steam-ships of war, to the remotest seas. Indeed, it appears probable that the law of gravity, as established by the Creator, puts forth, in this single waterfall, more intense and effective energy than is necessary to move all the artificial machinery of the habitable globe. Yet at Niagara, the river does not fall more than one hundred and forty feet. Be it recollected, however, that it is here a quarter of a mile wide, and deep enough, both above and below the fall, to float a frigate. 'All thy works praise thee, O Lord. They show the glory of thy kingdom, and talk of thy power.'

[Stillman's American Journal of Science.

THE POWER OF EXPRESSION.

Dr. Johnson, as reported by Boswell, observes, that from his earliest years he had inwardly resolved to excel in conversation; and to this end he had never uttered a sentence without first endeavoring to make it as significant and correct as it was in his power. His unrivaled skill as a converser, is undoubtedly to be attributed to this habit.

Sir. Samuel Romilly had a somewhat similar practice. He says: "I was anxious to acquire a great facility of elocution, which I thought indispensable to my success. Instead, however, of resorting to any of those debating societies, which were at that time much frequented, I adopted a very useful expedient, which I found suggested in Quintilian, that of expressing to myself in the best language I could, whatever I had been reading; of using the arguments I had met with in Tacitus, or Livy, and making with them speeches of my own, not uttered, but composed, and existing only in thought. Occasionally, too, I attended the two houses of Parliament, and used myself to recite, in thought, or to answer the speeches I heard there. That I might lose no time, I generally reserved these exercises for the time of my riding or walking, and before long I had so well acquired the habit of it, that I could think compositions as I was passing through the most crowded streets."

PRESENCE OF MIND.

The following incident, which occurred in England during the reign of Queen Anne, furnishes a remarkable instance of presence of mind:

"A gentleman was driving post to London, over Hounslow heath, when his chaise was stopped by two highwaymen, who with dreadful imprecations called out to him to deliver his money. The gentleman happened to have in the chaise at the time, cash, &c., to a very great amount, the loss of which would have been his utter ruin. He had not a minute to reflect, and yet with astonishing composure and presence of mind, he instantly hit upon an expedition which extricated him from his danger.

He told the robbers that his life was doubly in their hands, as they might take it themselves, or deliver him into the hands of justice, out of which he could not be released but by death, as he was the unfortunate General Macartney, for the apprehending of whom, on the account of the death of the Duke of Hamilton, the Queen had, by proclamation, offered so great a reward!—he implored, therefore, their compassion, and entreated them not to take his money, as by being deprived of the means of escape, he must unavoidably be apprehended.

The robbers consulted for a few minutes, and then informed him that they had agreed to grant part of his request, namely, not to take his money from him, but on the other hand, as money was absolutely necessary for them, and as they could get more by apprehending than by robbing him, they said he must submit to be carried before some magistrate, as they were determined to deserve and claim the reward offered for his apprehension. The gentleman rejoiced at hearing the intelligence, and having been carried before a Justice of the Peace, who happened to know the person of Gen. Macartney, he was discharged, not being the person, but the two highwaymen were, on his story, committed."

A Land where is no Sickness.—As a gentleman eminent for his happy mode of introducing religious conversation among young people was one day going in the stage coach, he was accosted by a fellow passenger in the following terms: "Sickness, sir, is a very uncomfortable thing. I have been running all over London to find out a physician to attend my sister, but I have been unable to meet him, and I am so fatigued that I am compelled to take the stage." "Yes sir," replied the gentleman, "Sickness is a very uncomfortable thing; but I know a land where there is no sickness." "Do you, indeed," rejoined the young man, "*I* have traveled nearly all over the world and never heard of that land yet."—See Isaiah 33: 24.

The Sabbath Recorder.

NEW YORK, SEPT. 12, 1844.

HISTORICAL SKETCH OF THE CHRISTIAN SABBATH.

By Rev. L. Coleman, Instructor in Ecclesiastical History, Auburn Theological Seminary.

The "Bibliotheca Sacra and Theological Review," for August, contains an article with the above title. It is, for several reasons, one of the most important articles which has lately appeared in any religious journal. The fact that it comes forth in a review conducted by Profs. Edwards and Park of Andover, with the special co-operation of Dr. Robinson and Prof. Stuart, will give it great weight. The fact that several papers are making extracts from it, in order to prove that the prevailing theory about the *Christian* Sabbath "is a modern heresy, not countenanced by the ancient church, by the Reformers, or by Christendom generally," will give its doctrines a wide circulation, and a powerful influence for good or for evil. And written, as it evidently is, for the purpose of aiding the present movements in favor of enforcing the legal observance of Sunday, it is impossible fully to estimate its importance. We propose, therefore, to make such extracts from the article, as shall enable our readers to judge for themselves of its probable influence.

After some allusion to the low views entertained by many German scholars respecting the Sabbath, and to the attention which the subject is now receiving in this country, Mr. Coleman proceeds directly to speak of the relation which the economy of the Old Testament sustains to that of the New. He contends that they are "one and the same," and that Christ "is the Mediator between the covenants, the connecting medium between them, by whom both are united as the different parts of the same continuous plan of salvation."

From this he naturally, in a history of the Sabbath, comes to speak of the practice and teaching of Christ, where he uses the following language:

"It is particularly observable that Christ, who came to fulfil all righteousness, being himself made under the law, established the law of the Sabbath both by his instructions and his example. He sanctified the day, religiously obeying the spirit and the letter of the fourth commandment, though far from conforming to the requirements of pharisaical austerity. Being Lord also of the Sabbath, he neither annulled nor modified the existing ordinances of God respecting it; but explained and enforced them. In these expositions, not one iota of the law is abated. Its spirit and extent are rather explained and enforced."

"The law of the Sabbath is also part of the *moral law*, and as such is of perpetual obligation." "The law of the ten commandments remains in full force under the new dispensation." "It [the law of the Sabbath] was given, not to Abraham and his seed, but to Adam and all his posterity."

So much for the practice and teachings of Christ. Now what said the Apostles and the early Christians? Here is our author's opinion:

"The apostle and the converts to Christianity from the Jews considered themselves adherents still to their people and to their own national religion. Finding in Christ the fulfilling of the law and of the prophets, they continued in the spirit of the gospel, the worship of the Old Testament. They seem not to have been conscious when or where or how the ancient economy was abrogated, and the gospel dispensation introduced. But, in process of time, the one was gradually discontinued and fulfilled in the other. *The observance of the Lord's day as the first day of the week was at first introduced as a separate institution.* Both this and the Jewish Sabbath were kept for some time; then the Christian began to take precedence of the Jewish Sabbath; finally the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship.—Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued. No historical record, sacred or profane, has informed us of the first celebration of the Lord's day, the first day of the week, as the Christian Sabbath. It doubtless was very early; probably from the first communication of the Holy Spirit on the day of Pentecost."

This, then, is the best account to be given about the *beginning* of the observance of the first day of the week; it has no command, and is without "historical record, sacred or profane." And yet the observance of that day is to be enforced as authoritative, and not to be neglected without sin! But what shall be said of the other facts here acknowledged, viz. that the Lord's day, as the first day of the week, was introduced as a separate institution from the Sabbath, and was kept in connection with the Sabbath for five centuries? It is plain from this, that the first day was neither considered as a *substitute* for the seventh day, nor kept to obey the fourth commandment, since the seventh day itself was strictly kept for that purpose. It commenced as did the observance of Good-Friday and Holy-Thursday; and it has the same authority with these holy days of the early church. Consistency, therefore, would require those who observe the one to observe the other likewise.

Having made this candid concession, we are surprised to find Mr. Coleman, on the same page, attempting to lug in the three passages commonly quoted in order to connect the name of the first day with the Scriptures, viz. Acts 20:7, 2 Cor. 16:2, Rev. 1:10. After some gratuitous suppositions about each of them, in the course of which he acknowledges that the first "is not conclusive proof," he says:

"These are *all* the passages in the New Testament upon which any reliance can be placed as evidence of the religious observance of the Lord's day by the apostolical churches."

Rather poor reliance, we should think, especially for one who allows that Christ kept, explained, and enforced the Sabbath, or seventh day; and that the ten commandments remain in full force, one of which says, "the *seventh* day is the Sabbath of the Lord thy God."

Mr. Coleman's remarks, in this connection, upon "certain passages from Paul which have been thought by some to be opposed to the divine authority of the Christian Sabbath," are to the point, and valuable.

THE SABBATH AFTER THE APOSTLES.

Leaving the Scriptures and the days of the Apostles, our author asserts, that

"Soon after the age of the Apostles, the evidence becomes clear and full that the Sabbath was solemnized in the Christian church for religious worship."

This clear and full evidence, as he calls it, is culled from the writings of Pliny, Justin Martyr, Tertullian, Dionysius, &c.,—men concerning whom, (only six pages, after quoting them as authority,) Mr. C. uses the following language:

"When, however, we turn from this view of the subject to the controversial writings of the early fathers, in which they are opposing the spirit of the Jewish religion, they seem, in their zeal to oppose these errors, to contradict, in doctrine, the practice of the church. Justin Martyr *disowns* the original idea of the Lord's day. The Sabbath is, in his view, when disputing with Trypho the Jew, only a temporary institution of the Jews." "Tertullian also, in his controversy with the Jews, assumes a position similar to that of Justin. He seems never to have opened his mind to a just view of the real nature of the law of the Sabbath, nor to have noticed the fulfilment of it in the keeping of the Lord's day in the Christian church." "Clement of Alexandria seems also to have maintained with Tertullian, that the Christian's whole life should be one perpetual Sabbath holy unto the Lord." "Origen again offers similar sentiments respecting the keeping of the Sabbath." "These authorities show that the primitive fathers were far from establishing any new institution for religious worship."

Such are the men from whom our author derives his full and clear evidence—men who disavowed the "original idea of the Lord's day." And if we examine the quotations from them, we shall find that they only show, at most, that the church, in their days, held meetings on the first day of the week. Indeed, Mr. C. says himself, in connection with his quotations:

"During the early ages of the church, it [the Lord's day] was never entitled 'the Sabbath,' this word being confined to the *seventh day* of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."

"No law or precept appears to have been given by Christ or the Apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

This we must regard as giving up the question at issue between those who keep the seventh day and those who keep the first. How a Protestant, who holds that the Bible is a sufficient rule of faith, can, after this acknowledgment, continue to neglect the Sabbath, and to observe the first day, is a problem which we are unable to solve.

The following extracts show clearly how the first day of the week was regarded down to the fifth century, and the means by which it was permanently established. We thank Mr. C. for his testimony in favor of the views which Sabbath-keepers have long maintained and defended.

"No sooner was Constantine established upon the throne, than he began to bestow special care upon the observance of the Lord's day. He required his armies to spend the day in devotional exercises. No courts of judicature were to be held on this day; no suits or trials in law prosecuted; but, at the same time, works of mercy, such as the emancipation of slaves, were declared lawful. Subsequently, Christian emperors confirmed and extended these decrees. All public shows, theatrical exhibitions, dancing and amusements, were strictly prohibited. Similar decrees were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day, by solemn suspension of all secular pursuits, and abstinence from amusements and vain recreations."

"The historical facts in regard to the observance both of the ancient Sabbath and of the Lord's day as holy time, may be summed up in the following particulars:

"1. Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern church both days were regarded as joyful occasions, but in the Western the Jewish Sabbath was kept as a fast.

"2. Both were solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Lord's supper.

"3. The Sabbath of the Jews was kept chiefly by converts from that people and on their own account; who, though freed from the bondage of the law, adhered in this respect to the custom of their fathers. But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and finally was denounced as heretical."

What clearer proof could be given, that the "Lord's day" was *not* intended as a substitute for the Sabbath? It grew up in connection with the Sabbath; it was for a long time only partially observed; it was made more distinguished by Constantine's special care for it; then the Sabbath was made a day of fasting, and its observance denounced as heretical; after which the observance of Lord's day was fully established, and the observance of the Sabbath was gradually discontinued. This explains the "GREAT FACT," about which so much has been said, that the day *has been* changed. It shows the change to have been exclusively the work of human hands, without Scripture, without certain apostolical example, without trustworthy record, sacred or profane.

Remainder next week.

POLITICAL MEETINGS ON SUNDAY.

The editors of some of our exchange papers are making a great outcry about certain anti-slavery, temperance, and political lecturers, who see fit to hold their meetings on Sunday. There are three things connected with the outcry of these gentlemen, which seem to us somewhat strange:

The first is, that while they denounce the holding of these meetings as a great sin, they never quote a single text of Scripture of which it is a transgression. Now, if "sin is a transgression of the law," those who are charged with being sinners have a *right* to ask their judges to point out the law which they have transgressed. Will they do it?

The second thing which appears strange to us is, that the men who cry loudest against what they call the "desecration of the Sabbath," are just the persons who charge observers of the seventh day with being over particular and too nice, because they say, in the language of Scripture, "the *seventh* day is the Sabbath of the Lord thy God; *in it thou shalt not do any work.*"

The third strange thing is, that these same persons, when they come to talk with a Sabbatarian, will represent the Sabbath as a Jewish institution, not to be kept so strictly under the gospel dispensation; and say that Jesus Christ taught this, by healing the sick and going through the cornfield on the Sabbath day.

We do not expect much good will result from the rebukes of those men who have a different kind of talk for every different class of persons they meet with. They will too frequently be admonished to pull the beam out of their own eyes; and their rebukes will be powerless until they do it. It is the truth only, which is ever consistent with itself, that is sharper than a two-edged sword.

A CHAPTER ON ACCIDENTS.

By reference to the proceedings of the Saratoga Convention, which we published last week, it will be seen that much account was made of the accidents which have occurred upon the first day of the week, and that one speaker urged the policy of constantly presenting these as a means of affecting the public mind. We do not doubt the honesty or zeal of those who recommended this course, but we do seriously doubt the wisdom of following their advice. We believe that to pursue the course which they recommend, would be, in the first place, to call off the attention of men from the chief and only valid reason for keeping holy one day in the week, which is the command of God, and the sinfulness of disobeying that command. In the second place, it would expose those who pursue this course to the charge of attempting to befool and mislead the people. Every man of common observation knows, that accidents occur on any and every day of the week, and no more on Sunday than on any other day employed in a similar manner. The argument from this circumstance, therefore, may just as well be used by those who keep Wednesday in favor in their day, or by the Mahommedans, who keep Friday, to prove the sacredness of their day. Indeed, the Mahommedan might use the argument with much better grace and reason for the sixth day, than can the Christian for the first day—since the sixth day was once almost universally allowed to be an "unlucky" day.

But, as the argument is sometimes used in favor of the observance of the first day instead of the seventh day, we will take the liberty to present some accidents which have recently occurred upon the seventh day—*the Sabbath*—and to ask the learned doctors to explain them in consistency with their theory and teachings. If they denounce all who refuse to yield to the force of *their* argument, will they yield to the force of the *same* argument in favor of another day? "Thou that teachest another, teachest thou not thyself?" Read the following, and then say if as strong evidence cannot be derived from this source in favor of the Sabbath, as of the first day of the week:—

1. The Boston Mercantile Journal says, "On *Saturday afternoon* three young men employed in the foundries at South Boston were in an Indian canoe, paddling about for amusement, and when about half way between Alger's wharf and the channel, commenced rocking the canoe, and accidentally upset it. One of them, named James Wilson, who was unable to swim, immediately sunk, and did not rise to the surface again."

2. A Chicago paper says, "While the Whigs of Springfield, Ill., were attempting to raise an Ash pole on the *Saturday* previous to the election, one of the *guy ropes* that held a *derrick* 60 feet high, near the top of which were two men adjusting the block, gave way, and the derrick fell, crushing one of the men to death instantly, and injuring the other severely."

3. "A correspondent of the Baltimore Sun, writing from Rockville, Montgomery Co., Md., under date of the 31st ult., states that while the Loco Focos were engaged in that place on *Saturday* last, in raising a hickory pole to the cause of Polk and Dallas, a portion of it fell while at an altitude of about 35 degrees, and came in contact with the head of a young man named John Beckwith, a resident of Rockville, fracturing his skull and killing him almost instantly. Several others also made a very narrow escape."

4. A New York paper says, "On *Saturday*, the coroner held an inquest at No. 122 Leonard St., on the body of a lad, aged 18 years, named Anthony V. R. Tooker, born on Long Island. He was engaged up an alley way in Eldridge street, in the early part of the day, piling up some boards, when the heap slipped and pressed him against the opposite wall. No person was present, but when discovered he was dead, some of the boards having weighed heavily against his throat causing strangulation."

5. At a meeting between the Sheriff of Albany county and some of the tenants of Rensselaerwyck, which took place on *Saturday*, one of the "Indians," near the close of the day, fell from his horse, and was instantly killed.

6. A New York paper says, "There was a sad accident at Niagara Falls, on *Saturday*, Aug. 24th, which resulted in the death of Miss Martha K. Rugg, a young lady belonging to Lancaster, Mass. She was in company with a party of friends and relatives, and while attempting to gather some shrubs growing on the brink of the precipice near the Museum, lost her balance, and with a loud shriek fell. When taken up she was alive, but insensible. Able medical aid, which was promptly rendered, was unavailing; and she died in about three hours."

These instances are given only as specimens of what might be collected to almost any extent. They show, that "accidents and providences" are not confined to the first day of the week. On whatever day men deliberately contemn the authority of God, immediate manifestations of his displeasure will sometimes be given. And whenever the laws by which He governs the world are neglected, accidents will certainly follow. In such circumstances, we can but think, that cause must be weak, which requires the support of this argument from accidents; that people must be easily led, who will allow it to govern them; and that man must be either stupid or designing, who will habitually use it.

PROPOSITIONS.

1. Perhaps there has never been a period when accidents from the use of fire-arms were more frequent than during a few months past. A friend proposes, that this be made the basis of an argument against the manufacture of fire-arms altogether.

2. At the recent execution of a murderer in England, the crowd of spectators, after witnessing the "hanging," rushed through a narrow and steep avenue, where some of the leaders fell down and were run over by those who followed; thirty persons were taken up more or less injured, and twelve quite dead. Another friend proposes, that this be made the basis of an argument against all capital punishment.

3. As the steamboat Columbus, a few days since, was proceeding from New York to Sing Sing, for the purpose of conveying a large number of persons to a camp-meeting, she burst one of her flues, which threw the passengers into the utmost consternation; the Rev. E. W. Andrews, pastor of a Methodist church, jumped overboard and was drowned. A third friend proposes, that this be made the basis of an argument against attending camp-meetings at all.

Such a use of these Providences would certainly accord with the spirit of the age, and the movements in favor of the better observance of Sunday.

CONSECRATION OF PROPERTY TO THE LORD.

The duty of consecrating their substance to the Lord seems to have been well understood and practically taught by the founders of the Christian church. They felt that in giving *themselves* to the Lord, they gave also whatever they possessed. Hence the frequent notices of their contributions for benevolent purposes; and hence the efficiency and success of their efforts to propagate the truth. But was this duty confined to the early ages of the church? By no means. It is the Christian's duty, at all times, to honor the Lord with his substance. The demand for its consecration is not diminished by the lapse of time since the first preaching of the gospel. Although eighteen hundred years have passed since the command was given, to 'go and disciple all nations,' yet a vast majority of them are still ignorant of the way of salvation by Christ; and even of those who have heard the joyful tidings, many are cherishing dangerous errors. It is through human instrumentality that these errors are to be removed, and the gospel universally proclaimed. To accomplish this work, large contributions and great personal sacrifices are indispensable. Who will excuse himself from doing all in his power to promote so worthy an object?

It is impossible to estimate the influence which would be exerted by a church entirely consecrated to the work of spreading the truth. The church has acted upon the maxims of the world, until many think that there is really but little difference between the two. But the systematic contribution of her charity to sustain the cause of religion, would remove this impression, and present an evidence of the power of the gospel which none could resist. It would show that selfishness and avarice, all-grasping and seemingly invincible as they are, can yet be overcome by a diviner energy. Indeed, we cannot help believing, that if "Holiness to the Lord," was written upon the houses and lands, the gold and silver, of the church, it would do more than any other thing to give weight and meaning to Christian words and professions.

May we not believe, also, that this course would increase, rather than diminish, the resources of the church? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Honor the Lord with thy substance; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Here is a direct answer to the question, in the language of a book which all Christians profess to believe. When, therefore, we hear such making their frivolous excuses for not helping the cause of benevolence, we cannot help thinking of this language, and fearing that they are already reaping sparingly, even as they have sown. Our advice to them would be, to try the opposite course for a while, and watch the result.

The time must come, when Christians shall learn that the best way to enjoy wealth is to give of its increase to the treasury of the Lord. There is no sweeter incentive to labor, than the hope of gaining something for such an object. If this were the object sought, labor would cease to be drudgery, and business transactions would become something else than a game of chance. They would be ways of rendering service to God, and would open up numberless sources of enjoyment. Instead of hindering, they would assist the growth of grace in the heart. They would improve whatever is lovely and desirable, and do much to prepare one for higher service. Christian, let not the heathen, who expend ten times as much for idolatry as you for pure religion, rise up in judgment against you. Remember that you are a steward, and that God will require a strict account of the manner in which you dispose of what he has committed to you.

BEAUTIFUL EXTRACT.

It was spring-time when I wrote to you before. The sights and sounds which gladdened us then have changed or passed away. Would that those were *all* for which we have to say *gone*. But a beautiful spirit has left us, which no returning spring will restore to us again. You have probably heard that dear Annie is dead. Her sickness was attended by peculiarly painful circumstances; but one lingered near her bed with the feeling which a flower, or an exquisite strain of music, awakens. Every word and act were characteristic. Her love of every-thing beautiful was undiminished. She would look upon a flower that her feeble hand could hardly retain, with child-like delight. The last night I was with her, I kept a little music-box on her pillow, and she was soothed by its tones, like an infant by its mother's evening song. Her patience and self-forgetfulness, her tender expressions of thankfulness and affection to those who were around her, her peaceful death, "are pleasant to remember."

I have sometimes said, thank God that we live in a world where we must love "what death may touch." How infinitely tender do all our relations to each other become, when we remember *how* brief they will be in their present form. The warm hands that we clasp, the eyes that look kindly on us, the voices we love to hear—how soon we shall know the void in home and heart, which the passing away of these will make. How holy do these ties become, when we think of the love embodied there, not merely as

—"the joy and flower
And glory of an earthly hour;"

when we can look into the grave and say, all is not there of our beloved and blessed—we shall meet again—how we cannot tell. It is enough for us to know, that it will be in a world which God has made and governs.

C.

METHODISM.—From the Minutes of the Annual Conference of the Methodist Church for 1843–4, we learn that the nett increase of members during the year was 102,831. This, added to the increase of the previous year, namely, 154,624, makes *the* unprecedented increase of 257,455 in the short period of two years; and the whole number of members of the Methodist Episcopal Church, 1,171,356. The number of the travelling *preachers*, or regular clergy, is 4,282; of the superannuated or worn-out traveling preachers, 379; and that of the local or lay preachers, 8,087. Total number of preachers, 12,708.

REVIVALS.—The Biblical Recorder notices revivals in Milton, S. C., where fifty-one persons had professed conversion, thirty of whom had united with the Baptist church. In Preston Co. fifty-three had made a profession during a protracted meeting in that place. A powerful "religious excitement" was in operation among the Methodists in Raleigh, under the ministerial labors of Rev. Mr. Maffitt.

The Christian Index notices several meetings recently held in Georgia, which have resulted in considerable addition to the churches.

TOLERATION IN TURKEY.—Two or three instances have occurred in Turkey, in which men were put to death for renouncing Mahommedanism. This has induced some of the European powers to interpose; and the result is, that the Turkish Sultan has pledged himself that hereafter there shall be no execution of any who may become Christians, and no persecution of Christians in his dominions.

A LARGE CHURCH.—A missionary at the Sandwich Islands gives an account of a communion season of the largest church in the world. At the last celebration, which occurs once in three months, five thousand communicants were present. For want of a convenient house for the occasion, the meeting was held in a grove of cocoanut trees on the sea shore. The assembly was immense, and the scene overwhelming.

"REMOVED UP TOWN."—The lower part of New York city seems likely to be robbed of churches, and given up exclusively to business conveniences. Within a few years past, a number of down town congregations have disposed of their places of worship, and removed to the upper part of the city. One congregation, recently worshiping in Wall street, has realized from the sale of its grounds the sum of $110,000—sufficient to purchase a lot, and erect a spacious house in the upper part of the town. A venerable old building, on a site which has been occupied for religious purposes almost from the founding of the city, was recently leased, and is soon to be occupied for a post office. The congregation has removed up town. Now, although we have no great veneration for brick-and-mortar walls, or particular locations, *because* they have been "set apart," yet we are sorry to see these changes going on. We love to hear a church bell now and then sound from a place where the hum of traffic is usually heard; and we love to see a church spire pointing upward to heaven amid those commercial arrangements which are so likely to confine our thoughts to the earth. Gladly, therefore, would we have these sanctuaries and sacred places remain unmolested.

General Intelligence.

Burning of a State Prison.—A correspondent of the Tribune, under date of Frankfort, Ky., Aug. 31, says:—

Last night one of the greatest scenes of excitement took place here that has ever been witnessed. About 10 o'clock the prison was discovered to be on fire. There are in the Prison more than one hundred and sixty convicts. The flames spread so rapidly through the workshops that there seemed to be but one way to save the lives of the prisoners, and that to open the cells and allow all to leave the prison walls. The young men of the city rallied at once—repaired to the arsenal—broke it open without ceremony, took out four or five hundred stand of arms—organized at once and put themselves under the command of the Governor. The imploring cries of the prisoners for relief grew more and more earnest. Every building within the walls was in flames except the building containing the cells, and the provision house. The reservoir which supplies the city with water had been partially cleaned out on Friday, and the water was not let on until the alarm was given, and the flames were permitted to move on unchecked. The Governor arranged his men, entered the prison, and addressed the convicts. He told them if they attempted to escape every man would be shot. They fell upon their knees and begged but to be delivered from the horrid death that threatened them, and they would submit *to any thing.* *Just as the Governor was about to open the doors of the prison to* the convicts, a supply of water was obtained, and the engines began to play upon the building containing the cells. The Governor then left, assuring the prisoners that they should be rescued if the building could not be preserved. Fortunately for *all, they* were successful in preserving the buildings above-named, and in keeping the prisoners within their cells.

I have just visited the ruins. Nothing has been saved of the machinery or materials of the workshops. About fifty of the convicts were then at work in quenching the fire in different parts of the yard. Most of them were from eighteen to twenty-five years of age. They looked exceedingly dejected.

Invasion of Texas.—We learn from the Houston Democrat of the 7th instant, that "a Mexican named Ariola, who had been pressed into the Mexican service and deserted, arrived at the house of his father in Montgomery county, a few days since, from San Fernandez. He states that active preparations are being made for an invasion of Texas."

On the other hand, the Civilian of the 17th says: "By the last accounts, over land, from the Rio Grande, there was no indication of preparations to invade our territory. If Mexico really intends to make war, upon which point we are skeptical, she can have made but little progress as yet in *getting* ready."

The Civilian remarks—"*From every quarter we hear that cotton picking is progressing rapidly, with undiminished prospects of a good yield.*"

From China.—Late news from China gives *the following items.*

Before the eventful peace of 1842, all heretics, and especially the Roman Catholics, were treated with great cruelty, by the Chinese Government, whenever any case was brought forward before the local tribunal. Much of this fury, however, has lately abated, and on a recent occasion, when a teacher was cited before the mandarins to undergo the customary doom, he was acquitted by express orders from the court.

The sale of American manufactures, &c., find a ready market there, and will continue so for a long period.

Mr. Cushing is still living with his suite at Macoe, and they say he has sent dispatches to the northward, (Pekin,) and informad the Emperor that he should soon go up the coast and make him a visit.

Disaster at Sea.—The St. John (N. B.) News of the 31st ult., says that two vessels, the Evergreen and the Cornwall, came into contact on the Banks of New Foundland in a thick fog. The vessels met on opposite points—the ship stearing W. N. W., going about seven knots; the brig steering E. S. E., going about eight knots. The master and crew of the brig got on board the ship; the brig was totally dismasted. The two mates, carpenter, and three seamen bolonging to the Evergreen, were left on board the brig, cutting away the wreck, to clear the vessels of each other, with the ship's jolly boat, and has not been heard of since. The masters of both vessels' impression is that they stopped by the brig. The Evergreen remained near the spot for thirty hours, firing guns nearly the whole time, and keeping a good look out for the boat, but nothing could be seen of her, or the wreck of the brig. On the 12th the fog cleared, but they could not discover any vessels, but fishermen—of which, there were about twenty in sight. The ship's bows were stove in nearly to the water's edge; and she was in a very dangerous state—until part of the cargo was hove overboard, to lighten the ship forward. The brig was cut down to the water's edge; the bows stove compleatly in, and a total wreck.

"A mob is usually a creature of very mysterious existence, particularly in a large city. Where it comes from or whither it goes, few can tell. Assembling and dispersing with equal suddenness, it is as difficult to follow it to its various sources as the sea itself; nor does the parallel stop here, for the ocean is not more fickle and uncertain, more terrible when roused, more uareasonable, or more cruel."

The Survivors of the Saladin's Crew.—Carr and Galloway, the last of the human beings who left South America in the Saladin, have had their trial for piracy, and been again acquitted—as they were on the charge of murder. The management of the trial was somewhat curious. The jury, after hearing all the evidence and being some time out deliberating, came into court and said they could not agree. They told the court that they were equally divided, one half being of opinion that the prisoners acted under compulsion, or the pressure of unavoidable circumstances—the other half that they went farther than the compulsion of itself urged them, and that therefore they were guilty.

The Court sent the jury out again, and when they were gone a conversation was had between the Attorney General and the bench, on the question whether the disagreement of the jury should not be regarded as amounting to an acquittal; by consent the jurors were then recalled and discharged, a new jury was empanneled on the spot, to whom the Attorney General related the facts proved before the other jury, and without swearing any witnesses, submitted the case. The new jury immediately acquitted the prisoners.

The treasure and other valuables saved from the wreck of the Saladin were shipped on board the mail steamer for England, which sailed on the 18th of August.

Family Convention.—The descendants of Richard Haven celebrated at Farmington, on Thursday last, the 300th anniversary of the arrival of their common ancestor in this country. The day was fine and we should judge that ten or twelve hundred descendants and their connections were present. An excellent address was delivered by Hon. John C. Park, of Boston. The company dined together, and the day passed in a most sociable and agreeable manner. Hon. Josiah Adams, of Farmington, has the merit of originating the agreeable novelty of a Family Convention, and this meeting will be looked back to as the first example of a festival, which we have no doubt will be frequently imitated hereafter.

[Worcester (Mass.) Ægis.

American Antiquities.—A gentleman of Massachusetts has recently uncovered the ruins of the house of Miles Standish, of glorious puritan memory, which was destroyed by fire. One of the first things discovered was a peck of barley in a bag, covered with a charred blanket, which crumbled to pieces on being handled; but the barley was sound, though thoroughly cooked by the fire which destroyed the house. This barley has been distributed, in small parcels, to a large number of persons. But the barley was a small part of the treasure found "hid in the sand." The old fashioned long wrought iron hinges on which the door turned to admit its valorous owner were enshrined, an andiron, a hammer, some glass beads, used then, as now, for traffic with the Indians, and above all, a part, including the lock, of that true and trusty gun, which, in the hand of Miles Standish, dealt death wherever it was aimed. These relics are to be deposited with some suitable society, and will increase in value as centuries pass away.

A Transparent Watch.—A watch has been presented to the Academy of Science at Paris, constructed of very curious material, the parts being principally formed of rock crystal. It was made by Robellier, and is small in size. The internal works are visible, the two-teethed wheels which carry the hands are rock crystal, the wheels of metal, to prevent accidents from the breaking of springs. All the screws are fixed in crystal, and all the axles turn upon rubies. The escapement is of sapphire, the balance wheel of rock crystal, and its springs of gold. The regularity of the watch, as a time keeper, attributed by the maker to the feeble expansion of rock crystal on the balance wheel, &c. The execution of the whole shows to what a state of perfection the art of cutting stones has been carried in modern times. [Boston Transcript.

Terrible Explosion.—Our citizens were startled from their slumbers last night, about 12 o'clock, by a terrible noise, shaking of dwelings and rattling of windows, caused by an explosion of about 20 or 2200 lbs. of powder, in one of the cylinder mills of the powder manufactory of the Messrs. Austins, about a mile from this village, demolishing the building and machinery and scattering portions of it for half a mile about. There was about 600 lbs. of copper balls in the mill, which are probably thrown to a considerable distance, but we have not learned that they have done any injury. We are happy to say that no lives were lost and no person injured. The cause of the explosion is unknown. The machinery was in operation at the time, but not one was in or about the mill. Loss $1,000. The accident will not prevent the supply of powder as usual.

[Akron (Ohio) Beacon Sept. 4.

Later from St. Domingo.—The schr. Victorine, Capt. Bunce, arrived yesterday in 18 days from Jacquemel, (St. Domingo.) A report had reached Jacquemel from Aux Cayes that the blacks at that place had again commenced hostilities against the yellow or half breed negroes, on account of the arrival of a great number of them from Jamaica and other West India ports. Almost every vessel that had arrived from other prts of the West Indies was full of the half breeds, returning to the island.

It was perfectly healthy at Jacquemel, and all through the Island. It was also very quiet there, and business dull. American produce is scarce, and sells quick; coffee and logwood plenty. A merchant from St. Domingo reported that all was quiet there, and in the neighborhood. There is no news as to the whereabouts of the President.

Mexico.—Two individuals who arrived yesterday from the interior of Mexico, state with apparent certainty, that from 16,000 to 18,000 Mexican troops had assembled at San Louis de Potosi, some three weeks since, and were on their way to begin the contemplated invasion of Texas. We are informed from the same source, that the army in question was well provided with artillery and cavalry. N. O. Bee, 27th Aug.

The Slave Trade.—Sir Robert Peel stated in Parliament, that the two countries of Spain and Brazil still maintained the slave trade in the greatest vigor, and that they conveyed from the coast of Africa annually no less than *one hundred and fifty thousand negroes* to be sold as slaves.

Melancholy Casualty.—On Tuesday last, William Malpers, a young man about twenty years of age, started from home, taking with him his dog and gun, on a hunting excursion in the neighborhood. Being absent through the day, as also on Wednesday, his friends became alarmed, and went in pursuit of him. He was found by his brother about noon on Thursday, lying dead, a short distance from the village, with the muzzle of his gun sticking between some logs near him. It is supposed that, in attempting to start some game from between the logs with the muzzle of his gun, it was accidentally discharged—the contents passing through his heart. His faithful dog was near him when found, nearly famished with hunger.

[Rochester Daily Adv. 4th inst.

The Comet.—Mr. Sears C. Ward, of Philadelphia, says:—"The comet is approaching the sun nearly twice as fast as it departs from the earth; hence its brightness is increasing, and will be about one-third greater than at present, in September, when it is quite probable that it will be easily seen by the naked eye. In good telescopes it has now a tail of about five minutes in length, extending in a direction opposite to the sun."

Anti-Slavery Convention—At the meeting of the American Baptist Anti-Slavery Convention, held in Boston in the spring of 1843, the executive committee were empowered to call another convention at such time and place as they should judge best. That committee have decided, that a convention be held at Albany, on the fourth Wednesday of September next, to transact such business in relation to slavery, as at the time may be deemed proper to be brought before the meeting.

Indian Education.—There is an interesting communication in the last number of the Arkansas Intelligencer, describing an examination of the boys in Spencer Academy—a school established in the Choctaw nation, and attended by nearly a hundred young Indians. This school was opened only in February last, and the pupils have increased from about forty till there is scarcely accommodation for them. Most of them, when they entered it, could not speak English, but now all receive their instructions in that language, and upon being examined made their replies through the same. They are arranged in three divisions, according to their proficiency, a distinct teacher being devoted to each. The most advanced division pursue the studies usual in our Academies; and it must have been an interesting sight, that of a young savage in the backwoods construing the Commentaries of Cesar! Success to the Spencer Academy, say we with all our hearts. [N. O. Pic.

Court House Burned.—On the 1st instant that beautiful edifice, the court house, the pride and ornament of the town of Madison, (S. C.) was entirely consumed. The books and papers of the several county officers who held their offices in the building, were all fortunately saved, although in a very disorderly condition. It is supposed the fire was caused by some person carelessly throwing a lighted cigar into a pile of sawdust that was in one of the rooms.

The Mediterranean Wheat.—The great advantage of this wheat over any now used by our farmers is becoming every year more apparent. Besides its superior yield, it is safer from the ravages of the fly and injury from rust, by its more vigorous growth. Mr. Manfield B. Brown, of Pittsburgh, gives the following account of the yield of his last year's crop. The average yield from a field of 23 acres, was 35 bushels to the acre. The wheat weighed 64 lbs. to the bushel. From 158 pounds which he sent to the mills, he received 120 pounds of superfine flour, after paying toll. If our recollection serves us right, the most of it was cut early, before it was fully ripe.

Extraordinary Wheat.—We are indebted to Myron H. Adams of East Bloomfield, for a fine specimen of white flint Wheat, raised by him the past summer. We are informed by Mr. A. that 177 1-2 lbs. of this wheat produced 144 1-2 lbs. of flour, and 32 lbs. of bran and middlings—averaging 48 lbs. of flour to the bushel. If any of the new varieties of wheat introduced among our farmers can show a greater yield of flour than the white flint, we should like to have an account thereof. Mr. A. has two or three hundred bushels of said wheat for sale for seed.

Executive Clemency.—Eighteen months since a gang of counterfeiting villains were arrested in Arkansas, and at their head as the ring-leader was the infamous Samuel G. Trowbridge, then the Mayor of Little Rock. They were tried, and found guilty, and sent to the Penitentiary—Trowbridge for twenty-one years, as he richly deserved. In the face of all his rascalities, yet too fresh in the minds of the community to recapitulate, would it be believed that this "head fellow," Trowbridge, has had sixteen years of his sentence remitted?

[Arkansas Times.

Outrages among the Van Rensselaer Tenantry.—A Deputy Sheriff named Lewis was forcibly taken from his house in the village of Nassau, Rensselaer Co., on Monday morning, covered with a thick coat of tar and feathers, and was then compelled to run around the town pump and up and down the streets for the amusement of his persecutors. [Journal of Commerce.

The Helderberg Riots.—The Governor of this State has issued a proclamation, in which he enjoins and requires all magistrates and other officers of justice to be faithful and vigilant in maintaining the supremacy of the laws; and offers a reward of five hundred dollars to be paid to such person or persons, who shall give information which shall result in the conviction of those who have disturbed the public peace, resisted the execution of the laws, and committed violence on the Sheriff and Deputy—one hundred dollars of which sum will be paid on each of the first convictions which shall take place in the counties of Albany and Rensselaer, and fifty dollars upon each subsequent conviction in each of the said counties.

SUMMARY.

According to the New Mirror, an association, called the *Anti-taking-babies-into-public-assemblies-Society*, has been formed in New York. At a meeting of bachelors, the evil against which an association was proposed, was pronounced a *crying* one that nearly justified a resort to *arms* for its suppression.

A committee of fourteen was appointed, whose duty it should be to *carry out* the *objects* of the society; and the hope was expressed, that not a *single man* would be found in the city, unwilling to join their interesting association.

One of Baldwin's large Locomotive Engines, on Wednesday of last week, brought down on the Reading Railroad, in a single train, *one hundred and two cars*, heavily laden with coal. That is what might appropriately be termed a "great haul."

Sickness is prevalent in different sections of Maryland, principally from bilious fevers. The Hagerstown News says:—"The sickness and mortality which has prevailed among the infantile portion of our population, still continues. Scarcely a day passes without bringing sorrow to the heart of some fond mother, whose darling infant is snatched from her bosom by the relentless hand of death.

That distinguished philosopher, Col. Hatch, writes as follows:—"In my recent travels I met with a highly respectable lady, *one hundred and six* years old. She talked about things that occured ninety years ago; and works lace edging, and reads fine print without spectacles. Her name is Hamilton, and she resides in East Falmouth, Mass.

The whole trade of the New York canals alone, in 1843, was equal to $76,276,000, more than equal to one third of the whole external trade of the Union.

Mr Joseph H. Wilson of Wilsonville, Shelby county, Ky., has declared his intention of freeing his slaves, *thirty* in number, and sending them with a proper outfit to Liberia. Several of them have trades, all of them can read, and one of them can write.

A new counterfeit one dollar note, purporting to be of the Farmers' Bank of Maryland, payable at Easton, has been detected at Baltimore.

There are also afloat, Onondaga County Bank, Syracuse, N. Y. 10s, spurious.

The Mormons have publicly resolved to take no part in the approaching Presidential Election.

Twenty-eight hundred dogs have been exterminated in this City during the present season.

Private letters state that the town of Nicaragua on Lake Nicaragua, Central America, was destroyed by an earthquake in June last. No particulars of the loss of life are given.

The Custom House receipts for the week ending the 30th ult., are seven hundred and sixty-two thousand seven hundred and ninety-seven dollars, which, with those previously reported, for the month of August, make it two millions eight hundred and three thousand dollars ($2,803,000.)

The Democratic Convention nominated the following persons for Canal Commissioners:—Stephen Clark, Jonas Earll, Nathaniel Jones, Danial P. Bissell.

McLean, indicated for the murder of Major Floyd, has had three trials at St. Louis, on neither of which did the jury come to an agreement. The prisoner has been remanded for the fourth tial.

The Episcopal Convention is now in session in Philadelphia.

Missing—Charles Reid, of Coeymans, Albany County, since the 6th June last.

Joc-o-sot, the Indian chief, died at Cleveland on the 3d.

About midnight, on Saturday, a colored man, named Richard Mideap, well known about Philadelphia as a well digger, fell upon the pavement and in a few minutes expired.

According to a Florence article, the corpse of Joseph Bonaparte lay in state for eight days; his orders on his breast. He is buried in a vault of the Church of Santa Cruz. He has left fifteen millions of francs to his widow and his daughter married to the Prince of Canino.

The New Orleans Tropic of the 31st ult. announces that the city is perfectly heathy.

Constable Saunders Gavitt, of Kensington, Pa., was arrested on Saturday, and held to bail on a charge of inciting to riot during the Kensington disturbances.

Some American ships of war were present at the bombardment of Tangiers.

An opposition line from Baltimore to Washington, is now in successful progress.

Among the passengers lately arrived from London, is Thomas Crawford, the American Sculptor, who has for the last ten years been pursuing his studies at Rome.

Gov. Letcher has appointed Thursday, the 26th inst., as a day of Annual Thanksgiving in Kentucky.

Plant tansy around the roots of peach trees; the peach worm will not trouble them afterwards.

A Devotee.—A Lutheran missionary to the Teloogoos, gives an account of an Indian devotee, who has spent more than nine years on a journey from Benares to Cape Comorin, being from the 26th to the 7th degree of north latitude. The journey is performed by rolling on the bare earth from one side to the other, about three miles each day. His family accompany him, and minister to his wants. He is in good health, and is much applauded by the people among whom he passes.

The Stonington Union Association held its 27th Anniverssary lately with the Baptist Church in Plainfield, Ct., at which were reported additions by baptism during the year 321, and by letter 103. Total number of members 334.

LETTERS.

Ephraim Maxson, Lester T. Rogers, R. T. Greene, Eld. Daniel Coon.

Postmasters.—Pitcher Springs, Livingston, Ill.

RECEIPTS.

West Edmeston.—Samuel P. Burdick, John H. Burch, Nathan Burch, John S. Coon, Ephraim Maxson, $2 each.

Waterford, Ct.—Edmund Darrow, Oliver Maxson, Oliver Maxson Jr., Thomas Rogers, George C. Stillman, Stephen Babcock, $2 each; Wm. Maxson $1; Daniel B. Rogers $2, which should have been credited in No. 2, concerning which we have written.

Shiloh, N. J.—D. McPherson, Auley Ayars, Ephraim F. Randolph, Geo. B. Davis, D. D. Sheppard, Elias Ayars, S. S. Ayars and D. Campbell, E. Davis and E. Ayars, James B. Thomas, John O. Frazier, John S. Bacon, John Bonham, Enoch J. Davis, Clayton F. Randolph, J. Davis, $2 each.

Rochester.—Wm. E. Arnold, $2.

South Branch.—J. B. Cottrell, $2.

Hopkinton, R. I.—Daninl Crandall, $1.

North Adams.—Benjamin Maxson $2; Rufus Bosworth, $1.

☞ The publication office of this paper is at No. 9 Spruce Street, first door below the Tribune Buildings, and five doors from Nassau Street. Our friends will find there all the publications of the New York Sabbath Tract Society, the Address of the General Conference to the Baptists, the Minutes, etc.

☞ Those who may wish to see the Editor will find him at the office between 2 and 5 o'clock P. M.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

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MEDIATORIAL REIGN OF CHRIST ON THE EARTH.

Revealed, in a series of Essays, compiled from eminent authors; to which is added, a letter from Charlotte Elizabeth to the Bishop of Jerusalem, on the perpetuity of Israel's Ordinances.

The following are the subjects discussed in the above work:—

1. The Study of Prophecy, a Question of Degree.
2. Christ's Kingdom on Earth.
3. Reigning on Earth no Degradation to our Lord.
4. The Priesthood of Christ, as it shall be exercised during and after the Millennium.
5. Messiah's Reign on the Earth.
6. The uncertainty of the hour of the coming of the Son of Man.
7. The signs, times, and seasons preceding Christ's Second Coming.
8. War in heaven.
9. The First Resurrection.
10. The changing of the Living Saints at the First Resurrection.
11. The ascension of the Saints to meet the Lord in the air.
12. The ascended Saints preserved from the fiery judgments, exercise power with Christ over their enemies.
13. The restoration of the Jews to their own land.
14. The New Temple to be erected in Jerusalem, with a map explanatory of the same.
15. The New Temple Ceremonial Service.
16. The going up of all nations to worship the Lord at Jerusalem.
17. The New Divis on of the Holy Land, with 2 maps, the first showing the division of the land among the Twelve Tribes by Joshua, with references to chapter and verse. The second the division which shall take place after their restoration, as shown by the Prophet Ezekiel, with references also to the prophecy.
18. The New Heavens and New Earth.
19. The Paradisaical felicity and perfection of the animal and vegetable kingdoms generally restored during the Millennium.
20. Longevity restored to the sojourners on Earth.
21. The loosing of Satan and consequent Apostacy subsequent to the Millennium.
22. The Last or General Resurrection and Judgment of the wicked and the Second Death.
23. The delivering of the Kingdom to God the Father and commencement of the Everlasting Age.
24. The Everlasting Kingdom of God perpetuated in the renewed Heavens and Earth.
25. The gathering together of all things in Christ, and the Earth (renewed) the court or centre of unity of the Everlasting Kingdom of all Creation.
26. On Death and Hades, and the period of Satan's dominion over the present evil world.
27. The approaching New Dispensation.
28. Charlotte Elizabeth's letter to the Bishop of Jerusalem.

☞ Any person desiring the above Work, can have it sent to them, in sheets, by mail, by enclosing One Dollar, (post-paid,) addressed to Rev. T. P. Labagh, New York, or by calling at his Office, 130 Fulton street, or at 9 Spruce street, between the hours of 11 and 3 o'clock.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 50 a 9 50
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 50 a 5 50
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Maguesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 50 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 25 @ 4 31
Troy	4 18 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. &Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4½ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 25 @ 5 62
Do prime	3 25 @ 3 50
Pork mess bbl	9 75 @ 9 87
Do prime	8 12 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5½a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7¼
Havana white	8½a 9½
Do Brown	6½a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9½
SPICES.	
Cassia lb	17¼a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 96
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 38
No. 1	31 a 32
No. 2	24 a 25

Miscellaneous.

INVITATION TO THE SONS OF BERKSHIRE.

The following poem was read at the Berkshire Jubilee, by Dr. Oliver Wendell Holmes, of Boston.

Come back to your mother, ye children, for shame,
Who have wandered like truants, for riches or fame!
With a smile on her face, and a sprig in her cap,
She calls you to feast from her bountiful lap.

Come out from your alleys, your courts and your lanes,
And breathe, like young eagles, the air of your plains;
Take a whiff from our fields, and your excellent wives
Will declare it's all nonsense insuring your lives.

Come you of the law, who can talk if you please,
Till the man in the moon will allow it's a cheese,
And leave "the old lady, that never tells lies,"
To sleep with her handkerchief over her eyes.

Ye healers of men, for a moment decline
Your feats in the rhubarb and ipecac line,
While you shut up your turnpike, your neighbors can go,
The old roundabout road to the regions below.

You clerk, on whose ears are a couple of pens,
And whose head is an ant-hill of units and tens:
Though Plato denies you, we welcome you still
As a featherless biped, in spite of your quill.

Poor drudge of the city! how happy he feels
With the burrs on his legs, and the grass at his heels;
No *dodger* behind, his bandannas to spare,
No constable grumbling, "you mustn't walk there."

In yonder green meadow, to memory dear,
He slaps a musketoe and brushes a tear;
The dew drops hang round him, on blossoms and shoots,
He breathes but one sigh for his youth and his boots.

There stands the old school-house, hard by the old church,
That tree at its side had the flavor of birch,
Oh sweet were the days of his juvenile tricks,
Though the prairie of youth had so many "big licks."

By the side of yon river he weeps and he slumps,
The boots filled with water, as if they were pumps;
Till sated with rapture, he steals to his bed,
With a glow in his heart, and a cold in his head.

'Tis past—he is dreaming—I see him again;
His ledger returns as by legerdemain,
His neckcloth is damp, with an easterly flaw,
And he holds in his fingers an omnibus straw.

He dreams the shrill gust is a blossomy gale,
That the straw is a rose from his dear native vale;
And murmurs, unconcious of space and of time,
"A. 1. Extra-supper—Ah, isn't it PRIME!"

Oh what are the prizes we perish to win
To the first little "shiner" we caught with a pin!
No soil upon earth is as dear to our eyes,
As the soil we first stirred in terrestrial pies,

Then come from all parties, and parts, to our feast,
Though not at the "Astor," we'll give you at least
A bite at an apple, a seat on the grass,
And the best of old—water—at nothing a glass.

A TRULY GREAT MAN.

A few years since, a gentleman traveling in Virginia, at the close of the day stopped at a public house to pass the night. He had but just alighted, when an old man arrived in his gig, with the apparent intention of becoming his fellow guest. The courtesies of plain honest strangers passed between them, and they entered the tavern. Soon after, an addition of several young gentlemen was made to their number. As soon as they were a little rested and refreshed, the conversation was turned by one of these to an eloquent harangue that day made at the bar. It was replied by another of the young men, that he witnessed the same day an exhibition of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a debate ensued, in which the merits of the Christian religion were very freely discussed. Meanwhile the old gentleman listened with all the meekness of a child; as if adding new treasures to the stores of his own mind; or perhaps with patriotic emotion reflecting on the future destinies of his country, and the rising generation upon whom these destinies must devolve, when he should be sleeping with the honored dead. Or, most probably, with a sentiment of moral and religious concern and benevolence, he was adjusting an argument, which, (characteristic of himself,) no sophistry would be able to resist. The traveler first named remained a spectator, taking no part in what was said.

At length, one of the young men, remarking that it was vain to combat with the prejudices of early education, wheeled round, and with an air of familiarity, exclaimed, "Well, my old gentleman, what think *you* of these things?" If, says the traveler, a flash of lightning from heaven had come upon them, their amazement could not have been greater, than it was with what followed. Such an overwhelming strain of calm, affectionate, clear, and dignified eloquence, as proceeded from the old man, he and probably his young companions had never before heard. Every argument which had been advanced against Christianity, was fully overthrown; Hume's sophistry on the subject of miracles, was, if possible, more completely answered than it had been by Campbell. And in this timely lecture of the old man, there was so much of honest simplicity and energy, such affectionate pathos and sublimity, that not a word in reply was uttered.

It was now matter of deep curiosity and wonder who this old gentleman could be. The first impression of the traveler was, that it must be the preacher from whom the pulpit eloquence had been heard. But no—it was not he—nor the blind preacher of Virginia, so eloquently described by Wirt—it was John Marshall, Chief Justice of the United States!

These well-authenticated incidents in the history of a great man, are surely worthy of being reiterated, especially as a memento to the young and proud. How many witlings of science, intoxicated, perhaps, by "a little learning," might be profited for both worlds, by investigating this all-important subject with something of the modesty, simplicity, and patience that ever characterized that distinguished man! How many, now living comparatively useless, and aiming at nothing generous or noble, might be preparing, like him, to enjoy the confidence and gratitude of their generation, and, like him, to shine for ever among the purest and wisest of celestial intelligences!

[Journal of Commerce.

THRILLING INCIDENT.

FIRE IN THE MINES.—We have to record one of the most thrilling occurrences that has ever yet transpired in this district. On Saturday, the 17th instant, an explosion of fire-damp took place in one of Mr. George H. Potts's workings, on the Black Mine. The explosion occurred near the foot of the slope, and was harmless in its effects, as far as human life was concerned, but was followed by a great increase of carbonic acid gas, which is recognized in mining language as 'choke damp.' This gas prevailed to so great an extent, that it was impossible for men to survive in the mines. In this situation of affairs, Mr. Potts had a furnace and cupola erected over an air shaft at the western extremity of the vein, at more than a mile from the slope, for the purpose of creating a draft of air through the workings, and in this manner rid the mine of the gas. After a trial of three or four days, and when it was ascertained that no good resulted from this movement, two of the principal miners volunteered to go down the mine and discover the cause of its failure. They accordingly entered at the extreme end of the working, and cautiously approached the place where the explosion had originally taken place, when to their surprise they discovered that the coal at that spot was completely on fire. There was at least one hundred tons of red-hot burning coal on fire at the time, and the draft which had been created at the extreme end of the mine, instead of benefiting, had only increased the rapidity of its ignition. The miners hastened up with the intelligence, and means were immediately taken to have the fire extinguished before it spread any farther.

The plan adopted was to quench the fire with water, and then haul up in the wagons the refuse matter. Gang after gang of the miners were sent down, and after working five or six minutes were brought up completely lifeless. The proprietor, however, persevered, and by rubbing and resuscitating the exhausted men as soon as brought to the surface, he succeeded in conquering the element after 36 hours of hard and perilous labor. The fire was completely extinguished, and about one hundred tons of charred coal and ashes were taken from the spot. [Pottsville (Pa.) Gaz.

MEDICAL SCIENCE.—The following quotation from a recent English work, exhibits the progress made in the medical science in that country:

"Sir Wm. Petty states, that the proportion of deaths to cures in St. Bartholomew's and St. Thomas' Hospitals, during 1741, was one in ten; during 1780, the mortality had diminished one in fourteen; during 1813, one in sixteen; and that during the year 1827, out of 12,494 patients, 259 only were buried, or one in forty-eight. His Royal Highness the Duke of Sussex has justly observed, such is the advantage which has been already derived from the improvement of medical science in the study of anatomy, that comparing the value of human life as it is now calculated to what it was a hundred years ago, it has absolutely doubled."

BY LAND AND WATER.—A new mode of conveying freight by land and water has been discovered and carried into effect. A portable three-section canal boat arrived at the Baltimore and Susquehanna Rail Road depot the other day from Pittsburgh, and is intended to ply regularly between that city and Baltimore, carrying freight. She goes by Rail Road to Columbia; from thence to Hollidaysburg by canal, thence across the Alleghana mountains to Johnstown by Rail Road; and thence to Pittsburg. She is divided into three sections, which are united on the canals so as to form a single boat. This is an admirable contrivance, as it saves trouble and expense in transferring cargo, the whole passing the entire distance without being disturbed.

GERMAN SALUTATIONS.—The Germans never shake hands, their universal salutation being that of lifting their hats to one another, and to the ladies. To such an extent is this custom carried, that a humornus and argumentative pamphlet has recently been published in Berlin, giving prference to the English mode of salutation principally on the ground of convenience. The very clever author of this *jeu-d'esprit*, shrewdly calculates that not less than six million dollars are annually expended in Germany in the extra wear of hats and caps by this perpetual and universal taking them off to friends and acquaintances.

Dr. Lathrop, of London, was a man of genuine piety, but much opposed to the noisy zeal that seeketh the praise of men. A young divine, much given to enthusiastic cant, one day said to him: "Do you suppose you have any real religion?" "None to *speak* of," was the excellent reply.

THE LAW AND NEWSPAPERS.

"1. Subscribers, who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

"2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrearages are paid.

"3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bills, and ordered their papers discontinued.

"4. If subscribers remove to other places, without informing the publishers, and their paper is sent to the former direction, they are held responsible.

"5. The Courts have decided, that refusing to take a newspaper or periodical from the office, or removing, and leaving it uncalled for, is 'prima facie' evidence of Intentional Fraud!"

EMIGRATION ON A GRAND SCALE.—We learn from a Liverpool paper that a large section of Calvinistic Methodists, 1,000 at least, from Caernarvon and Anglesey, are preparing to emigrate to this country, with a view to forming a community on the banks of the Mississippi.

LITERATURE AND SCIENCE.—On Wednesday, two works at the sale of the library of the Duke of Sussex brought the enormous prices of £190, and £170! The former was for a Latin Bible printed by Gutenburg and Faust, being the first edition of the Holy Scriptures, and the first book ever executed by the inventors of printing with moveable types. This edition is generally known by the name of the Mazarine Bible. It was printed between 1450 and 1455. The second work (that sold at £170,) was a copy of the first edition of the Latin Bible with a date, 1462, and which was by Faust and Schoeffer.

DOCTOR'S VISITS.—A singular old gentleman was waited upon with his doctor's bill for medicine and visits. After cogitating for some time on its contents, he desired the young man to tell the doctor that the *medicine* he would certainly pay for, but as for the *visits* he had charged, he should return them again.

It is said that Willis will realize from the sale of his "Pencilings by the Way," as last published, over $5000.

The Bostonians are discussing the best means of supplying the city with pure water. It is proposed to bring water from Long Pond, 20 miles distant from the State House, and distribute it through the city.

THE PRESS.

BY WM. OLAND BOURNE.

A million tongues are thine, and they are heard
Speaking of hope to nations, in the prime
Of Freedom's day, to hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when man shall call
Each man his brother—each shall tell to each
His tale of love—and pure and holy speech
Be music for the soul's high festival!
Thy gentle notes are heard, like choral waves,
Reaching the mountain, plain, and quiet vale—
Thy thunder-tones are like the sweeping gale,
Bidding the tribes of men no more be slaves;
And earth's remotest island hears the sound
That floats on ether wings the world around!

AGRICULTURAL.

CHARCOAL.—Respecting the effect of charcoal, Mr. Sutton says, "My farm was in the earliest settlement of this country, owned by a man who burned charcoal, and I find on those old beds always large wheat and bright straw, even if the rest of the field is poor, rusted and shrunk; and in fact all kinds of grain on these coal beds are good."

MIXING SOILS.—A correspondent of the Springfield (Mass.) Republican, states that Mr. John Moor, of West Springfield, has made a successful experiment in the application of clay upon grass land of a dark, heavy soil. Last fall, he carted on clay to the amount of forty loads to the acre—left it in heaps exposed to the frost till spring; when, being dry and partially pulverized, it was spread. The expense of digging, carting and spreading, was ten dollars the acre. The grass before the experiment, was nearly all sedge. It is now changed (no seed being put on) to red and white clover, mixed with herds grass, worth double the former crop in quality, and increased in quantity thirty per cent. A similar experiment was made in the same lot upon a light, dry, gravelly soil, which produced no effect whatever.

CURING GREEN CORN-STALKS.—The difficulty which has sometimes attended the curing of corn-fodder, has been considered quite a draw-back to the advantages of sowing corn for winter feed. In curing hay from grass, we prefer the *sweating* mode as it is called, having practiced it with success. We have never tried this mode for green corn, but a writer [F. M. Butler] in the N. Y. Farmer and Mechanic says he has practiced it with corn to as good advantage as with grass. He recommends to cut the green corn and let it lay in the swarth to dry off the dews or moisture and to become a little heated. As soon as this is done put it up in large cocks or rather shocks, trample it down close, let it remain in the shocks until it wilts and sweats or ripens, then dry off the sweat and remove the fodder to your barn. He says, "I remember a lot of green corn which for ten days baffled the skill of the farmer to cure in, and which was finally handed over to my care as being incurable. Feeling a firm reliance in the principles that should govern the curing of succulent vegetation for fodder, I proceeded to dry off the dews, and as soon as this was done formed the green corn into large cocks, trampling it down close, although a fine warm sun was pouring down its heat upon the field. The cocks became heated, the corn stalks wilted, but was suffered to remain until the next day, when towards afternoon the sky became clear, and a fine breeze blowing, the heaps were thrown open, the stalks dried and taken into the barn perfectly cured. It kept well, and in the winter the cattle preferred it to hay." [Cultivator.

Sensible men and woman never sneer at mechanics and others who earn their living by their labor. But self-styled gentlemen and ladies not unfrequently do. We have heard of a "lady" who once left a ball-room because a mechanic entered. She married a basket maker, and died a washerwoman. [Exch. paper.

RECIPES.

TO EXTRACT THE ESSENTIAL OIL FROM ANY FLOWER.—Take any flowers you like, which stratify with common sea salt in a clean earthern glazed pot. When thus filled to the top, cover it well and carry it to the cellar. Forty days afterward, put a crape over a pan, and empty the whole, to strain the essence from the flowers by pressure. Bottle that essence, and expose it four or five weeks to the sun and evening dews, to purify. One single drop of that essence is enough to scent a whole quart of water.

TO EXTRACT IRON MOULDS.—Rub the spot with a little powdered oxalic acid, or salts of lemon and water, let it remain a few minutes, and rinse it in clear water.

TO MAKE CORKS FOR BOTTLES.—Take wax, hog's lard and turpentime, equal quantities, or thereabouts—Melt all together and stop your bottles with it.

TO PREVENT TEA-KETTLES COATING WITH LIME.—"Put the shell of an oyster within the vessel whenever it is used, and the lime, instead of adhering to the sides of the vessel, will all be deposited on the oyster shell, which thus forms a nucleus for its attraction. Tried by one of the first woman in the world, and found infallible."

GREEN CORN FOR WINTER USE.—Pluck the ears of green corn when fit for boiling, strip off the husks and throw the ears into a kettle of boiling water, leave them until the water boils up over them, when they must be taken out. Shell off the corn by running the prong of a fork along the base of the grain, holding the ear with one end against the breast; this is better than cutting off with a knife, inasmuch as it is more expeditious, and saves all the grain, including the heart or germ, which is the sweetest part.

After being thus prepared, it must be spread out thin on cloths in a shaded, airy place to dry; it should be stirred every day until thoroughly dried. When cooked, it should be put in cold water and boiled an hour or more; the water to be pretty well boiled off. When the water is nearly off, a little milk added to it will improve the taste. [Cultivator.

PREMIUM CHEESE.—For a cheese of twenty pounds, a piece of rennet about two inches square, is soaked about twelve hours in one pint of water. As rennets differ very much in quality, enough should be used to coagulate the milk sufficiently in about forty minutes. No salt is put into the cheese nor any outside during the first six or eight hours it is being prepared, but a thin coat of Liverpool salt is kept on the outside during the remainder of the time it remains in press. The cheeses are pressed forty-eight hours, under a weight of seven or eight hundred cwt. Nothing more is required but to turn the cheese once a day on the shelves.

POTATOES.—We hear considerable complaint from the farmers in this vicinity that their potatoes are beginning to rot. The tops are stricken with rust, and dying before the plant has come to maturity.

If any of our readers have an opportunity to save potatoe balls or the seeds of this plant, we advise them to do so. The tops with the balls on can be hung up under a shed and dried and kept ready for planting next spring. It is the opinion of several eminent agricultural writers in Germany, Russia and Great Britain, that by continuous propagation from the tubers for many years, without recurring to the natural seed of the plant, it has lost much of its vigor and vital power. A late number of the Journal of the Royal Agricultural Society of England has a valuable paper, written by a Russian, on this subject, whose name we do not remember. The "Dry Gangrene," or a disease which may be designated by some other name, has affected for several years, the potatoe crop of Great Britain, Germany, Russia and Sweden. In each of these countries, and on the Hudson River in this State, and we know not how many other places, new seedings have been propagated, which are said to be much superior to any old roots.

The potatoe crop of this State alone exceeds 30,000,000 bushels a year. We have the authority of Mr. Coleman for saying that in some parts of Germany they now contrive to raise 4,000 bushels of potatoes on five acres of land, or 800 bushels per acre. [Buffalo Com. Advertiser.

BUSINESS ON THE ERIE CANAL.—Some idea may be given of the immense amount of business done upon this great State thoroughfare, from the fact that at one of the locks 15 miles west of Albany a boat passes every nine minutes, on an average, night and day, during the whole season of navigation. Estimating the time of navigation at eight months and a half, *three hundred and fifty thousand three hundred and twenty-nine* boats pass this point on the Canal, during the season. In the celebrated Report of S. B. Ruggles, it was reported that the commerce of Western New York alone on the Canal, was $50,000,000 in the year 1838. In 1844 the tolls on the Canal are at least 50 per cent greater than in '38, and the revenue from it this year will, besides paying all expenses of repairs, official services on the Canal, the ordinary expenses of the State government, and the interest on the State debt, pay into the Treasury nearly a million of dollars. [Roman Citizen.

NAUVOO NEWS.—The Warsaw Signal says that Daniel Spencer has been elected mayor of Nauvoo, *pro tem.* George Miller and Whitney have been elected trustees of the church property, and under their management the Temple is progressing rapidly. Samuel H. Smith, brother of the Prophet, died at Nauvoo about two weeks since. William is now the only surviving brother. Sidney Rigdon who claimed the leadership of the church on the ground of his being the only survivor of the first Presidency, and also on the ground of his having been named by Joe at one time as his successor, has had his claims rejected by the twelve, who have decided not to have one man for leader; but that the church shall be governed by them collectively.

The authorities of Boston have arrested one of the principals and bottle-holder in the recent prize-fight, and are on the track of the others.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman-Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co — M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¼
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Nothern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10,

Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER ELEVEN.

The Time unchanged by the Resurrection of Christ.

The preceding series of thoughts, is only a carrying out of the sentiments which I held from my youth up, in common with thousands of first day Christians. But I now come to strike upon thoughts that have separated me from the observance of the first day as a Sabbath forever. As Mr. Stone, of Brooklyn, remarks in his book, I found a great fact: the day was changed! And, although not conscious of it at the time, I took what may properly be called prelatical ground to sanction it; i. e. the thing exists, and in the New Testament we find some things so like it, that we conclude this and that identical; though we cannot find the particulars of the change. And besides, we find some important occurrences that happened, seemingly in accordance with it, which we think are satisfactory reasons for the change. I do not mean that all prelates take this ground in favor of first-day keeping; but the ground they take in favor of prelacy is the same in principle and operation, as many take in favor of keeping the first day. But I was awakened to see the fallacy of this ground, by the discovery of another *great fact*, viz: That the first day was not honored as a Sabbath during the first two centuries after the Christian era. When I was fully convinced of this fact, I was astonished and ashamed to think, that until I was more than forty years of age, I should have been content to substitute for a known *plain* command of God, an observance for which *I had no law*, precept or passage of Scripture, that *enjoined it*. To declaim against prelacy as a perversion of *Christ's institutions*; and against pedobaptist sprinkling as a known substitute for a divine institution, and then find myself guilty of the same thing, in observing the first day of the week instead of the seventh, which God blessed and hallowed and commanded, filled me with shame and sorrow, and made me feel that I never more could stand up as an honest man and Christian, before God and my fellow men, unless I walked in his law, and called the seventh day a delight, holy of the Lord, honorable.

After a close and anxious examination of the subject, I found it was altogether vain to look for a Scriptural warrant for the observance of the first day of the *week* as any more sacred than any other *of the* six working days that God had appointed by the law.

The *Resurrection of Christ* is regarded as the great sanctifying event, that requires the substitution of the first for the seventh day of the week; and all the Scriptural reason for it is, that it was on the first day of the week that Christ *appeared* to his disciples after his resurrection. It is not pretended that we have his command or precept for hallowing that day; no other sanction of his, but his appearance to his disciples on that day. Yet neither of these appearances were when the disciples were assembled for public worship. His first appearance was to Mary Magdalene, Joanna, the wife of Chersa, Herod's steward, and Mary the mother of Jame sand Salome, as they returned from the sepulchre, where they had been with spices intending to embalm the body; and they were directed by an angel at the sepulchre, and by Jesus himself, to go and tell his disciples to go as he had appointed them, to a mountain in Galilee, where he would meet them. (See Matt. 28: 7, 10.) But Peter and John, with Mary the mother of Jesus, who now resided with John, went immediately to the sepulchre, and when they had looked in and satisfied themselves that the report of the women was true, they returned. But Mary his mother staid at the sepulchre weeping, and Jesus appeared to her alone. This was the second appearing. Matt. says, chap. 28: 16, Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. Probably this was a general meeting of the whole body of disciples, five hundred at once, and strangers with them. He appeared likewise to Cleopras and another disciple, who were not of the eleven, as they went to Emmans. During the same day, he appeared to Peter; (Matt. 28: 34.) and the disciples being slow of heart to believe, and go into Galilee as directed, the eleven gathered together at Jerusalem to talk of these matters, when Jesus suddenly appeared in their midst, and upbraided them for their hardness of heart, in not believing them that had seen him. But Thomas was not with them. He appeared again after eight days to the eleven, Thomas being with them. After that he appeared to seven of his disciples, viz: Peter, Thomas, Nathaniel, James, and John, and two others, (probably not of the eleven,) while they were fishing, at the sea of Tiberias. After that to James alone; to the twelve on the day of his ascension; and last of all to Saul of Tarsus on his journey to Damascus.

Here are ten instances mentioned in which our Lord appeared to his followers, after the resurrection, and nine of them private interviews. Five of them occurred on the day after his resurrection; *i. e.* once to the women returning from the sepulchre, once to Mary his mother while weeping at the sepulchre, once to two of them journeying to Emmans, once to Peter alone, and once to the disciples who for fear of the Jews were gathered together in a private room in the evening, to deliberate upon what had happened. I cannot see how any one, without the strongest prepossessions, can think these things designed to consecrate that day for a Sabbath—a day of rest and quietude! And then to plead the substitution of this day for a divine institution, which, according to its first design and the expressed requirements of the law, was given for another and widely different reason, is to make void that law for the observance of a known device. God said, he blessed and hallowed the seventh day, because that in it he had rested from all his works which he had created and made; but the observers of the first day lay this reason all aside, and say they have found another, a greater, a nobler; although they have neither law, precept nor passage from Scripture for it, as they themselves admit. If this is not being wise above what is written, what course could be so? And who does not see, that if the resurrection and appearing of Jesus Christ sanctified the day, it must have sanctified journeying and fishing on the same occasions, for his disciples were so engaged, and so directed by Christ himself, on those occasions?

The observance of the first day for ages was not enjoined by any such consideration, as is manifest from the following extract from a Catechism published by Archbishop Cranner, in 1548, the first year of Edward VI. King of England:—

"And here note, good children, that the Jews in the Old Testament were commanded to keep the Sabbath day, and they observed it every seventh day, called the Sabbat or Saturday. But we Christian men in the New Testament are not bound to such commandments of Moses' law concerning differences of times, days and meats, but have liberty and freedom to use other days, therein to hear the Word of God, and keep an holy rest. And therefore, that this Christian liberty may be kept and maintained, we do now keep no more the Sabbath on Saturday, as the Jews do; but we observe the Sundays, and certain other days, as the *Magistrates do judge convenient*, whom in this thing we ought to obey."

This is the way men teach their children to make void the law of God, that they may keep their own traditions. S. D.

TROUBLES OF A PASTOR.

1. *The state of the prayer-meeting* troubles him. It is his right arm, and the bone of it is broken when that meeting languishes. He takes his way toward it thoughtful and solemn. He passes numbers, and disciples are among them, but they go not with him. A few are there. How is the place solitary that was full of people! The social party is full. The scenes of gaiety and merriment are crowded. But the meeting for prayer is swept away in the tide of worldliness. He cannot but be troubled.

2. *Fallen family altars* trouble him. He had helped rear them. Some of them rose only, by divine blessing, on his indefatigable exertions, He hoped, and loved to believe, that they would stand till death overthrew them, and united their incense with that of Heaven. But in sadness he hears it recounted that, here one and there another, has fallen—the fire has gone out—the incense rises not. Morning comes to ask recognition of divine goodness. Evening comes with a fresh claim for praise for God; but there is no prayer. That group of youthful travellers *have heard* the voice of prayer, and felt its moral power. But the altar is fallen. What could we say of the pastor's heart if it were not sad!

3. *Covetousness among the disciples* trouble him. He thought that degrading and hateful passion would wither and die, and its possessor come under the bright beams of the great Sun of righteousness. He hoped that the solemn public vow of the entire and eternal devotedness to Christ, would put the finishing stroke to this propensity, and that, in alliance with such a glorious specimen of benevolence as He who "gave himself," the vile person would be liberal and the church bountiful. He hoped that the very selfishness of the soul would all melt while the beams of so splendid an example were falling upon it. But he has had sorrowful experience of his mistake. If there has been a little melting, the frozen mass is enormous still. It impedes growth in grace—intercepts the beams of truth, and chains the soul down to earth and sense. Just so much as there is of this spirit in the church, just so much is there to mar its beauty, undermine its strength, and prevent its becoming the light of the world, and terrible as an army with banners. And the pastor cannot but be troubled.

4. *Alienations among brethren*—trouble him. —He supposed that, as they had one Lord, one faith, one baptism, and had professed the closest and sweetest fellowship with one another, and ate of the same bread, and drank of the same cup, they would be one in heart. But he cannot shut his eyes to the fact, there is strife, and envy, and jealousy, and evil surmisings, and evil speaking. The seamless garment is rent. Christian fellowship is a drooping flower. The alienation breaks the phalanx of the saints, weekens the sacramental host, encourages the assaults of Satan; and that pastor would not be fit for the name, who would not be sad in a view of such a spectacle.

5. *The languor of Zion in spreading her glory through the world* troubles him. She had heard the voice of her king. "Arise, shine, for thy light has come, and the glory of the Lord hath risen upon thee!" And her duty and glorious privilege it is to cause every pagan nation to exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" But Zion rises not in her strength. Something is done; much to be glad of. But so slow and languid were her movements as to occasion the desponding cry, "When will the Saviour be known among all the nations!"

Here are some of the pastor's trials. Let the disciples know that many of them can be relieved by the exercise of their own piety, and that their fervent prayers will powerfully sustain him in bearing all the rest. [Boston Recorder.

"DAYS OF OLD."

REPHIDIM.

"Foolish enthusiast!" exclaimed Merad, 'put down that useless burden and mock not our anguish with the hope that shall not be fulfilled. No, here we perish. I have searched far and near, I lead a fainting camel north, south, east, and west, but no scent of water was upon the stifling air. He sank gasping, and died upon the sands, into which I had dug as a desperate chance that some well might spring up at my feet. No, we perish, we perish with thirst! Put down the pitcher, idle boy; take from thy mother's arms the dying child, and bear it forth; let her not see its expiring agonies."

"Father, the extremity of our want is a token that help is nigh. I go to fetch water."

"Alas! alas!" murmured his mother, "thou wilt find none. For our sins the Eternal hath forsaken us. We perish!"

"Forsaken us!" exclaimed Jabin, as with upraised arm he pointed to the cloudy pillar; "nay my mother, say not so: He that hath led us hither will here sustain us."

A tumult now rose on the hot air, the wildest that had yet been heard in Israel's camp, fierce tones of menace, shrill cries of suffering, and the deep, bitter, sullen upbraidings of a despairing crowd mingled together. There was a rush, angry and violent, as the meek man, Moses, bearing his slender rod, moved quietly along. A flush on his cheek bespoke emotion, that had recently found vent in an appeal to the Lord; for the people were ready to stone him; and now, obedient to the gracious answer, he approached the foot of Mount Horeb, surrounded by the seventy elders, who vainly strove to still the chiding of the multitude. It was a grievous spectacle to behold the little children with parched lips and gasping bosoms, clinging to their mothers' garments, and with faint voices imploring drink; while the very cattle moved by some new instinct, pressed upon the steps of their masters. They had but recently arrived at Rephidim, and further they could not go, for the pillar was immoveable, and until that unerring guide moved on, Moses would have yielded up his life rather that permitted them to advance a step forward. In the midst of the confused throng, young Jabin was seen bearing a capacious pitcher; his sister Rachel clasping his hand, while her other arm encircled a smaller vessel, suited to her strength. Struck by the sight, some paused, ran back, and fetched also such jars and pots as were within their reach: but the main body proceeded, loudly murmuring, chiding, and bewailing their helpless lot.

There stood a rock, isolated from the craggy mass of Horeb, and towards it Moses bent his way. "What will he now do?" impatiently, asked the fretful crowd striving to overcome a sensation of awe that stole over them; but Jabin full of confident hope made his way towards the point where Moses now paused. He spake not, that prophet of Israel, but he turned and with a brother's yearnings looked upon his people, grieving for the sin of mistrust that so tenaciously clave unto them; then he lifted his eyes for a moment to the still heaven above; and again he looked towards the camp, forming as it did the distance in a picture, where all else was rock and sand, and a dense mass of human beings, mingled with cattle and beasts of burden. He raised his rod; there was a thrill of stange and awe-struck expectation.

Down on the rock's surface, with sudden stroke, came the mysterious rod; and lo! a fountain sprang forth, yea, a river of gushing water, such as the arid desert had never seen. It gushed in measureless profusion, leaping high in air, then pouring down the plain sweeping for itself a channel; and rolled, and spread, and making many a curve, distributed its treasures far and wide.—Prostrate fell the multitude, not only to drink but to worship; and Jabin, after flinging himself on the earth in fervent adoration, held his pitcher aloft, catching a gush of the pure stream in its descent below. Dripping with the refreshing element, the brother and sister ran swiftly homewards, meeting on the way their father, who rushed by them to meet a little streamlet meandering in his view. It was delicious to behold the poor weary beasts, plunging their very heads into the tide, and lowing forth the contentment of their hearts; but who shall speak the feeling of Moses, the man of God, who, conscious that he stood in the presence of the Eternal, gave thanks and praise for Israel, the sheep of His pasture, the people of His hand.

"Jabin, hope of my house, crown of my old age, thy father asks thy forgiveness. Wonderful is thy faith—would it were also mine!"

"Nay, dear father, more wonderful is it that faith should ever fail in Israel—most wonderful that He, whose daily miracle we forget, should daily by new and greater miracles, call us to acknowledge that His mercy endureth for ever."

DOMESTIC HAPPINESS.

Ah! what so refreshing, so soothing, so satisfying as the placid joys of home!

See the traveler—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance, it quickens him to diligence, it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journeys, and he hears the promise which causes him to hope, "Thou shalt know also that the tabernacle shall be in peace, and thou shalt visit thy tabernacle and not sin." O! the joyful re-union of a divided family—the pleasures of renewed interview and conversation after days of absence.

Behold the man of science—he drops the laborious and painful research—closes his volume—smooths his wrinkled brow—leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

Take the man of trade—what reconciles him to the toil of his business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many hours of tedious confinement? By and by the season of intercourse will behold the desire of his eyes and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the laborer—he has borne the burden and heat of the day; the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness! his hardships are forgotten; fatigue vanishes; he eats and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest! and "the rest of a laboring man is sweet whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort? Peace be to this house! [Rev. W. Jay.

CAPTAIN ELLIOTT'S CONVERSION.

[The following is from Captain Elliott's speech at the late annual meeting of the American Seaman's Friend Society.]

A request has been handed me to relate the story of my conversion. I will do it as briefly as I may. My father's house was a hotel of religion, and my education was the best that piety could have bestowed. Early in life I went to sea, and was converted on a voyage from Matanzas, when I was far gone in practical infidelity and sin. It was on this wise. I had a job over the bows, and being somewhat particular about the work, I concluded to do it myself. There was a high sea rolling, but I had the jib hauled down, and over the bows I got. There I had worked for some ten minutes, sawing asunder two thick ropes, when suddenly I cast my eyes upwards at the rope. "My God," I exclaimed, "I have been hanging by an old yarn that would not hold an infant." My hair stood erect. I jumped on deck, and laughed away the fright. I was that night out at the first watch, and while walking the deck, the thought flashed upon my mind, "If the rope yarn had broken, where should you have been?" and I answered aloud, "In hell, to all intents and purposes." I dropped instantly upon my knees and cried aloud for mercy. For seven days my condition was truly awful. The captain thought I way crazy. I was praying every opportunity I could find, but found no rest. My old Bible, that had long lain on the bottom of my chest, was now drawn forth and read with intense interest. At length, one day while lying upon a yard-arm, and thinking my case hopeless, I bethought me to try again. I poured out my soul to God in the most urgent entreaties for grace to help. "Help now, Lord, or I perish." And God answered the petition. I descended to the deck a new man in Christ Jesus, and the happiness of that moment has never departed from me unto this hour. Assist then, I pray you, the sailor, with your prayers, your influence, your labor, and all you can spare of worldly goods, and at the last you shall hear the welcome words, "Inasmuch as ye did it unto one of the least of my servants, ye did it unto me."

A SCENE IN SPAIN.

BY HENRY W. LONGFELLOW.

It is evening, the day is gone; fast gather and deepen the shades of twilight! In the words of a German allegory, "the babbling day has touched the hem of night's garment, and, weary and still, drops asleep in her bosom."

The city awakens from its slumbers. The convent bells ring solemnly and slow. The streets are thronged again. Once more I hear the shrill cry—the rattling wheel—the murmur of the crowd. The blast of a trumpet sounds from the Puerta del Sol; then the tap of a drum—a mounted guard opens the way—the crowd doff their hats, and the king sweeps by in a gilded coach drawn by six horses, and followed by a long train of uncouth antiquated vehicles drawn by mules.

The living tide now sets towards the Prado, and the beautiful gardens of the Retiro. Beautiful are they at this magic hour. Beautiful—with the almond-tree—with the broad green leaves of the sycamore and the chesnut—with the fragrance of the orange and the lemon—with the beauty of a thousand flowers—with the soothing, calm, and the dewy freshness of evening.

I love to linger on the Prado till the crowd is gone and the night far advanced. There musing and alone I sit, and listen to the lulling fall of waters in their marble fountains, and watch the moon as it rises over the gardens of the Retiro, brighter than a northern sun. The beautiful scene dies half in shadow, half in light,—almost a fairy land. Occasionally the sound of a guitar, or a distant voice, breaks in upon my revery. Then the form of a monk, from the neighboring convent, sweeps by me like a shadow, and disappears in the gloom of the leafy avenues; and far away from the streets of the city comes the voice of the watchman telling the midnight hour.

Lovely art thou, O Night, beneath the skies of Spain. Day, panting with heat, and laden with a thousand cares, toils onward like a beast of burden; but Night, calm, silent, holy night, is a ministering angel that cools with its dewy breath the toil-heated brow; and, like the Roman sisterhood, stoops down to bathe pilgrim's feet. How grateful the gentle radiance of the moon! How grateful the delicious coolness of the omnipresent and deep-breathing air! Lovely art thou, O Night, beneath the skies of Spain!

BEAUTIFUL ALLUSION.

The Rev. J. Blackburn, in addressing the London Missionary Society, referred to the recent deaths of some of their missionaries, in the following manner:—

"I remember, in one of the tales of Miss Edgeworth, an anecdote borrowed from the proceedings of a Spanish artist, who was employed to depict the 'Last Supper.' It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the fore ground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, every one said, "What beautiful cups they are." "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to whom I wished to direct the attention of the observer;" and he took his brush and rubbed them from the canvass, that the strength and vigor of the chief object might be seen as it should. I need not apply that interesting anecdote. You feel that God has taken the vessels of the sanctuary, that we may be shut up to Him who is the fountain of all good."

POWER OF THE CROSS.

BY REV. W. R. WILLIAMS.

Place yourself in imagination amid the multitude, that swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under the insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows, and with the spewings of the mob, is treading, slowly and painfully, his way through that exasperated crowd, all athirst and ravening for his blood. He has reached the spot selected for his death. There he stands, faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts and taunts, and fiercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is lifted, how utterly friendless and abject to the eye of man; for even the thieves upbraid him, that hang and writhe beside him.

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, besides and above that howling rabble, a more august gathering.

INVISIBLE LEGIONS.

Legions, whose feeblest warrior would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose—Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man, and abandoned of God, is my Maker. In that lowly form is veiled the incarnate Godhead. The angels that smote Sennacherib's camp, and slew the first-born of Egyt, have bowed often their heads to this being, as their Lord and Creator. Excited as are his enemies, they could frame no consistent accusation against him to justify their enmity. There, under reproach, anguish cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice. Do men look with interest on greatness in misery? It is here. The King of glory dying as a malefactor. Are they touched with sympathy for distress? How deep was the languish even of his patient spirit, when he cried out, invoking a Father who had hidden his face. Should wisdom attract, here was the great Teacher whom all Judea had admired—speaking as never man spake—the heavenly Teacher for whom Socrates had taught himself and his scholars to hope. He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness.

HABIT.

Let no man fancy to himself, that he can at his own time and pleasure, subdue the evil notions of his own heart, and mortify and kill them, and turn the course of his heart another way, when he will. This is a conceit that runs in the minds of most men; but they deceive themselves: evil notions stirring in their hearts, are no weak and feeble notions, but they are strong and powerful, and the longer they continue, the stronger they grow, and by continuance they become more powerful and more prevailing; for then they have not only the devil continually to help them forward, but they have also nature and custom. [Elton.

A man once dreamed, says Jeremy Taylor, that all dreams were untrue.

"Now," says he, "if this be true, then dreams must be false; but if they are false, then I have dreamed truly," and so he went round again like a cat after its tail.

The Sabbath Recorder.

NEW YORK, SEPT. 19, 1844.

HISTORICAL SKETCH OF THE CHRISTIAN SABBATH.

By Rev. L. Coleman, Instructor in Ecclesiastical History, Auburn Theological Seminary.

[Concluded.]

THE "SABBATH" AFTER THE REFORMATION.

We come now to the views of the Reformers. Of them Mr. C. says:

"The reformers assumed the general position, 'That neither rites of worship, nor religious solemnities, were of divine appointment or indispensably necessary; but that all these were from time to time to be adopted, or changed according to the peculiar circumstances of different churches; so that they might best promote the religious instruction, the edification and the devotions of the people.' In conformity with these views, the creeds, confessions and catechism of that period, treat all sacred seasons, including the Sabbath, as merely *human institutions.*"

The following allusions to Luther and Calvin, we cannot pass over, although our quotations are already extended beyond our proposed limits:

"We honor the memory of Luther; we admire his transcendent genius, his lofty daring, and dauntless energy in defense of the truth; and now, after the lapse of three centuries, we stand amazed at the sight of the mighty impress of his great mind which he has left on the millions of Germany. But what thanks can they owe him for withholding from them that great day, which God has ordained to be the same through all time and equally rich in blessings to all who shall remember to keep it holy unto him. Had the true light of the Sabbath dawned on his mind, had he given to reformed Europe this priceless boon, next to redeeming grace, the noblest gift of God, how fragrant had been the name of Luther in all the earth, how sweet in heaven, the song of those countless millions more who then had come to join their blest voices before the throne in the services of an eternal Sabbath.

But there was one great reformer who had drunk deeper at the sacred fountain; one there was of more patient investigation, of calmer temper and clearer intellect. Had even his discriminating eye discerned, amidst the papal superstitions with which it was disguised, the day of God, the lost, neglected Sabbath;—had he had the discrimination to bring out the Sabbath of the Christian church from the mass of saints' days and festivals of the Romish church, where it had been disguised so long, like some ancient gem of priceless value, buried beneath the rubbish of many generations, but disinterred at last, and revealed to the admiring eye radiant still in all its original lustre,—had John Calvin given to the world this hidden treasure—The Sabbath of the Lord our God—what a benefactor would he have been to the world! To that single act we might have ascribed an influence, more permanent and various in its effect on the character and destinies of men and of nations than that of any other in the whole history of the reformation."

How true these words in application to "the Sabbath of the Lord our God!" But how insipid when applied to an institution which the Reformers held to be, and which our author has in effect acknowledged to be, a mere *human ordinance!*—To the present day, in Germany, as our author informs us,

"The great majority, even of the evangelical party in the church, adhere to the sentiments of their great reformer, consenting in principle and in practice to the latitudinarian principle that the Lord's day is merely a human institution, unauthorized by the word of God. It is accordingly, with the sober, religious part of the community, a day of pastime and of *innocent recreation,* as they call it. To such as are so inclined, it affords a convenient opportunity for attendance upon public worship; the religious observance of it is restricted to the two brief hours so employed."

THE TRUE DOCTRINE FIRST PROMULGATED.

"The Puritans, those stern defenders of the faith once delivered to the saints, to whom England is so deeply indebted for her religious liber[illegible]ties, and from whom we have received [illegible] less inheritance of our civil and religio[illegible]eges,—these have the immortal honor [illegible]ing to the Christian world the Sabbath[illegible] first asserted the divine authority of the [illegible] a clear exposition of the law of God respect[illegible] it." "The individual, who *first promulgated* [illegible] *doctrine* of the Christian Sabbath, was the [illegible] Nicholas Bound, D. D. of Norton, in the co[illegible] of Suffolk, in England." "About the yea[illegible] he published a famous book, entitled 'Sabba[illegible]um veteris et novi Testamenti, or The true Doctrine of the Sabbath.' In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day, as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.'"

This book was extensively read, and called forth several other works. The subject became the principal controversy of the age, and changed to a great extent the topics of discussion in the church. The excitement, however, seems to have somewhat subsided after a few years, and was revived again by the publication of the Book of Sports for Sunday, in 1618. Our author says:

"These measures revived the controversy respecting the morality of the Sabbath; and, at the same time, involved the adherents to this doctrine in renewed trials and persecutions. Bradbourne of Suffolk had published five years before, A Defence of the most ancient and sacred ordinance of God, the Sabbath Day. The bishop of Ely was now commanded by the king to write a refutation of this book, and Drs. Pocklington and Heylin soon followed on the same side, denying that there is any divine right or moral obligation to observe the Lord's day, and affirming that it depends entirely upon *ecclesiastical authority.*"

Mr. Coleman's zeal in support of the newly-discovered institution seems to have led him into error here as to the sufferings of "Bradbourne of Suffolk." *Theophilus Brabourne,* (as his name should be,) did not suffer in defence of Sunday. On the contrary, he declared Sunday to be an "idol day," which the Puritans had set up in opposition to the Sabbath of Jehovah. The Bishop of Ely, in stating Brabourne's positions, says: "His third position is, that the Sunday, or Lord's day, is an *ordinary working day;* and it is *superstition and will-worship* to make the same the Sabbath of the fourth commandment." Such was the opinion of Theophilus Brabourne. His book, therefore, instead of being a "defence" of the new notion about Sunday, was, as it professed to be, "A Defence of the most ancient and sacred ordinance of God, the *Sabbath Day,*" which he held to be on the *seventh* day of the week only. Hence his "trials and persecutions," which came, as the preface to his second book shows, more from the Puritans than from the members of the Established Church. And here it may be well to remark, that if Mr. C., with the candor which becomes a historian, had been disposed to notice the influence exerted upon the Sabbath discussions, both in Germany and England, by the observers of the seventh day, his "Historical Sketch" might have given a much truer picture of the facts. It is now over-colored and unnatural in some points where the facts would have made all plain and natural.

In concluding his sketch, Mr. Coleman assures us, that "against all opposition the Scriptural doctrine of the Sabbath continued more and more to prevail. The fury of prelatical zeal against it gradually abated; opposition ceased; and, finally, even the Church of England, and the whole nation, received the Sabbath of the Puritans as an institution of the Lord's appointment." "England, Scotland, and America, accordingly enjoy a Christian Sabbath."

CONCLUSION.

In the foregoing extracts, we have laid before our readers all of the facts and conclusions embodied in this labored article of the Auburn Professor. They establish the doctrine which our Sabbath publications have endeavored to enforce, that the observance of the first day of the week, *as the Sabbath,* has no warrant in the teachings of Christ, the Apostles, or the early fathers; but that it is altogether a modern notion, and one which found no favor with the leading Reformers. Coming, as the facts now do, from the highest authority, they have startled many who are not accustomed to be easily moved. A leading religious journal in New York, says, "We know of few things more calculated to bring the Lord's day into disrepute, than this essay of the Auburn Professor, bearing the *imprimatur* of Andover." Another thinks, that if the view here taken, that Dr. Bound "first promulgated the true doctrine of the Christian Sabbath," be just, then the day should be called—not 'the *Lord's* day,'—but '*Dr. Bound's* day.' A third declares, that the presentation of these facts by a professed friend of the Sabbath, is an act so suicidal, that it must be attributed either to treachery or *judicial blindness.* But we believe there is no occasion whatever to be startled. These facts have long been known to a large class of those who exert a leading influence, and they have had their weight. It is much better that they should be brought forward now, when the subject is under discussion, than left to create disturbance and lead to inefficiency hereafter. If the Lord's day, so-called, is a mere human institution, the sooner we abandon it the better. When this takes place, men will be prepared to consider candidly the claims of the Sabbath. Feeling confident, as we do, that the only way to secure universal respect for the sabbatic institution is to return to the original day, and enforce it by Divine authority, instead of being moved by these things, we thank God and take courage.

LOOK AT THE OTHER SIDE.

"Rev. Dr. Wisner spoke of the Erie Canal, a Sabbath-[illegible]aking institution from the beginning, and now it is in[illegible]ved. So with the Post Office Department; he regretted [illegible] say it, yet it was a Sabbath-breaking institution; and now it is in trouble."

[Speech at the Saratoga Convention.

Now, suppose an objector, taking Dr. Wisner's own mode of arguing, should say: 'The American Board of Commissioners for Foreign Missions is a Sabbath-*keeping* institution from the beginning, and now it is involved; *therefore,* Sabbath-keeping is *bad* policy.' How would the Doctor reply to him?

Or, suppose the objector should say, 'The Utica and Schenectada railroad is a Sabbath-breaking institution from the beginning, and now it is in a most prosperous condition; *therefore,* Sabbath-breaking is *good* policy.' How would the Doctor answer him?

It is impossible, upon the ground taken by these reformers, to answer the objections which arise in every thinking mind. And into this difficulty they are led by treating the subject superficially and unscripturally, instead of taking a position where they can say, "Thus saith the Lord."

SINGING.—Among the results of recent efforts in behalf of church music, is an increased attention to congregational singing. We are glad to see it. If singing be a part of worship, in which God is honored and we ourselves benefited, it surely should not be altogether done by proxy. Let the duty of qualifying themselves to sing correctly, be impressed upon all who have no insurmountable disabilities, and we doubt not that a tolerable degree of harmony will be secured. We are sure that many of the bickerings and heart-burnings which are now so common will be prevented.

REVIVALS AT SEA.—While a spiritual dearth has been prevalent throughout most of the churches, during the present year, it is remarkable that God has richly blessed the efforts made for the conversion of seamen. There have been repeated revivals at sea. Never, said Mr. Spaulding at a late public meeting, have the seamen been more blessed than during the past year.

Our Anniversaries.

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PROCEEDINGS OF THE GENERAL CONFERENCE.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE met at Verona, on the fourth day of last week, Sept. 10. It was opened by a discourse from Eld. Wm. B. Maxson, on 1 Peter 4:7, 8—"But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And, above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins." This discourse was designed to prepare the minds of those present for harmonious action, by showing the necessity of charity in our deliberations and benevolent efforts.

Immediately after the introductory discourse, a committee was appointed to nominate officers.—The report of that committee was presented and adopted at the opening of the afternoon session, and was as follows:

ELI S. BAILEY of Brookfield, N. Y., *Moderator.*
Thomas B. Brown, of Milton, Pa., } *Sec's.*
David Dunn, of New Market, N. J., }

The afternoon session was chiefly occupied in reading the letters from the churches, considering several petitions which they contained, and appointing the standing committees. The statistics of the churches presented many interesting and encouraging facts. They spoke of the great interest in the subject of the Sabbath which had been awakened, and gave an account of many who had commenced observing it in the course of the past year. The list of delegates which was prepared, showed an uncommonly full representation of the different sections of the denomination.

In the evening, a discourse was listened to from Eld. Samuel Davison.

FIFTH DAY, SEPT. 12.

The principal items of business in the morning, consisted in hearing and disposing of the report of the business committee, the appointment of a committee to arrange the business of the next Conference, and of another committee to prepare an Address to all evangelical denominations in America, on the subject of the Sabbath. Each of these subjects involved questions of some interest, and drew forth more or less discussion.

In the afternoon, the Corresponding Secretary's report was read, together with the letters from abroad; a committee appointed last year to publish the Baptist Address presented their report; and the report of the committee on petitions was discussed and adopted. This last report recommended the reception of the church at Clifford, Pa., into the Conference; and that the next meeting of the Conference be held with the first church in Alfred, N. Y.

SIXTH DAY, SEPT. 13.

After the appointment of Eld. W. B. Gillett to preach the introductory discourse at the next session, and disposing of some other business, a resolution was introduced, stating the importance of sustaining a denominational organ in the form of a weekly paper, and requesting that the Conference be informed of the present condition and prospects of the Sabbath Recorder. In compliance with this request, a full statement was made by the publisher; whereupon a resolution was presented, urging those who wish to favor the Sabbath cause, to exert themselves to extend the circulation of the Sabbath Recorder, as a paper which "not only needs, but highly deserves the support of all." This resolution drew forth interesting and spirited remarks from brethren Lucius Crandall, N. V. Hull, T. B. Brown, Wm. B. Maxson, James Bailey, and V. Hull. The interest awakened was gratifying, and the resolution was unanimously passed.

In the afternoon, reports were received from the committees on finance; on the state of religion; and on the foreign correspondence which had been forwarded to the Conference by the Corresponding Secretary. The latter report expressed satisfaction at the renewal of correspondence with our brethren in England, and sympathy with them in the loss of one of their ministering brethren, Rev. JOHN B. SHENSTON.

DAY OF HUMILIATION AND PRAYER.

Bro. Samuel Davison presented the following resolutions, which were unanimously adopted:

Resolved, That inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his Holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up than has ever been known in our country—therefore,

Resolved, That the 1st first day of the week in January next be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of Grace.

REPORT ON THE STATE OF RELIGION.

This document speaks of considerable encouragement from the reports of the churches for the past year. The additions have been numerous in some sections of the denomination; a large number of persons have embraced the Sabbath, including several ministers of the gospel; and a deeper feeling of obligation to engage in the work of the Lord, is apparent throughout the churches.

THE ADDRESS.

An Address to all evangelical denominations, prepared by the committee appointed for the purpose, was presented and read on the evening of the first day of the week, Sept. 15. It was lengthy, and embodied much valuable matter. It spoke of the present movements in favor of the first day of the week; of the necessity of having a day, the observance of which could be enforced by divine authority; and from this, went into an examination of the authority upon which the observance of Sunday rests. The Address was listened to with deep interest and attention.

After disposing of the Address, measures were taken to ensure the opening of a correspondence with the remnants of Christians in Abyssinia, for the purpose of learning what are the encouragements to labor on their behalf.

A committee was likewise appointed to take into consideration the propriety of calling a Sabbath Convention. The committee consisted of twelve persons, who were authorized to make such arrangements as they might deem advisable.

At a late hour in the evening, the Conference adjourned, to meet with the first church in Alfred, in September, 1845.

It ought to be said, before closing this hasty sketch of the proceedings of the Conference, that a good degree of harmony characterized its deliberations. A number of meetings for preaching were held at different places in the vicinity. Those upon the Sabbath and the first day of the week, were unusually interesting. They were held in a grove near the ordinary place of worship, were attended by a large congregation, and addressed with great power. On the first day, agreeably to a notice which had been extensively circulated, Bro. N. V. Hull spoke on the subject of the Sabbath. He was followed by Br'n. Davison and Brown. The audience was attentive, and many were deeply affected. We cannot doubt, that a useful and lasting impression was made through the instrumentality of these meetings.

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ANNIVERSARIES OF THE SOCIETIES.

GENERAL SABBATH TRACT SOCIETY.

The anniversary meeting of this Society took place on the evening after the Sabbath, Sept. 14. The business of the meeting was introduced with some remarks by the President of the Society, Lucius Crandall. These remarks were designed to show the happy adaptation of this kind of labor to the end sought. They were followed by reading the Treasurer's report. A lengthy report of the Executive Board was likewise read, which gave a full history of the labors of the Society during the year. Four agents had been employed portions of the time in distributing tracts, and advancing the interests of the Society.

Several resolutions were presented, and sustained by animated addresses. A resolution setting forth the importance of returning to the Sabbath from its connection with the Jews, was remarked upon by W. B. Maxson and W. B. Gillett. Another resolution, stating that the signs of the times admonish us to unite our energies in promulgating the truth, was sustained by N. V. Hull and G. B. Utter. A third resolution, declaring the necessity of bringing to our aid the tract effort, drew forth remarks from S. S. Griswold and V. Hull. At the close of the exercises of the evening a collection was taken up for the benefit of the Society.

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THE MISSIONARY ASSOCIATION,

Held its anniversary on the morning of first day, Sept. 15; THOMAS B. BROWN in the chair. The report of the Executive Board was read, containing extracts from the journals of the missionaries, &c. Several resolutions were passed after some discussion, which we hope to give hereafter. Among them was one changing the time and place of the annual meeting of the Society. It is to be held at Plainfield, N. J., in May next, 1845.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY had two sessions during the anniversary week. These were mainly occupied in discussing the best means of settling up the affairs of the Society according to the directions given at the meeting last year.

FOREIGN MISSION MEETING.

The American Board of Commissioners for Foreign Missions held its thirty-fifth anniversary in Worcester, Mass., last week. Hon. Theodore Frelinghuysen presided.

The Treasurer's report showed the present debt of the Board to be about $20,000. The receipts during the past year have been sixteen thousand dollars less than the average of the last seven years! This deficiency is attributed to the low state of religious feeling prevalent in the churches. It was stated that twelve missionaries have arrived in this country during the year, and three have returned to their fields of labor. Twenty-five have been appointed, and 22 have gone out during the past year. The Board has now under its supervision in the various quarters of the globe about one hundred and thirty missionaries, two hundred and fifty assistant missionaries, twenty-eight thousand native communicants, thirty-three thousand scholars, thirty printing presses, with four type foundries and forty-three founts of type in different languages.

The annual sermon was preached by Albert Barnes, of Philadelphia, and is spoken of as an able production.

On the second day of the meeting, Mr. Spaulding, who has lately returned from Ceylon, gave an interesting account of the people, and the labors of the missionaries. The missionaries assist the people of Ceylon in publishing a semi-monthly paper called the Morning Star, whose columns are filled with commercial, literary and moral information and discussions. It has a circulation of 3 or 4,000. It is a novelty, and much read, and quite open to the freest discussion of religious and other subjects. He remarked also, that the TAMULS are a polite people; that their language is a smooth, harmonious, rich language, containing about fifty-eight thousand words, now arranged in a Dictionary like our Webster's; that the females, on account of the law which makes them sole owners and inheritors of property, are treated, of course, with considerable respect by the other sex. They are in all respects less degraded than heathen females generally. The prejudices against their receiving education had very considerably worn away.

Similar accounts were given of the results of labor in other places, a variety of resolutions were discussed and passed, and the whole meeting seems to have been conducted with great spirit.

POLITICS.

A writer in the Boston Recorder has undertaken to show, that the text, "Let your *conversation* be as it becometh the gospel," should be translated "Let your *politics* be as it becometh the gospel." This improved translation is well supported by the original language, and ought to prevail. Men have long enough acted upon the maxim, that "all's right in politics." Many good men have, by the influence of this maxim, been led into transactions which they felt to be inconsistent with doing every thing to the glory of God, and which they could not therefore approve. Would it not be right and useful for ministers of the gospel to enforce the duty of conducting in all civil relations "worthy of the gospel of Christ?" We are sure that this *might* be done, without giving any just occasion for the charge of meddling with politics; it would only be teaching men to observe the things which are written for their instruction. If at the present time, when political excitements run high, and party predilections are strong, the duty of acting conscientiously in all civil relations, were calmly presented, we believe it would do much to soften the asperities of partizans, and to keep others from falling into temptation.

MINISTERIAL CONFERENCE.—The Ministerial Conference of the Seventh-day Baptist Western Association will hold its next session with the Seventh-day Baptist Church at Friendship, on the fourth day of the week before the second Sabbath in October 1844, at ten o'clock A. M. The order of exercises embraces twenty-two subjects for essays, and discussions, and promises a rich treat to those who may be able to attend. It cannot fail to be a profitable interview.

√ We learn that Rev GILES M. LANGWORTHY has opened an independent Select School at Clarksville, Madison Co., N. Y. It commenced on Monday last, 16th inst.

THE JEWS.—The celebrated Professor Tholuck lately wrote as follows: "There have been effected more voluntary conversions of Jews in these last twenty-five years, than in the seventeen hundred years, elapsed since the days of St. Paul."

FOREIGN NEWS.

On Tuesday morning the steamship Britannia arrived at Boston, bringing London dates to September 4.

The principal topic of discussion by the British press is the rumored intention of Her Majesty to visit Ireland preparatory to an amnesty remitting O'Connell and his fellow prisoners the remaining term of their imprisonment. Whether true or not, the mere rumor has created great excitement among all parties.

The English Judges, in the case of Mr. O'Connell and the State prisoners, have confirmed the judgment given by the Irish Court of Queen's Bench.

FRANCE AND MOROCCO.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador on the 15th. After the destruction of the town and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear; and the consequence, according to the French is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

It is impossible to predict what may be the final issue of this struggle, as the Emperor of Morocco is using every effort to make a successful resistance, and as there is a daily increase in the number of the Moors, who maintain the conflict with great spirit and impetuosity.

In Spain, and other parts of the continent, the belief is general that the affairs of Morocco will lead to a war between the great Powers; and in Germany it is even rumored that an alliance offensive and defensive against France has already been formed between Great Britain and Russia. The Italian insurgents are said to be watching the progress of events with unusual interest, and the Papal and Austrian Governments are adopting measures of precaution to meet contingencies. The visit of the King of Prussia to the Austrian Court is taken as a sign of a more intimate intercourse between the two great powers of Germany, and the present condition of the world proves that a rupture between France and England would not only be a war of giants, but would involve Europe in its consequences.

Many rumors are afloat as to the course which England intends to pursue in regard to the French movements at Morocco. It is said that on receiving intelligence from Mogador, Lord Aberdeen demanded of M. Guizot the evacuation of the island by the forces under the Prince de Joinville, and intimated that, in the event of a refusal to withdraw the French troops, measures would forthwith be taken in conformity with the established usage in similar circumstances.

The Liverpool Albion of August 26 announces the death of James Haggerty, Esq., United States Consul at Liverpool, on the 26th of August. Aged 54 years.

From Egypt we have some further details of the late proceedings of Mehemet Ali, but they throw no certain light upon his purpose, and indeed are contradictory in their statements of the reasons which are supposed to have led to his departure from Alexandria. Some accounts attribute his movements to a sudden fit of insanity, while others, with more probability, suggest that he has received intelligence of an intrigue against him in his own family, and that he had determined to take them by surprise. Whatever may be the cause, it is important to know by the last advices that Ibrahim Pacha had not assumed the Government, and that the country was perfectly tranquil.

General Intelligence.

From the Iowa Standard, Aug. 26.

FROM OREGON.

The following letter is from a gentleman who left this Territory for Oregon last summer. Many of the citizens of Iowa were well acquainted with him, and the statements may be relied on as substantially correct:

FT. VANCOUVER, Nov. 10, 1843.

DEAR SIR: I am here, and well pleased with the country, and avail myself of an opportunity of writing to you by Lieut. Fremont, who leaves here for the United States to-morrow. * * * *

Let me again advise you how to prepare for the journey. In the first place, turn every thing you have, (as well as all I have,) into cows, with the exception of clothing; yearlings will drive as well as old cattle; bring no steers, excepting work-cattle, let them be young, say not over seven years old; a cow from 2 to 8 years old, will sell here for 50 to 60 dollars. Kill or sell your calves before you start, as their feet wear out in the Buffalo country, where they will be valueless, and your cows will be lost by running back after them; there is a kind of foot-evil which causes lameness in the cattle, until they reach Ft. Larime, after which, but few fail; it is not worth while to have your cattle shod for working or driving; there is grass and water in abundance on the way for an indefinite number. Bring as few horses as will be necessary for driving the cattle, as one cow will buy two or three common horses in this country—the horses should be shod, and shoes and nails provided for shoeing on the route. If you could start with 500 head of cows, do not stop, come on with them. Tell Mr. Clark to turn every sheep he has into cows, except 50 of the finest wooled ones, and send them if he wishes to speculate.

Butter is from 37½ to 50 cents per lb. and will fetch that for many years in the Sandwich Islands. Beef is from 5 to 6 cents here; Pork 10 cents; Wheat $1 per bushel; Potatoes 50 cents; Turnips 50 cents; every kind of produce high; dry goods and groceries low; wages from $1 to $1,50 for common laborers; stock hogs plentiful, and of the finest kind, generally Berkshire.

Leave the States with not less than 175 lbs. of flour to each adult, and in proportion for children; 50 lbs. of bacon for each, and also rice and dried fruit.

Cows answer quite as well as oxen for working, and I think better. Bring strong two-horse wagons, one for the family, and I think oxen are preferable to horses or mules to draw it; paint the covers, as we did, so that you can sleep in it; have your tent so that it will close at both ends. Bring some of the plain flint-lock guns, with large bores, such as are saleable to the Indians; this with a few beads, paints, and trinkets will buy you a good horse after you cross the mountains, but you can sometimes get two horses for a good gun; however, a supply of horses is no object in this country, as an Indian will drive from one to two thousand at a time. Cattle are all the go, and those fine milkers. One or two cows were sold last summer for $100 per head. The country is poor and barren until you reach the blue mountains; after that the country is good for grazing and farming; the country of the Willamette cannot be beaten for health and fertility in the world. I have found all and more than all I expected; there is not a country in the world that offers more inducements to enterprise than this. I have selected the great shipping point 1 1-2 miles above the Willamette, where ships can lay along side of the bank.

* * * *

I have purchased a claim on the plains with a cabin, and five acres under cultivation within five miles of the river. I can sell lots now for $50 or $100.

Don't leave the States with more than $25 in cash, as cows are better. We found no difficulty in procuring hands to drive for their provisions. There is no danger of Indians or English, but you should keep in a good company. Take care of your cows at Cawe River, after that the Indians will not trouble them, there is no need of guarding them at night. I am, very respectfully,

Your obedient servant,

M. M. McCARVER.

FRONTIER NEWS.—Four persons, who started from Chariton Co., Mo., about the 1st of June, with 104 head of cattle for the Sioux Nation, got lost and were attacked by the Lisiton Sioux, about 250 miles above St. Peters, on the St. Peters river, about the middle of August. One of the men was killed and robbed, and the Indians started off with the cattle. Bennett and Turner, two of the men in charge of the cattle, made after the Indians; but their horses giving out, they traveled on foot for five days, when in swimming an unfordable stream, Turner (who had been wounded) was drowned. Bennett, after wandering about for some time, fell in with Sleepy Eye, a friendly Indian near Swan Lake, who sent to the Mission Station at Travers de Sioux, where Bennett was taken. Intelligence of the affair was sent to Col. Bruce at Fort Snelling, who despatched men in search of the cattle. The attack was alledged by the Sioux to have been made in consequence of an attack recently made by the half-breeds, in which eight Sioux were killed.

DEATHS IN NORTH CAROLINA.—Death has been busy in the North State for a few weeks past. Four members elect to the Legislature have recently paid the great debt of mortality, to wit: Dr. Levi Walker of Caswell, Charles Brummell, Esq. of Davidson, James Harper, Esq. of Greene, and Ransom Saunders, Esq. of Johnston; together with Owen B. Cox, Esq. of Jones, and Kedar Whitley, Esq. of Johnston, both of whom were candidates for seats in the ensuing Legislature.

FATHER MATHEW.—The reason for the postponement of a visit to this country by this distinguished apostle of Temperance has been given. We are informed, by a gentleman who had an interview with Father Mathew at Dublin, a short time since, that the riots at Philadelphia were the sole cause of his change of purpose. Thus it is, that such scenes give an impression abroad that our country is unsafe even for that class of travelers whose missions are designed for works of Christian benevolence. [Express.

CROPS IN THE WEST.—The Opelousas Gazette states that in consequence of the almost annual appearance of the Caterpillar in the cotton fields of that district, many planters are making arrangements to turn their cotton gins into sugar houses. The same, we understand, is in contemplation by many planters on the Red River. The frequent partial destruction of the crops in particular neighborhoods, together with the low prices which now seem to be established for cotton, will no doubt induce many planters to turn their attention to other articles of culture. Sugar will, of course, be preferred wherever the climate will permit its growth. We have no doubt, however, that still other articles might be adopted, which would yield a better profit than cotton, or perhaps, than sugar.

NARROW ESCAPE OF BISHOP KEMPER.—The Lafayette (Ia.) Journal says: "Bishop Kemper very narrowly escaped being drowned, on Monday last. Starting from Delhi at 3 o'clock in the morning, in company with our townswan, Mr. Mason, who had forded the river about 8 o'clock the evening before, no apprehension of danger from high water was felt, until, on driving in, they soon found themselves immersed almost to their chins, and the horse unable to haul them forward. But the Bishop and Mr. Mason fortunately made the shore, on the same side they went in, by swimming. The horse was drowned.

INDIAN BATTLE.—The Editor of the St. Louis Republican learns, from a gentleman from the Missouri, that a battle took place, three or four weeks since, in the Indian territory, between a party of Sacs of the Missouri and a party of Pawnees. The latter had eight men killed and the Sacs one man. The Sacs returned to their village with five scalps. The Pawnees stole five horses from their enemy, and thus brought on the fight.

FIRST OF AUGUST IN JAMAICA.—A letter in the Pennsylvania Inquirer, dated Kingston, Aug. 8th, contains the following: "The first of August, the anniversary of negro emancipation, has passed off in the usual satisfactory manner. In the rural districts it was observed with much zest. After the religious services of the day had passed off, the remainder of the time was spent in feasting and making merry. In Spanish town, a large congregation was addressed by two ministers of the Society of Friends, who are now amongst us on a mission of benevolence."

LONG ISLAND RAILROAD.—The grand march of improvement in overcoming time and space, was most triumphantly illustrated last Saturday, from Brooklyn to Boston via Norwich. The train left Brooklyn at ten minutes after 8 o'clock, and arrived in Boston at fifteen minutes past 6 o'clock, having performed the journey of 245 miles in 9 hours and 46 minutes.

VOLUNTARY DROWNING.—A lad about 17 years of age, took off his clothes and deliberately walked into the Mississippi, opposite Notre Dame-street, and was drowned. He appeared, from what we could learn from those who saw him at the time, to be intoxicated. He told the bystanders that as he had no friends in New Orleans, he would end his troubles by a watery grave.

A MOOSE HUNT.—A stranger belonging to that family was seen to enter the woods near West Port, Essex county, in this State, a few days ago In less than half an hour, some 25 or 30 citizens surrounded the woods. After various manœuvres it was driven into the main road, and then closely pursued by swift horses for more than a mile, when it stumbled and fell to the ground, and immediately the contents of two rifles were discharged in its head. Its weight was 815 pounds; height, 6 feet 8 inches. The meat was neatly dressed, and liberally divided among the inhabitants, and many pronounced it superior to the best beefsteak.

FISHERMEN.—Capt. Finney, of the schooner Vesper, at Plymouth, from the Banks, reports fish very scarce on the Banks; took only 3000 the last four weeks. The Bank fishermen are returning with poor fares, finding few fish, and those small; while those from the Straits return with full fares, caught in much less time than usual. But few vessels have been fitted out at Plymouth this season for the mackerel fishery, owing to the great uncertainty and repeated failures in that business for years past.

LATEST FROM TEXAS.—The N. O. Picayune, of Sept. 8, says: At an early hour yesterday morning a Texan vessel, the schooner Star, arrived at this port twelve days from Galveston, having on board Mr. E. O. Corr, with despatches for the U. States Government, and for the British and French Ministers at Washington city. The despatches are supposed to refer to the invasion of Texas. Gen. Wool, with some 10,000 of the advance detachment of the Mexican army, has, it is said, arrived on the banks of the Rio Grande. The despatches were forwarded by yesterday's mail. This is indeed deeply interesting intelligence, and may be supposed to have created great excitement in Texas. It is, however, but a rumor.

The British government is about to take strong measures for the prevention of the New York packets and other ships taking out letters; and to require them all to go in the mail bags of the Cunard steamers.

It is said that the U. S. mail from Boston to this city, came through the other day with only two letters!

It is said there are 2000 newspapers published in the United States, at an estimated cost of six millions of dollars per annum. The yearly circulations are five hundred millions of copies, more than a million and a half every day.

The receipts on the Long Island Railroad are estimated to be over $800 per day—near $300,000 per annum.

A laboring man named Henry Dewey, went into a rum shop on Sunday afternoon, kept by a man named Hovey, and as he entered the door he fell down dead. He was accustomed, it is said, to drinking near a quart of liquor at a time. The jury of inquest returned a verdict of "death in a fit caused by intemperance." [New Haven Pall.

The London papers of the 19th ult. contain accounts of the execution of Catharine Bien and Bridget Langan, at Roscommon, Ireland, for murder. Seven thousand persons were present, of whom about four thousand were women. The culprits did not appear to feel their awful situation. One of them laughed and chatted up to the very moment that the drop fell.

A part of the steam apparatus of one of the woollen factories in Saxonville, Mass., exploded last week. The explosion was sudden and violent, and destroyed the engine and the small building in which it stood. The damage is estimated at $2000 or $3000.

A dividend of twenty per cent. upon all claims against the Commercial Bank of Buffalo, which have been presented to and allowed by the Receiver, has been declared, payable on the first day of October next, at the office of the Receiver in Buffalo.

The 'Anti-Rent' party of Rensselaer County held a convention at Sandlake on the 12th to decide on the expediency of running a County ticket this Fall.

An advertisement has been published calling on the creditors of the Southern Life and Trust Co. to send in their claims.

The amount of Duties paid at this port for the week ending last Saturday was $689,542 30.

It is expected that there will soon be a regular line of steamers running between this city and Philadelphia by sea, a steamboat leaving each port every other day.

The amount of tolls collected at Oswego from the opening of navigation to Sept. 1st, 1843 and 1844, have been as follows:

To September 1, 1844	$77,965 84
To September 1, 1843	40,209 77
Increase	$37,756 08

Rev. Wilson Conner, says the Ohio Cross and Journal, a worthy and most successful minister among the Baptists in Georgia, fell dead in the pulpit, on the fifth Sunday in June last, just at the close of an animated sermon to a crowded audience, from these words: "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Com. Lothrop, of the Texas Navy, whose death was lately announced, was a native of Utica. His father was cashier of the Ontario Branch Bank, and his borther-in-law is C. P. Kirkland, of that place.

Two hundred persons have died of yellow fever at Galveston during the four weeks ending August 14.

Mr. Van Zandt, the Texan Minister to the United States, has taken leave of the Executive of our Government.

Three hundred barrels of flour are daily manufactured at the steam mill in Brooklyn.

The Assignees of the Girard Bank have a public sale of a portion of their assets in Philadelphia on the 17th inst.

The corner stone of the new edifice of the Massachusetts Horticultural Society was laid on Saturday, in Boston, with appropriate ceremonies.

Mrs. Gen. Harrison was robbed of a favorite gold watch lately by a set of burglars who broke into her dwelling.

Mr. Frazee Ayres, of Middlesex, in getting off the cars from Philadelphia at Uniontown, near Rahway, fell from the platform and tore the scalp from one side of his head. The skull did not appear to be broken, and the injury, though severe, is not supposed to be mortal.

A correspondence has made its appearance between a committee of the Chamber of Commerce and the Postmaster General, in which the latter avows distinctly his desire for a reduction of postage.

ACCIDENT AT THE NEW ORLEANS DRY DOCK.—The fine steamer Brilliant was seriously injured at the Dry Dock opposite New Orleans, on the night of the 3d inst. She had been raised for repairs upon the dry dock of Messrs. Bailey & Macy, nine feet above the bottom of the deck. During the night the blocks gave way and she fell with a tremendous crash, breaking down her guards and chimneys, and destroying her cabin furniture. The Picayune says:

The dry dock will narrowly escape ruin, so severe was the shock. At our last accounts it was still under the steamboat, with its sides sprung open and leaking rapidly. The Brilliant cost $35,000, and the dry dock $53,000. The great difficulty appeared to be to get the Brilliant out of the dock. In the fall she broke in the bottom of the dock, and raked herself in such a manner that it will be with extreme difficulty that they will be kept afloat. The engines however, had succeeded in clearing the Brilliant, when it was found she had but one hole in her hull. It was thought she could be removed.

FRUITS OF SLAVERY.

The following letter, written from the dominion of slavery, exhibits in a strong light one of the natural results of that abominable system. We copy from the Advocate of Moral Reform.

* * * "You wish me to give you my 'first impressions' of men and things in A——. I am not sure that this would be wise, for first impressions are very apt to prove incorrect, on farther investigation, and this is emphatically true of one who for the first time visits the sunny South. To a Northerner, there is an indescribable charm in the chivalric politeness, the frank and cordial hospitality, and the warm kindness which every where greet the stranger, that is very apt to destroy, for a season at least, the power of seeing accurately and judging impartially. In my own case, this has certainly been so, for I often found myself mentally inquiring, "Can it be, that such evils exist in a state of society like this, as those of which I have heard and read at the North? Surely misrepresentation and prejudice have been at work to produce alienation and distrust." In this state of anxiety and skepticism, I became acquainted, (I was going to say *accidentally*, but the hand of Providence was in it,) with one who knew the subjects of the following narrative, every word of which is strictly true. The sisters were said to be most interesting girls—graceful and elegant in their manners, and not darker than many a brunette at the North, who ranks among the most brilliant and admired of the sex. Poor girls! as I listened to their story, and thought of their wrongs, the enchantment by which I was surrounded all vanished, the splendors faded away, and the cold stern reality of shame, dishonor, and sin, took their place. Let me tell you their short, but sad story, and you shall judge for yourself of the impression it produced on me.

Mr. H. was a New Englander by birth and education, who in early life went to the South, and there established himself in a lucrative business. He became in time attached to Southern habits and manners, and giving up his long cherished plan of returning home with a competency, became a permanent resident in one of the large Southern cities. Previous to his leaving home, he was considered a young man of excellent principles, but he had been so long accustomed to look upon the slaves by whom he was surrounded, as born only to minister to the pleasure of their masters, that he felt no hesitation in forming with one of these unfortunate beings a connection the most dishonorable. She was a quadroon, beautiful, and tolerably well educated, and was purchased by Mr. H. at an immense price from her *father!* the owner of a neighboring estate. Mr H. never married, for he was strongly attached to the confiding creature who lived but in his presence, and to whom his slightest wish was a law, though his 'bachelor establishment' was considered the abode of refinement, taste, and elegant hospitality through all the country round.

His two daughters received every advantage of education which wealth could procure, and grew up uncommonly lovely and interesting ladies, in spite of the mixed blood that flowed in their veins. It seems never to have occurred to the fond father, whose idols they were, that as the daughters of a slave, his proud and gifted children must follow the condition of their mother, in the event of his death—yet such was the case. While he lived, an act of manumission for her who was in all but the name, his wife, seemed a needless formality, and he little recked that death was so near.

In an unexpected moment, the king of terrors came—and Mr. H., in the prime of life, and in the midst of his schemes of honor and pleasure, was summoned to his final account. In the first wild burst of anguish that overwhelmed his family, they thought not of the evils to which they were exposed in consequence of the blow that had deprived them of a husband and father, but they were doomed to feel their full force. He had died insolvent, and when his brother came on from the North, to settle the estate, he found to his horror, that his beautiful and accomplished nieces were considered a part of the personal property, and as such, appraised by the creditors at so high a rate, that it was impossible for him to redeem them. Like their poor mother, they were reserved for a fate, worse to every virtuous woman than death itself. In common with hundreds of interesting and intelligent young females in Louisiana. Mississippi, and the West India Islands, whose mixed blood prevents them from forming honorable connections in life, these unfortunate sisters are now the mistresses of wealthy planters, liable at any moment to be sold and sent to a returnless distance, from all they have ever known or loved.

You may not, indeed you cannot, at such a distance, realize the impression produced by this story on one who is in the immediate neighborhood of its occurrence. Can a state of society which tolerates such things be favorable to purity of heart or life? Only imagine a New England village to have been the scene of this transaction, and you can then form some idea of its moral bearings. Think of your own S. and J, fondly cherished and carefully reared as they have been, deprived by death of their natural protector, seized for debt as a part of the estate, and sold into the harem of some wealthy libertine, without any earthly resource from his tyranny or caprice. What think you would be the state of public sentiment, if an outrage like this were perpetrated in your midst? Thank God, such an act can never stain the soil of free New England; for could a wretch be found blackhearted enough to make the attempt, a torrent of righteous indignation would overwhelm him ere his work was well begun. What, then, must be the influence of the system of slavery here, when high-minded, honorable men, and noble, virtuous women, can look on calmly, and speak in terms of indifference of deeds such as I have imperfectly described. What to them are the blighted hopes, the crushed affections, the shame, the anguish, the hopeless ruin of these victims of avarice and lust? The taint of African descent is upon them, and presents an insuperable barrier to the full tide of human sympathy that would otherwise flow out at the recital of their miseries. Their complexion is darker than ours; ergo, they are insensible to shame and dishonor, and incapable of feeling the extent of their own misery and degradation.

I sometimes almost wish that this were indeed the case—but nothing can be farther from the truth than such a view of the subject. Their hearts are as warm, their affections as ardent, and their sensibilities as keen as those of their proud oppressors; but who is there to care, if the tortured heart-strings break, in the strong effort to repress emotions, whose outward expression would be a crime? Alas, on one side there is power, absolute and irresponsible; on the other, the most entire helplessness and dependence. Those who know what human nature is, will cease to wonder that under such circumstances, occurrences like that we have described should take place.

Another circumstance, related to me by a young lady with whom I travelled a short distance, and who was herself the subject of the story, furnishes a curious illustration of this state of things. Were not the subject so serious, the anecdote would be only a source of amusement.

Miss M., the lady referred to, was originally from the Empire State, but had been for some years a resident of Texas, whither she went in company with a brother. She was on a visit of some length in the family of Mr. A., one of the founders of the Republic, and being very fond of children, frequently amused herself with drawing the infant about the grounds, while the rest of the merry group accompanied her in her rambles. She had one day taken the child from its sable nurse, and was drawing its little wagon along a shaded path, when at a distance she saw a cavalier approaching on horseback, whom she knew by his short cloak and sombrero, to be a Mexican of Spanish descent. He stopped as he came up to the little party, and made several inquiries of Miss M. about Mr. A., the the way to the house, &c., and among other things, asked her, rather abruptly, if she belonged to Mr. A.? Not exactly understanding the question, she answered in the affirmative, for there was something in his manner she disliked, and she was anxious to get rid of the intruder. He passed on, and she thought no more of the circumstance, until on her return home. Mrs. A. met her with a smile, and advised her to prepare for conquest, as General Z. was in the house, an unmarried and wealthy planter, to whom she would be introduced at dinner. When at dinner time, she entered the room with Mrs. A. and was introduced to the gentleman, he started, changed color, and exhibited a perturbation, for which no one could account. This constraint and agitation affected all the company, and there was a general feeling of relief when the uncomfortable meal was concluded. The General not long after, left the house, and Mr. A., almost convulsed with laughter, came to the ladies to explain the cause of his sudden fright. It seems that soon after his arrival, he took occasion to inquire of Mr. A. if he owned the child's nurse whom he had met in the grounds. Entirely ignorant of Miss M's. proceedings, Mr. A. answered in the affirmative. "Would you sell her?" inquired the General; "I have taken a fancy to the girl, and will give any price you choose to name." Surprised at the request, Mr. A. named a large sum for the girl, who was in reality young, and though dark, rather prepossessing in her appearance. The bargain was concluded, when, to the surprise and dismay of the gentleman, he was introduced to the supposed nurse, as Miss M., a friend and inmate of the family. His reproaches, after the ladies had left the room, gave Mr. A. the first intimation of the mistake into which he had fallen, which was fully explained by Miss M., the unconscious subject of this novel transaction. The fate to which she was destined by her purchaser, was perfectly understood by all the parties, yet, had the colored woman alone been concerned, not one of them would probably ever have given a second thought to the matter. She was a slave, and therefore her virtue was not worth preserving. Indeed, I have had ample evidence, that any regard for chastity on the part of these poor females, is considered unpardonable, affectation and arrogance, even by those of their own sex, who, for their superior knowledge and standing in society should be the guardians and protectors of these unfortunates. What kind of process can it be, which renders the heart of woman callous to the wrongs and indignities suffered by her colored sister, when, if the same were offered to one of the Anglo Saxon race, every emotion of the soul would be roused to vehement action? If any thing were wanting to fill up the measure of my abhorrence of the whole system of Slavery, the knowledge of the injury it has done to woman, the mistress no less than the slave, would do it, for sure I am, that whatever tends to weaken the moral sense of my own sex, tends in the same ratio, to deteriorate society at large."

MARRIED,

In Clarence, by Eld. N. V. Hull, Mr. HARRISON THOMAS, to Miss LYDIA HUNT, all of Clarence.

LETTERS.

Jonathan F. Randolph, George B. Clarke, John D. Collins, Jeremiah Barritt, James R. Irish, Jason B. Wells, Benjamin Clark.

POSTMASTERS—West Genesee, Otselic, Cuyler, Ulysses, Pa., Cowlesville.

RECEIPTS.

New Salem, Va.—Wm. F. Randolph, Jonathan F. Randolph, Jesse F. Randolph, Jepthah F. Randolph, $2 each.
New London, Ct.—Peleg . Berry, $2.
Reservation, Jeremiah Barritt, $2.
Londonderry, Vt.—B. Sumner, $1.
Wellsville.—Clark Witter $2.
Alfred—George Maxson, Asa Burdick, Alfred Lewis, Freeborn Hamilton, Amos Burdick 3d, Benjamin Collins, Ezra Potter, Roxana Coon, E. Potter, (clothier,) Jeremiah Burdick, Nathan Truman, Elijah Lewis, James H. Cochran, $2 each; B. W. Millard $1.
Sackett's Harbor—Judith Clark, Holly W. Maxson, Elias Frink, $2 each.
Otselic—Francis Tallett $2.
Rome—J. H. Hazard $1 75.
Adams—Barton Whitford, David Maxson, $2 each.
Adams Center—Pardon Babcock $2.
Verona—Dea. Thos. Williams, D. P. Williams, $2 each.
De Ruyter—L. H. Babcock $1; S. S. Coon, Wid. Elisha Stillman, $2 each.
Whitestown—Reuben Wilcox $2; Francis Wilcox $1.
Shiloh, N. J.—Solomon Carpenter $2.
Coudersport, Pa.—J. A. R. Greenman $2.
New Market, N. J.—John Pope $2.
Little Genesee—Daniel Edwards $2; P. Lackey $1.
Higginsville—Waite Williams $2.
Sweden—Rowland Saunders $2.
Westerly, R. I.—Dea. Ethan Stillman $2.
Lairdsville—C. A. Osgood $2.
Leonardsville—G. R. Babcock $2; W. B. Maxson $1.
Cowlesville—Mark Robinson $2.
Ross Centre, Mich.—Albert Eldred $2.
Alden -Ethan Saunders $1 50.
Broadalbin—Ann S. Clark $2.
Petersburgh—Azor Estee $2.
Oxford—Ethan Rogers, Clark Rogers, Nathan Rogers, $2 each.
New London—Henry Williams, Jr., Hiram Williams, $1 each.
Sackett's Harbor—N. R. Truman 50c.
Scott—R. G. Burdick $1.
Oriskany—Dr. W. A. Babcock $2.

☞ Among the receipts from Shiloh, N. J., last week, *John* Bonham should have been *Jehu* Bonham.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

NEW YORK MARKET, SEPT. 16.

At market, 1400 Beef Cattle, 325 from the South, 30 Cows and calves, and 3350 Sheep and Lambs.

PRICES.—Beef Cattle are a little higher, ordinary $4 50 a 4 75, and prime $5 25 a 5 50.

Cows and Calves are a little dearer; $16 a $28, and all sold.

Sheep and Lambs.—The market was cleared at 1 a $2 75 for Lambs, and 1 50 a $4 for Sheep.

Hay.—A large supply at last week's rates, viz: 4 a 5 shillings per cwt.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 50 a 9 50
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 50 a 5 50
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8¼a 8¾
DOMESTICS	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 50 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10.37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 25 @ 4 31
Troy	4 18 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14¼
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 25 @ 5 62
Do prime	3 25 @ 3 50
Pork mess bbl	9 75 @ 9 87
Do prime	8 12 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6¼a
American	5 a
Spring	5¼a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6½a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7½
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ¼ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	38 a 40
Pulled superfine	35 a 36
No. 1	31 a 32
No. 2	24 a 26

Miscellaneous.

THE CRIMINAL.

The dungeon walls were dark and high,
The narrow pavement bare,
No sunlight of the blessed sky
Might ever enter there:
In all the melancholy weeks
The prisoner chained had lain,
No breath of heaven had kissed his cheeks,
Or cooled his fevered brain.

* * * * * *

His mother heard his final doom,
With shrieks that thrilled through all—
Oh! could naught save him from the tomb?
Must he—must he! *thus* fall?
The arrow pierced her aged head,
With cold and deadly pain;
She tottered senseless to her bed,
And never rose again!

His father spoke not—but the pale
And quivering lip confessed,
The agonies which did assail
His miserable breast;
His eyes were closed, as if the light
Was loathsome to behold;
But tears burst *from the lids* to sight—
They could not be controlled!

Fast flew the fatal hours—he trod
Life's very brink, alone;
Yet had no hope—no fear—*no* God!
His heart was turned to stone.
I saw him as he passed along,
A branded death to die;
Wild curses were upon his tongue—
Despair, and blasphemy!

If there be one these lines may teach
A moral, not in vain
Have I endeavored thus to reach
A more reflective strain;
The picture is from life—each day
As sad a tale records:
Virtue! may thy eternal ray
Light *all* our deeds and words!

CHARLES SWAIN.

A BURNING FOREST.

The following graphic picture of an occasional western scene, was given to Audubon, the American Ornithologist, by a back-woods hunter, at whose cabin he passed a night.

It is a difficult thing, sir, to describe; but I will do my best to make your time pass pleasantly. We were sound asleep, one night, in a cabin about a hundred miles from this, when about two hours before day, the snorting of the horses, and lowing of the cattle, which I had ranged in the woods, suddenly awakened us. I took my rifle, and went to the door to see what beast had caused the hubbub, when I was struck by the glare of light, reflected on all the trees before me, as far as I could see through the woods. My horses were leaping about, snorting loudly, and the cattle ran among them, with their tails raised straight over their backs. On going to the back of the house, I plainly heard the crackling made by the burning brushwood, and saw the flames coming towards us in a far extended line. I ran to the house, told my wife to dress herself and child as quickly as possible, and take the little money we had, while I managed to catch and saddle the two best horses. All this was done in a very short time, for I guessed that every moment was precious to us.

We then mounted and made off from the fire. My wife, who is an excellent rider, stuck close to me; my daughter, who was then a small child, I took in one arm. When making off, as I said, I looked back and saw the frightful blaze was close upon us, and had already laid hold of the house. By good luck there was a horn attached to my hunting clothes, and I blew it, to bring after us, if possible, the remainder of my live stock, as well as the dogs. The cattle followed for a while, but before an hour had elapsed, they all ran as if mad through the woods—and that, sir, was the last of them. My dogs, too, though at all other times extremely tractable, ran after the deer that in hordes sprang up before us, as if fully aware of the death that was so rapidly approaching.

We heard blasts from the horns of our neighbors as we proceeded, and knew that they were in the same predicament. Intent on striving to the utmost to save our lives, I thought of a large lake, some miles off, which might possibly check the flames; and urging my wife to whip up her horse, we set off at full speed, making the best way we could over the fallen trees and brush heaps, which lay like so many articles placed on purpose to keep up the terrific fire that advanced with a broad front upon us.

By this time we could feel the heat, and we were afraid that our horses would drop every instant. A singular kind of breeze was passing over our heads, and the glare of the atmosphere shone over the daylight. I was sensible of a slight faintness, and my wife looked pale. The heat had produced such a flush in the child's face, that when she turned towards either of us, our grief and perplexity were greatly increased. Ten miles, you know, are soon gone over on swift horses; but notwithstanding this, when we reached the borders of the lake, covered with sweat and quite exhausted, our hearts failed us. The heat of the smoke was insufferable, and sheets of blazing fire flew over us in a manner beyond belief. We reached the shores, however, coasted the lake for a while, and got round on the lee side. There we gave up our horses, which we never saw again. Down among the rushes we plunged by the side of the water, and laid ourselves flat, to wait the chance of escaping from being burned or devoured. The water refreshed us, and we enjoyed the coolness.

On went the fire, rushing and crashing through the woods. Such a sight may we never see!—The heavens themselves, I thought, were frightened, for all above us was a red glare mixed with clouds of smoke, rolling and sweeping away. Our bodies were cool enough, but our heads were scorching, and the child, who now seemed to understand the matter, cried so as nearly to break our hearts.

The day passed on, and we became hungry.—Many wild beasts came plunging into the water beside us, and others swam across to our side and stood still. Although faint and weary, I managed to shoot a porcupine, and we all tasted its flesh.—The night passed I cannot tell you how. Smouldering fires covered the ground, and the trees stood like pillars of fire, or fell across each other. The stifling and sickening smoke still rushed over us, and the burnt cinders and ashes fell thick around us. How we got through that night, I really cannot tell, for about some of it I remember nothing. Towards morning, although the heat did not abate, the smoke became less, and blasts of fresh air sometimes made their way to us. When morning came, all was calm, but a dismal smoke still filled the air, and the smell seemed worse than ever. We were now cool enough, and shivered as if in an ague-fit; so we removed from the water and went up to a burning log, where we warmed ourselves. What was to become of us I did not know. My wife hugged the child to her breast, and wept bitterly; but God had preserved us through the worst of the danger, and the flames had gone past, so I thought it would be both ungrateful to Him and unmanly to despair now. Hunger once more pressed upon us, but this was easily remedied. Several deer were still standing in the water up to the head, and I shot one of them. Some of its flesh was soon roasted; and, after eating it, we felt wonderfully strengthened.

By this time the blaze of the fire was beyond our sight, although the ground was still burning in many places, and it was dangerous to go among the burnt trees. After resting awhile and trimming ourselves, we prepared to commence. Taking up the child, I led the way over the hot ground and rocks; and after two weary days and nights, during which we shifted in the best manner we could, we at last reached the "hard woods" which had been free of the fire. Soon after we came to a house, where we were kindly treated for a while. Since then, sir, I have worked hard and constantly as a lumberer; but thanks be to God, here we are safe, sound, and happy.

HOUSE OF DEATH AT FRANKFORT.

In a cemetery of Frankfort, a very tasteful imitation of Pere la Chaise, there stands a large building, handsomely finished, and in very correct style of Roman architecture, which is called the "Recovery-house," being neither more nor less than an institution devoted to the dead, for the purpose of giving them every opportunity of returning to life again, should they feel disposed. The appartments are furnished with all the luxurious elegance of the best of houses; the beds are decorated with carving and inlaying; the carpets are soft and noiseless to the tread, and in fact, few of those who live and breathe, are surrounded by such appliances of enjoyment. Beside each bed there stands a small table, in which certain ivory keys are fixed, exactly resembling those of the piano-forte. On these the hands of the dead person are placed as it lies in the bed; for, instead of being buried, he is conveyed here, after supposed death, and wrapped up in warm blankets, while the temperature of the room itself is regulated by the season of the year. The slightest movement in the fingers would press down one of the keys which communicate with a bell at the top of the building, where resides a doctor, or rather two doctors, who take it watch and watch, ready at the summons to afford all the succor of their art. Restoratives of every kind abound, all that ingenuity can devise in the way of cordials and stimulants as well as a large and admirable equipped staff of servants and nurses, whose cheerful aspect seems especially intended to reassure the patient, should he open his eyes once more to life. The institution is a most costly one. The physicians, selected from the higher practitioners of Frankfort, are most liberally remunerated, and the whole retinue of the establishment maintained on a footing of even extravagant expenditure. Of course, I need scarcely say, its benefits, if such they be, are reserved for the wealthy only. Indeed I have been told the cost of this "lying in state" exceeds that of the most expensive funeral, four-fold.—Sometimes there is a great difficulty in obtaining a vacant bed. Periods of epidemic diseases crowd the institution to such a degree, that the greatest influence is exerted for a place. Now one naturally asks, what success has this system met with, to warrant this expenditure, and continue to enjoy public confidence? None whatever. In seventeen years which one of the resident doctors passed there, not one case occured of restored animation, nor was there reason to believe that, in any instance, the slightest sign of vitality ever returned. The physicians themselves make little scruple at avowing their incredibility concerning its necessity, and surprised me by the freedom with which they canvassed the excellent, but mistaken notions of its founders.

THE POTATOE.

It is now pretty generally understood that the potatoe is indigenous to Chili and Peru, in which country it grows wild. The plant is very common about Valparaiso, and Mr. Cruikshank says he has noticed it long the coast for fifteen leagues to the northward of that port. There is one peculiarity ascribed to the wild plant, by this gentleman, viz: that the flowers are pure white, from the purple tint so common in the cultivated varieties. Amidst conflicting testimony, and opinions on the subject, we must give to Walter Raleigh the credit of introducing the potatoe. Its introduction by him into Ireland, in 1610, is well authenticated by corroborative testimony. Among the ancedotes told of this enterprising voyager, it is said that when his gardener at Young Hall, in the county of Cork, had reared to full maturity of "apples," the potatoes which he had received from the knight, as a fine fruit from America, the man brought to his master one of the apples and asked if that were the fine fruit. Sir Walter having examined it, was, or feigned to be, so dissatisfied that he ordered the weed to be rooted out. The gardener obeyed, and in rooting out the weeds, found a bushel of potatoes.

The discrepancy of opinions, respecting the date of the introduction of the potatoe into Europe, seems to have arisen from confounding the common with the *sweet* potatoe. The latter was introduced into Europe long before the former, and it seems most probably that it was the species brought from New Grenada by Hawkins.

Potatoes were first looked upon as a great delicacy, and cultivated by but very few. The Royal Society, in 1663, encouraged a more extensive cultivation of them, as a means of preventing famine. Previously, however, to 1684, they were raised only in the gardens of the nobility and gentry; but in that year, they were planted, for the first time, in the open fields in Lancashire—a country in which they have ever since been very extensively cultivated. Their growth was more rapidly extended in Ireland than in England, and they have long furnished from two-thirds to four-fifths of the entire food for the people of Ireland. Potatoes were not raised in Scotland, except in gardens, till 1728, when they were planted in the open field by a person by the name of Prentice, a day laborer at Kilsyth.

AN INGENIOUS EXPEDIENT.

The church in the village of Western, England, was erected in the fourteenth century. In 1630, and again about ten years since, the building was considerably injured by lightning. From age and casualties, the north wall had declined outwardly 19 inches from the perpendicular, and threatened the utter destruction of the building. Under the superintendence of an architect this wall (the weight of which had been calculated at 240 tons) has been brought up to the perpendicular, by the process of expanding by heat three bars of iron, 2 1-2 inches in diameter, which traversed and connected both walls of the church. These bars (which had screws worked on one end of them and projected beyond the south wall) were enclosed in cast iron boxes filled with lighted charcoal. When the bars were fully expanded by the heat, the screws were wound up firmly to the undamaged south wall. The charcoal boxes were then removed, and the process of cooling commenced. Gradually the bars, contracting equally with their previous expansion, compelled the whole mass of the wall to follow the irresistible power now exerting itself, and in four successive operations the whole wall rose to its original perpendicular.

SNAKE CATCHERS.

The secret of rendering docile the most venomous serpents, which has so long been in the possession of the natives of Western India, is not unknown in China. It is observed that the native snake catchers here rub their hands, previous to taking hold of the snake, with an antidote, composed of pounded herbs. The virtue of the preparation is such that they hold with the naked hand, and provoke fearlessly, the deadly corba di capella, or spectacle viper, which, next to the rattlesnake, is perhaps one of the most dangerous reptiles in existence. This serpent, in common with others of a similar nature, is not unfrequently met with in Canton, in the possession of those men, who, for a trifling gratuity, exhibit them to the curious spectator.

THE MOTHER OF NAPOLEON.

The family of Napoleon, says Allison, though noble, had not been distinguished, and had suffered severely from misfortune. The mother of the great captain, who was marked by great beauty, and no common firmness and intrepidity of mind, shared in the dangers and fatigues of her husband, at a period of great trial, and was engaged with him on some expeditions on horseback. His father died at the age of thirty-eight—but the want of paternal care was more than supplied by the mother, to whose early education and solicitude, Napoleon in after life ascribed his elevation. On one occasion he expresssed his opinion that the future good or bad conduct of the child, depends entirely on the mother. Though left a widow in the prime of life, the mother of Napoleon had already borne thirteen children, of whom five sons and three daughters survived their father. She lived to see one of them wearing the crown of Charlemagne, and another seated on the throne of Charles V.

KINDNESS.

Be kind to all who feel interested in your welfare and are laboring for your good. A harsh word, an angry look, or the least indifference may plant a sting in their bosoms. There is nothing so wounding to the feelings as to receive an unkind expression from one we love, and to promote whose welfare we have spared no time and withheld no effort.

Somebody who writes more truthfully than poetically, says—an angel without money, is not thought half so much of now-a-days, as a devil with a bag full of guineas.

"THEN GIVE ME DEATH."

A most striking anecdote was related by a speaker in New Haven reported in the Fountain, which fully demonstrates that nobility of purpose and firmness, even in the face of death, is not to be found on the battle-field alone. A gentleman who had been a member of the bar of the county, but who, in consequence of his intemperance, had been sunk to the lowest degree of degradation, and was banished from the bar, reformed two years since, through the influence of the pledge, and was among the first to form a Washingtonian Society. Last December he was associated with the gentleman who related the circumstance, as counsel in an important case, and his return to the bar was hailed with delight by all who knew him. But it was his last effort. He was taken sick soon after, and when near his end, his physician thought proper that he should take some brandy, for the purpose of stimulating and bearing him up a little. He was not so far gone as not to understand the nature of the prescription. Addressing his physician he asked, "Is there no hope for me, but in taking this brandy?" "No, sir," said the physician, "the brandy may prolong your life a little, but there is no hope of your recovery." The sick man raised his emaciated frame in the bed and exclaimed, "*then give me death!*" and falling back on his pillow, breathed no more.

[Chrystal Fount.

THE WELCOME SABBATH.

Return, thou wished and welcome guest;
Thou day of holiness and rest!
Thou best, the dearest of the seven,
Emblem and harbinger of heaven!

BUT HE IS A GENTLEMAN.

Not long since, I chanced to hear a short dialogue between a mother and her daughter, who had just arrived at the age of sweet sixteen, on the propriety of associating with a certain individual who was not named, but whom the mother seemed anxious that her daughter should shun. From what I could learn from the conversation, it seemed that the individual in question possessed a prepossessing exterior, dressed well, was finished and affable in his manners, had managed to keep his stand in what is generally termed good society, in consequence of his winning ways, but who was, nevertheless, a heartless, depraved wretch—a debauchee—and a notorious gambler. It was after these qualities of the man had been portrayed by the anxious mother, as a warning to her inexperienced daughter, that the artless girl exclaimed, as though she had hit upon a reason that more than outweighed all her mother's objections—

"But he is a gentleman!"

These words struck my mind forcibly, nor will the honest simplicity with which they were uttered be soon effaced. "But he is a gentleman!" What then? Why, these cannot be vices—a *gentleman* would not practice any thing that is not proper, is undoubtedly the conclusion to which the unsophisticated mind of the girl at once arrived. How much misery, how much disappointment, and how much overwhelming sorrow and regret, has this short sentence caused in the world. How many heartless villains are there who move in the first circles, and whose characters are known to be infamous, and yet hold up their heads for no other reason than because they are "gentlemen!" that is to say, they possess the exterior of gentlemen, a comely person, affable manners, and a good suit of clothes! How few there are who look beyond these accomplishments in forming their estimate of character! Let a man be ever so corrupt—let his private character be what it may—if he only possesses the little external accomplishments, it will not answer, under the present constitution of society, to censure him, for 'he is a gentleman!'

But, let a female wander from the path of virtue and propriety—nay, let her even be suspected, though she may be ever so charming, this grand salvo, 'But she is a lady,' will not be sufficient to cover her failing. Such a certificate will not sustain her; she must be consigned to disgrace and infamy. In what consists the difference? Why is it that a man may practice with impunity vices which will not be tolerated for a moment in the other sex? That there is a false standard of gentility set up, there can be no doubt. That good old maxim of Pope's that, 'worth makes the man,' has gone out of vogue, at least with a very large portion of society; or else a different standard has been set up, which is to measure a man's worth by the quality of cloth he wears, or the grace with which he bows. Thus it is no uncommon thing to see a man who can drink, gamble, swear, and commit every species of vice, and still be a gentleman. If these men could be stript of their false plumage—if their real character could be exhibited to the artless youth—there would be but little danger to be apprehended from them. But the cloak under whith their baseness is disguised, renders them doubly dangerous associates for youth; for it enables them first to gain confidence by their easy address, then to lure them to ruin. Every parent who has the good of his offspring at heart, should not hesitate to expose the viper, nor let the consideration that he is a gentleman have any weight in restraining his children from the society and influence of such men. It may be an unpleasant task, but it is a duty which you owe to your children and yourself, and will doubtless save you many a pang of anguish and many a vain regret.—*Ch. Freeman.*

FRIGHTENING CHILDREN.

We agree with the Boston Mercantile Journal, that there are few things more calculated to excite a just indignation, than an attempt on the part of young persons to frighten little children, or each other. In this way, impressions are often made on the plastic minds of youth, which remain through life, and cause many an hour of anxiety, and perhaps agony. In this way a species of *cowardice* is produced, which cannot be overcome in after years; and the man who would be the first to plant a standard on a hostile fort, or to board an enemy, fighting hand to hand, has been known to turn pale with affright at the idea of passing a churchyard alone in a dark night—or even at entering a lonely and lofty garret, in the dark, after the family have retired. Marshall Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined the closets in his chamber, and looked under his bed!

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the *joke's sake*, are attended with the more serious consequences. We sometime since saw mention made of a child in Virginia, who was *frightened to death.* The circumstances which led to this melancholy catastrophe are not of unusual occurrence. The child was playing with its companions, and was told by them, in sport, that a ragman was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek, and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults, peculiarly susceptible to fear. We have given many cases of this kind in the Journal—and we tkink the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of helpless *idiocy*, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who levels a deadly weapon, and destroys the life of a fellow creature.

Terror is too often the governing principle in families—and many a young and promising mind has been weakened and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child is not unfrequently resorted to by parents, as a salutary *punishment!* Bugbears are created to *frighten* the young innocents into subjection. Such a course cannot be too severely rebuked. It is unphilosophical, and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified and strengthened, instead of being sapped and destroyed by the unnatural and unthinking parent.—*Asylum Journal.*

EARLY EDUCATION.—Broham says: "if a child is neglected until six years of age, no subsequent training can recover it. If to this age he is in ignorance and dissipation, baseness and brutality, in that vacuity of mind which such habits create, it is in vain to try to reclaim it, by teaching it reading and writing.

You may teach it what you choose afterwards, but if you have not prevented the formation of bad habits, you will teach in vain. With children under the age of six years, school learning should not be the chief consideration, but the formation of moral principles."

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Bolivar—Rowse Babcock
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman-Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—T S Greenman

NEW JERSEY.

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Butlerville—G N Swinney
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn, Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I.

NEW-YORK, FIFTH DAY, SEPTEMBER 26, 1844.

NO. 14.

Biographical.

FRANCIS BAMPFIELD.*

FRANCIS BAMPFIELD was acknowledged, by all who knew him, to be a man of distinguished piety, and one of the most celebrated preachers in the west of England. He descended from an ancient and honorable family in Devonshire. His parents were religiously disposed, and designed him for the work of the ministry from his birth. When he was but a child he manifested a great interest in books and study, and from his own inclination concurred with the pious designs of his parents. In the grammar school he enjoyed the instruction of the ablest masters, and when he left that school it was with the highest honors. About the beginning of his seventeenth year, he was sent to the University of Oxford, and entered at Wadham College.

According to his own account of the matter, he made but little progress in acquaintance with the Scriptures and his own heart during the early part of his stay at Oxford. He secured a reputation for scholarship, but was destitute of vital piety, and filled with prejudice against the strictness of the Puritans. By some means, however, his attention was called to his own pride and sinfulness in such a way that he could not drive the thought from him. On one occasion, he tells us, while meditating upon a besetting sin, a voice said to him, What if God should strike thee dead and damned in this place? He felt himself unprepared for such an event, yet could not escape from the harassing fear of it. He resorted to his closet and his Bible. Instead of finding peace, however, he only found still clearer evidence of his lost condition. The Spirit of God held him strictly to these terms, as necessary to salvation, that he should throw aside his "*collections out of* human authors, and begin to study *alone with Christ.*" It was not until he had come to *this decision, after* a most agonizing struggle, that he found rest for his soul. Here he did find it; and from this time he "began to have new *views of* Scripture, so that not one week passed without some special opening of his understanding."

When Mr. Bampfield left the University, he was first ordained a deacon, by bishop Hall; then a presbyter, by bishop Skinner. He was soon afterwards preferred to a living in Dorsetshire, where he labored most assiduously to promote the interests of religion among his people. His income from his office, together with a life annuity settled upon him by his *father*, was all expended in acts of charity among his parishioners, in *giving them Bibles* and other good books, encouraging industry by providing work for the poor, and relieving the wants of those who could not labor. It is said that he did not knowingly permit a beggar to remain in the parish.

Mr. Bampfield's faithfulness in this field of labor drew towards him the attention of the people of Sherbourne, one of the most populous towns in that vicinity. They being in want of a minister, many thousands having earnestly solicited him to come among them, and some of the neighboring *ministers* being very desirous that he should comply with their request, he accepted the call after waiting about two years. In his new field he found more work and less wages. But he met with great success, and was universally beloved by his parishioners. He continued in that parish until driven from it by the act for uniformity.

The circumstances connected with his leaving the established church were strikingly characteristic of the man. It seems, that soon after commencing his ministry, he began to see that the church of England needed reformation, not only in doctrine and worship, but also in discipline. *He therefore* set about it at once, as became a faithful minister and sincere Christian. Remembering his promise "to study alone with Christ," he made the laws of Christ his only rule in this case. He however met with great trouble and opposition in carrying out his wishes. At length the act for uniformity came forth, concerning which he said, about seventeen years afterwards, "The Lord put it into his mind not to touch that unclean constitution, which he obeyed, and has continued ever since a thorough nonconformist in the midst of persecution." The consequence was, that on the Sunday before St. Bartholomew, in 1662, he took leave of his sorrowful and weeping people, and was soon after imprisoned for worshiping God as he deemed right in his own family.

It has been thought strange, that Francis Bampfield should have received such harsh treatment from the royal party. For, although he had joined heartily from the first in the efforts to reform the church, yet he was zealous against the Parliament's war and Cromwell's usurpation, constantly asserting the royal cause in the face of danger. In addition to this, he had been ordained by the highest authority, was approved by the associated ministers both of the presbyterian and congregational persuasion, had received a voluntary license under the hand and seal of Oliver Cromwell, and also licenses under the hands and seals of two Kings. But these human authorities, upon which he had never placed much value, he now found to be of no value whatever. He was exposed to greater hardships for his nonconformity than most other dissenters. He resolved, however, to be faithful to his commission from Jesus Christ, and to obey God rather than man. This he did, without being discouraged, and without declining from persecution.

Previous to Mr. Bampfield's imprisonment, he had traveled and preached much in the vicinity of his particular station. He was the first man who set up three separate meetings in two or three counties. During his imprisonment at Dorchester, he preached to such as resorted to him; and towards the close of it, he preached often "sixteen times a week, besides other occasional work." His own account of his trials and joys, written from the prison at London in which he died, will be read with thrilling interest:—

"During the last twenty years I have been honored with several imprisonments. To pass by some of them, which were but short, for some few days, I was eight years, and three quarters of a ninth year, under confinement at Dorchester prison in Dorsetshire, for preaching, praying, reading, and opening and applying the Scriptures, and for singing hymns, and such parts of my office, and for not conforming to the corruptions of the times in the matters of worship; during which time I had wonderful experience of the wisdom, power, loving-kindness of Jehovah Aelohim, and many other covenant favors in special unto me, in healing, strengthening, comforting, teaching, enlightening, in a peculiar manner, and in divers ways of spirit illuminations. Upon my discharge from that confinement, without paying one penny of that fine that was laid upon me, I went on with my ministerial work as before. * * * But I was quickly apprehended again, and imprisoned at Salisbury in Wiltshire, for about eighteen weeks, which filled up my ten days of tribulation in the letter of it—Rev 2: 10—'Ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.'"

His imprisonment at Salisbury was for the same cause as before; and he was discharged, as before, without paying the fine which had been laid upon him.

[To be continued.]

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* In the preparation of this article, much assistance has been derived from two works written by Mr. Bampfield himself, and now preserved in the British Museum at London. The first is entitled, "שם אחר, a Name, an after one; or, Ονομα Καινον, a Name, a new one; or, an Historical Declaration of the Life of Shem Acher, especially as to some more eminent passages of his day, relating to his more thorough and lawful call to the office and work of the ministry, for about thirty years last past," etc. The second is entitled, "A Just Appeal, from lower courts on earth to the highest court in heaven; or, the case of F. B., the Lord's free prisoner, truly, in the main, reported, as to the matter of fact at his examination and trial in the open Quarter Sessions at the Old Baily, vulgarly the 12th and 13th days of the 8th month, in the year, 1683." Reference has also been had to seven other works published by Mr. Bampfield, of which some account will be given in the course of this biographical sketch.

The Recorder.

TIME OF COMMENCING THE SABBATH.

To the Editor of the Sabbath Recorder:

DEAR SIR—The method you have taken to dispose of the inquiry of a correspondent in reference to the commencement and duration of the seventh day, was on your part, in our opinion, altogether justifiable. Nevertheless, on seeing a re-publication of that report, it brought afresh to our mind thoughts with which we had been previously exercised, but until now have neglected to put in execution. What we allude to is this, to take a succinct review of the report of the Committee appointed by the General Conference, on the subject of the time for commencing the Sabbath; and in so doing, show reasons why some could not consent to be responsible for the arguments therein contained.

1. With all due deference to the ability of that part of the Committee who drew up the report and the Conference who adopted it, we would venture to say, that there appears to be a discrepancy observable on the very face of the argument. After quoting these words in Genesis, "The evening and the morning were the first day," &c., an opinion is given concerning what is meant by the evening and morning, which is this, "The evening being put for that part which we call night, and the morning for that part which in our popular language is called day." The report goes on with an argument founded upon Lev. 23: 32, "From even to even shall ye celebrate your Sabbath." Now, putting these two together, what is the amount, viz: the evening being put for all the dark part of time, and the morning for the light part, and then to say in accordance with the law above referred to, "from even to even shall ye celebrate your Sabbath?" It would appear, in viewing those arguments together, that the only portion of time required to be observed as the Sabbath, is from the close of the evening, or dark part of time, to the commencement of the next dark part; for it is "from even to even," which, according to the explanation given above of morning and evening, includes only the light part of time. Perhaps neither of us would wish to sustain such a position; but this is, so far as we can see, the legitimate amount of the argument.

The next argument is adduced from Nehemiah's undertaking to reform Sabbath profanation in Judah. The report says, "He commenced it by shutting the gates as soon as dark," and remarks, "If the evening was not the proper time for beginning the Sabbath rest, it is difficult to construe the conduct of Nehemiah in this matter." But we see no difficulty whatever in construing the conduct of this servant of God in this matter, independent of the above reason assigned for it; especially when we read in this very connection, "that when the gates of Jerusalem began to be dark *before* the Sabbath, Nehemiah commanded them to be shut." But according to the sentiment advocated by the report, when darkness commenced the Sabbath began. But mark it, Nehemiah says, when the gates began to be dark *before* the Sabbath. Again, we gather from perusing this chapter, that the men of Tyre, and other surrounding people, brought all kinds of wares and merchandize into the city the evening before the day when they intended offering them for sale, as is the practice at the present day for those who live at a distance from our large cities. This made it necessary, and a dictate of prudence, in order to prevent traffic on the Sabbath, that the gates should be shut early in the evening before the Sabbath. If this reason for the conduct of Nehemiah is not expressed in so many words in the passage, it is very plainly implied; for we learn from the chapter, that those traders on a subsequent occasion, perhaps the very evening before the next Sabbath, again attempted to enter the city, but finding the gates shut, they lodged about the wall, intending probably to enter the city on the Sabbath; but Nehemiah, steady to his purpose, drove them from thence. The evil consequences arose from their being in on the Sabbath day; and to prevent this, it was indispensably necessary that measures should be taken to keep them out, that there should be no temptation presented to the inhabitants to desecrate the Sabbath.

Again, in reviewing the argument founded upon the manner of expression in Genesis 1st, "The evening and the morning were the first day," &c., and the supposition raised from it, that the portion of time which the Creator then sanctified and blessed included the evening *before* the seventh day—this inquiry may arise, had that been the object of the sacred writer, why should he have omitted to state that the evening and the morning were the seventh day? For, in the opinion of the report, this is the all-absorbing subject for which this expression is used, and yet at the very time that we should expect it, if this was the object, it is omitted. May we not be allowed to suppose a reason for this mode of expression, as well as the reporters, which is this: The sacred historian commences with the beginning of God's work in the creation of this world, and tells what he did on the first day until he closes the account of the day's work, and then having arrived at the evening of this day, he commences at the present time and says, "The evening and the morning were the first day," and so on through all the days in which he was engaged in his creative operations. To us it seems singular, that so much stress should be placed upon this mode of expression in reference to the commencement of the Sabbath, when we have examples of a similar mode of wording in the Scripture. For instance, Hosea 6: 3, when the Lord promises to them that follow on to know him, that "He will come to them as the rain, as the latter and the former rain upon the earth," here is an example of commencing at the present or a later time, and going back to a former. But in this case it is evident, that the meaning is substantially the same as if it said, the former and latter rain. And just so in reference to the language in Genesis 1st, "The evening and the morning," &c. We do not conceive that such a position as is taken by the report can be sustained from this portion of Scripture, especially when we see that it is omitted in the account of the day that the report makes it bear principally upon.

Again, it is stated in the report, that "when God said, let there be light," he did not bring light into existence in the form of broad daylight, as distinguished from what is called night; for the sacred narrative shows that the separating of the light from darkness was a subsequent work. We are not disposed to deny that it was a subsequent work; but how much time intervened between the creation of light and the bringing it into broad daylight, we have no Scripture authority to say. That it occupied the whole time of what is usually called a night, is no more nor less than supposition, and that for the purpose of sustaining a favorite theory. God does not bring broad daylight into existence at once in the works of his providence, any more than in his works of creation. In the morning we first behold some rays of the sun, which constitute the dawning of the day, and this glorious luminary pursues his onward course. Upheld by the arm that supports all things, he soon is seen shining in his full-orbed splendor. So rapid, for aught we know, or for anything that appears to the contrary, was the approach of the first day. But by this saying we do not design to intimate that the order was the same; for the treasuring up of the light in the heavenly orbs was yet a subsequent work. But before the formation of the sun, moon and stars, there was, in some way which we cannot explain nor understand, a regular succession of light and darkness on the different parts of the chaotic mass, which measured out the first day.

Finally, we believe that there was a morning before there was an evening, a day before there was a night, properly so called, for "God called the light day, and the darkness he called night," and we have as much ground to build upon, in the method of expression here used, as our opponents have in the "evening and morning;" but we will not rest our belief upon this, while we have in Scripture plain English to our point. Matt. 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary," &c. So says Mark, Luke, and John, with a little circumstantial difference, but essential agreement, which is always allowed to strengthen testimony. Again, in John 20: 19, "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews." Here we have plain Scripture testimony that the night following the day is that which belongs to it, as making up the twenty-four hours. Mark the expression, "the same day at evening."

This may suffice as a reason why some could not respond to the arguments contained in the report; but we still agree to the closing paragraph, having regard for the feelings of our brethren, though we may differ a little from them in sentiment.

FAGANUS.

September 3d. 1844.

FRAILTY AND FRUITION.

BY GEO. BABCOCK CLARK.

"When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they,—we can look to the throne of God; change and decay have never reached that; the revolutions of ages have never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing toward it, but it is fixed, and never can be disturbed."

[Greenwood.

They pass away, the fading joys of earth,
Dear to our youth, and many a pleasant dream
Flies, ere the dawn of high born-thought breaks forth;
The silent flow of time's resistless stream
Bears to oblivion's gulf what we did deem
Should bloom in childhod's long-deserted bower;
Brightening to memory, as the starlight gleam,
To guide the wand'rer at the evening hour,
O'er the wide waste, when joy had lost its thrilling power!

One general sigh bursts from the toil-worn crew,
Still coursing onward o'er the fearful wave—
The morn of life hath lost its radiant hue,
They ne'er return who voyage to the grave!
The night of age even terrifies the brave—
To slumber on a death-couch cold and wan!
The wreck too sinks where pity cannot save,
And their mute names from human ken withdrawn,
Are all the victor's triumphs, echoed and gone.

Ah! ye who vainly wish again to tread
Youth's early footsteps in your native vale—
There grief oft wanders near your kindred dead,
Sepulchral sounds rise in the passing gale!
The voice of strangers would your ear assail,
Who turn aside to scan the heap unknown
Of sculpture crumbled, or the cottage frail;
Decay yet lingers on the weedy stone,
Deriding art, whose fairest works are his alone.

Ye learned, turn the wanderings of your feet,
The gleams of earth-born science lead astray;
Go with the pious to their blest retreat,
And mark the tear-dops as the humble pray;
A light from heaven illumes the narrow way
Which guides to bliss, beyond this vale of gloom;
Their spirits, ransomed, hail immortal day,
Above the closing shadows of the tomb,
awaiting the last trump to hear their final doom.

Ecstatic thought! when transient life has fled
The forms that writhed beneath afflictions power—
When *Frailty* falls, forgotten with the dead—
Their spirits *live* in an elysian bower!
Then fear not, mortal, thy expiring hour—
Have faith in Christ, the ever-blessed King!
That when destruction's fiery tempests lower,
Thou mayest with seraphs rise on shining wing,
And join the millions through eternity to sing!

BROOKFIELD N. Y.

THE SCRIPTURES.

The Word is a telescope to discover the great luminaries of the world, the truths of the highest concernment to the souls of men; and it is such a microscope as discovers to us the smallest atom of our thoughts, and discerns the most secret intent of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in the most secret and hidden recesses.

[Bp. Stillingfleet.

A WORD FITLY SPOKEN.

Some eighteen months since, an individual whose religious views were of the character called "liberal," was by a reverse in his fortunes, thrown into a pious family in a neighboring city, where he availed himself of an opportunity of attending a series of religious services upon a special occasion. Here he was called to a serious reflection upon the concerns of the soul. At this period he was under a matrimonial engagement to a lady in Maine, and in a correspondence with her, asked her, as if only half in earnest, "What her feelings would be, should she hear of his conversion." Her reply was, "*If* YOU *have one religious emotion*, CHERISH *it*."

Not long after, the Spirit was striving with that individual, and conscience was urging and entreating him to make his peace with God, while Satan was holding up the short-lived and guilty pleasures of the world, to induce him to remain in sin. He saw in imagination kindred and friends reproving and deriding—companions deserting him;—he faltered—he turned one thought to the loved one who had won his affections;—that word of encouragement, coming from one who had his dearest interests at heart, decided the important question. He sought, and trusts that he found, a Saviour. Shortly afterwards she too became pious, with many of their relatives and friends.

This happy pair have been united in marriage; and when the morning and evening prayer is offered for help and strength to perform the duties devolving upon them, and for the spread of the Redeemer's kingdom, they do not forget to thank God with truly grateful hearts, for having called them from nature's darkness to behold this marvelous light.

Reader, eternity alone can unfold the glorious results which will have sprung from the sentiment of that young lady's generous heart, uttered in virtue's cause! "*If* YOU *have one religious emotion*, CHERISH *it*."

[Boston Recorder.

CHRISTIANITY IN CHINA.

In September last, Dr. Macgowan, of the American Baptist Mission in China, left Hong Kong for the north, having been delegated by his colleagues to visit the various ports of the empire recently opened to foreign commerce, for the purpose of collecting information as to the most suitable place for establishing a new missionary station. In October he took up his residence at Ningpo, where he met with a kind reception.

A house having been freely offered for the purpose, within the walls in the midst of the business part of the city, a Missionary Hospital was opened. It was soon thronged by a suffering populace, and although a small portion of the time only could be devoted to the institution, about 700 patients were treated the first quarter. The patients freely posted up Christian hand-bills that were given them, throughout the city and neighboring towns and villages. Merchants from Nankin and other distant parts were supplied with Tracts, some of which the Mandarins received, read them, and pronounced them good. A plan, first adopted at this hospital, of printing passages of Scripture on one side of the surgeon's treatment, and which the patients kept in possession, was an effectual means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

AN INTERESTING RECOGNITION.

One of the missionaries of the New York City Tract Society was for seven years a Tract Visiter before he received his present appointment. A little while ago, as he was passing through a street, he heard himself called by name, and looking around, saw a young man who expressed much pleasure at meeting him. He returned the salutation, but intimated that he was not aware of their having met before.

"What! do you not recollect me?" said the young man, "I never can forget you; you were a Tract Visiter, and used to call at my grandmother's, in Anthony street."

"Very likely," said the missionary, "but still I have no recollection of you."

"What! don't you recollect that six years ago you gave me a Testament, and then knelt down with me and grandmother, and prayed the Lord to make that Testament the means of my salvation? O, that prayer! I never can forget it, for the Lord heard it and answered it. I read in that Testament the words—'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord!' and the Lord fastened them on my mind and converted my soul. O how glad I am to see you! And grandmother will be so glad! Do come and see her!"

In a short time the missionary was listening to the venerable and pious matron as she spoke of the days that were past, and fully confirmed all that her grandson had told him.

The identical Testament was produced, and the missionary saw, within the cover, in his own writing, the name of the youth to whom given, then aged 14—the date January 7, 1838—the signature of the missionary of the ward—his own also, as visiter of the district—and under it, this prayer—"May the Lord bless this book to the salvation of his soul!"

DISCOVERIES OF TRUE RELIGION.

In order to render men happy, religion ought to convince us that there is a God; that we are under an obligation to love him; that our true felicity consists in our dependence on him, and our only evil in separation from him. It ought to inform us that we are full of darkness, which hinders our knowing and loving him; and that our duty thus obliges us to love God. It ought to discover to us the cause of our enmity to God, and to our own happiness. It ought to teach us *the remedies*, and the means of obtaining them. Let men compare all the religions of the world in these respects, and let them see whether any but the Christian answers all these purposes.

[Pascal.

TO THE BAPTISTS OF THE
ates, from the Seventh day Baptist
herein is shown the perpetual ob-
Gentile to observe God's Holy
IN PARADISE upon the SEVENTH
week; and the subsequent substitu
is shown to be inconsistent with the
iversive of the Bible as a perfect rule of

office for the Conference, and for sale
row & Co., 194 Broadway; Mark H.
dway, and E. Walker & Co. 114 Ful
), and at the bookstores generally.

K NOTE LIST,
Corrected Weekly.

CURRENT MONEY.
Banks in the several States included in the
Money, (except those specified in the Table
Broken Banks,) generally pass in ordinary
by the Brokers in this city with the

		disc.
¼	Monongahela Bank	2½
1	York Bank	1½
Ct. par	Wyoming Bank	2½
	Delaware:	½ to 1
par	Maryland:	⅜ to 1¼
½	Cumberland Bank	2
½	Mineral Bank	2
	Salisbury Bank	3
	Dist. Columbia:	1
	Virginia:	1
¼ to 1½	N. W. Bank of Va.	2
	North Carolina:	1½
1¼	South Carolina:	1¼
1¼	Georgia:	1¼
2	Planters Bk Savan'h	3
	Ohio:	2
1½	Indiana:	
2	State Bk & branches	2
1½	Kentucky:	2
1½	Tennessee:	3
2	Canada:	3 to 4
1¼	Michigan:	3

NCURRENT MONEY.
10 Lafayette —, Portland City —, Mer-
— Westbrook 3.
Frankfort, Georgia Lumber Co.
Augusta, Kennebec, Oldtown, Oxford,
Stillwater Canal, Washington Co.
Wiscasset, Damariscotta, Agricultu-
Concord 6.
olfsborough—*broken.*
ngton 90, Windsor —.
mercial, Essex, Green Mountain, Jef-
Phenix—*broken.*
Commonwealth 85, Middlesex 5, New-
12½.
Essex of Salem, Farm. & Mech. of
Belchertown, Farm. of Boston, Farm.
anklin, Fulton Grey Lock, Hampshire,
Mendon, Nahant, Oriental, Phenix of
bury, Sutton, Winnisimet, Wiscasset—
Pascoag R. I. 10, Agricultural 10, Provi-
of Newport, Farm. Exchange, Farm. &
ovidence, Scituate—*broken.*
idgeport, Exchange Assoc. Bridgeport
Commercial of Tolland, Derby, Eagle—
Clinton 1, Washington 1.
Chartered, City Trust & Banking Co.
Franklin Manufacturing Co. Lumber
ttan Assoc. Marble Manufacturing Co.
nhattan Banking Co. N. Y. Foreign
N. Y. Loan Co. N. Y. Banking Co.
River Banking Co. U. S. Exch. Co.—
Alleghany Co. 52 & 30, America of
23 & 28, Cattaraugus Co. 17 &
falo 26, Commercial of Buffalo, 25,
85, Clinton Co. 30, Erie Co. 30 &
Co. 28, Lodi, 19 & 5, Lyons 30,
21 & 37, Mech. of Buff, 39, Millers'
& 28, Oswego 15, Phenix of Buff.
Buff. 75, St. Lawrence 70 & 52
Bank of Buff. 25, Union of Buff. 21
N. Y. 27, Hamilton 1.
two prices in this list, the first is for Stock
second for Real Estate and Stock Secu-
Clinton Manufacturing Co. Columbia
Exch. of Poughkeepsie, Greene Co.
ders, Oneida Co. Plattsburg, Wash-
falo—*broken.*
klin, Hoboken Banking Co. Jersey
Mech. of Paterson, Monmouth, Mor-
Co. farm. & Mech. of New Bruns-
N. J. Manufacturing & Banking
Lombard, Salem & Philadelphia
State Bank of Trenton, Washington
Co. 75, Far. & Drovers' of
20, Lumberman's 90, Susquehanna
Branch 15.
ghany, Beaver, City, Centre, Exch.
Farm. & Mech. N. Salem, do.
burg, Farm. & Mech. Savings Inst.
ington, Juniata, Lancaster Co. Loan
fayette & Susq. Trading Co. Merch. of
N. Salem, Northern, Northampton,
Savings, Penn. Agricul. & Manufac.
Manufac. Co. do. Savings Inst. Pots-
Lake, Southwark Savings, South-
Loan Co. Swataras, Tylorsville
nda, Union Bk of Penn. Washington,
barre Bridge Co. Youghogany—*bro-*
Wilmington Loan Co.—*broken.*
& Ohio R. R. Co. 20, Franklin 10,
Commercial of Balt. do. of Mil-
Elkton, Farm. & Millers' Havre de
Bank of St. George's Co. Som-
branches, Susquehanna Bridge Co
Alexandria, Franklin, Mechanics',
Central—*broken.*
Central R. R. & Banking Co. 20
Belfast Mining Co. Chattahoochie
Columbus, Darien and branches.
Hawkinsville, Macon, Merch.
& Banking Co. Ocmulgee, Phe-
Western—*broken.*
of Lake Erie 35, Far. Bank of Can-
Lancaster 25, Miami Exx. Co. 50,
Circleville new, Cleveland Exch.
Salem, Far. & Mech. of Cincin-
Bank of Wooster, Granville Al-
Hamilton & Rossville Manufac-
Soc. Lebanon & Miami Cos.
Mech. Savings Inst. Mech. & Tra-
Co. Ohio R. R. Co. Orphan
Co's, Stark Co. Orphan Inst.
Washington, West Union, West-
Co. Zanesville Canal & Man-
Western Bank of Va. Mo
broken.
Bank and branches—*broken.*
Branch 88.

ath Recorder,
WEEKLY AT
STREET, NEW YORK.

TERMS.
is delayed *six months*, at
subscriptions will be considered
accordingly.
paid *strictly in advance.*
the friends of this enter-
to extend the circulation as
who subscribe to *pay in*
the "cash system" will
all concerned.
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and they will in most
be acknowledged in the pa
remittances should
B. UTTER, No. 9 Spruce

SPRUCE-ST.

The Sabbath Recorder.

NEW YORK, SEPT. 26, 1844.

PERPETUITY OF THE SABBATH.

ANSWER TO "THE MIDNIGHT CRY."

We have heretofore spoken of an article headed "the Lord's Day," which appeared in this organ of the believers in the speedy Second Advent. That article contained some objections to the perpetuity of the Sabbath, which are frequently raised, and which we will therefore endeavor candidly to answer.

OBJ. 1. The first objection is from Col. 2 : 14, 16 : "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . . Let no man, *therefore*, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." From this it is concluded that the Sabbath was abolished at the death of Christ.

ANS. It is here distinctly said, that the thing which was blotted out was "against us, contrary to us." In order, therefore, to make any use of this passage, it is necessary to show that the Sabbath is against us, contrary to us. We deny that it is contrary to us, any more than the other requirements of the Decalogue, such as to love the Lord with all our hearts, to abstain from idols, or to obey our parents. Those who think it to be *against* them to love the Lord with all their hearts, and those only, may, consistently with themselves, use this passage as an objection to the Sabbath. But, it is said, the Sabbath is here classed with meats and drinks, which are a shadow of things to come. How do you know this is said of the weekly Sabbath? The expression is [*Sabbaths*, which might refer, for ought we know, and probably did refer, to the annual or other festival Sabbaths, of which there were several. We cannot think the Apostle would take a precept out of the heart of the Decalogue, and class it with meats and drinks and new moons, especially when there were Sabbaths which might properly be classed with these. And for this reason, the Apostle, lest he should be mistaken in speaking of these meats and drinks and Sabbaths, gives this particular note of distinction, viz., that they were shadows of things *to come*, whereas the weekly seventh-day Sabbath was to be kept in remembrance of what *was past*. We should as soon think of arguing from this passage the duty of abstaining from all meats and drinks without distinction, as the duty of abstaining from the observance of all Sabbaths.

OBJ. 2. The second objection is from that passage of Paul, "One man esteemeth one day above another; another esteemeth every day alike; let every one be fully persuaded in his own mind." From this it is concluded that all distinction of days is done away.

ANS. We doubt not, if the controversy had there been about whether the Sabbath should be observed or not, it would have been plainly expressed. Since it was not so expressed, and since the Apostle was here speaking about *things indifferent*, there is a manifest impropriety in referring this to the weekly Sabbath.

OBJ. 3. "The law was our schoolmaster, to bring us to Christ. . . . But after that faith is come, we are no longer under a schoolmaster." This is thought to teach that we are set free from the law by faith.

ANS. We will answer the objection by the language of the Apostle himself. He seems to have expected that just such objections would be made to his remarks about the importance of faith; and he therefore says, "Do we then make void the law through faith? *God forbid*; yea, we *establish the law*." The law had brought him to a knowledge of his sins, and his need of a Saviour. When he put his trust in Christ, it was not because the law had been *done away*, but because it was *still binding*, and *condemned* him. His faith acknowledged this, and thus established the law. Who, then, will dare to charge the Apostle with teaching that faith had superseded and abolished the law?

OBJ. 4. "The law of Moses was made for a people separated from the rest of the world, with God for their lawgiver in all their concerns. We [Christians] are scattered among those who pay no regard to the authority of God. We cannot make the weekly Sabbath so peculiarly sacred as they could, to whom it was one of the chief signs of their national covenant with God." "The law of Moses was made for a people who were empowered and required to enforce obedience to its general requirements on all who came among them." "The law God gave by Moses was designed for a people in a state of comparative infancy."

ANS. In answer to all this, we deem it sufficient to say, that the Sabbath was given to Adam in Paradise, centuries before the Jewish people had an existence, as may be seen by reading the second chapter of Genesis. We are not aware that Adam sustained a different relation to the Jews, from that which he sustained to the Gentiles. Whatever institutions, therefore, were given to him, such as marriage and the Sabbath, were designed for all his descendants. This view was confirmed by our Saviour, when he said, "The Sabbath was made for *man*," meaning, unquestionably, the whole race, in all times and places. The objection to the perpetuity of the Sabbath, therefore, from its relation to the Jews, is altogether groundless and absurd.

Having now answered all the objections which the "Cry" raises against the perpetuity of the Sabbath, we will give in brief some of our reasons for believing that the Sabbath is to continue in the Christian dispensation.

§ 1. It was given to our first parents in Paradise, and sanctioned by the divine example of resting upon it; from which we infer that it did not belong to any particular dispensation, but was common to all.

2. When God gave his law at Sinai, he wrote the law of the Sabbath on tables of stone, among the other nine precepts of the Decalogue, which are admitted to be moral in their nature and perpetually binding.

3. Jesus Christ said of the Sabbath, that it was made for man; and if it was given for the benefit of all men, it must continue while they continue to need its influences.

4. The perpetuity of the Sabbath law is taught by our Saviour in his sermon on the mount, Matt. 5, where he says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

5. In perfect agreement with this, our Saviour, speaking of an event which should not take place until forty years after his death, directed his disciples to pray, that their flight from Jerusalem might not be in the winter or on the *Sabbath day*.

6. The disciples of our Lord continued to observe the Sabbath strictly until the close of the New Testament history, about thirty religious meetings on that day being recorded by the pen of inspiration.

7. The best historians allow that the Sabbath was kept for four or five centuries of the Christian era.

8. A law once given can only be abrogated by the same authority, and by an act as explicit as that which at first gave it; this is not the case in regard to the law requiring the observance of the seventh day as the Sabbath.

In view of these considerations, we must think, that the duty of keeping the Sabbath is still binding upon all men. We agree with the editor of the Midnight Cry in his candid assertion, that "if the Sabbath, as a legal observance, is not done away, then all the divine laws for the regulation of the Sabbath are still in force, and they are to be observed on *the seventh day of the week*; for the *particular day* is as emphatically enjoined as the observance of *any day*, and no 'Thus saith the Lord,' can be found for a change." We agree with him likewise in his recommendation that all should "leave off applying the term *Sabbath* to the first day of the week." In addition to this, we believe, that the change of the Sabbath is the work of Antichrist, described in Daniel 7 : 25, 26—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to *change times and laws*; and they shall be *given into his hand*, until a time and times and the dividing of time. But the judgment *shall sit*, and they shall take away his dominion, to consume and to destroy it unto the end." Such being our opinion of the origin of the change, we have no hope that the full designs of the institution will be secured except by returning to it as originally given by God, and sanctioned by his example of resting upon it, as well as by the example of his Son Jesus Christ. Returning to this day, therefore, instead of being an attempt "to mend the old broken Jewish yoke," will be complying with the invitation of the Saviour, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy, and my burden is light."

DR. EDWARDS AND THE SARATOGA CONVENTION.

A correspondent, speaking of the late Convention at Saratoga, and the course of Dr. Edwards, uses the following deservedly severe language:

"That a man styling himself 'reverend' could presume to oppose the participancy of two ministers of the Sabbath of Jehovah, is a violation of all 'Christian' feeling so flagrant, that I am at a loss to conceive for one moment how the 'reverend doctor' could so far forget the admonitions of his fellow-laborer Paul, (if I may be permitted to obtrude the companionship of the Apostle on the politeness of Dr. Edwards,) who charges the brethren to 'be kindly affectioned one to another with brotherly love, in honor preferring one another;' who says, 'in lowliness of mind, let each esteem other better than themselves;' and that no man is to regard himself only, 'but also the things of others.' Surely these passages, not to mention the example of the 'meek and lowly Jesus,' are not to be found in the Reverend Doctor's Bible; or if, by some accident, they have been inserted, I wonder whether the eye of Dr. E. has ever scanned them? If he has, it is very evident that in his readings he has neither 'marked, learned, nor inwardly digested' the burden of his meditations.

"While penning the above, I have thought the Reverend Doctor's Bible might perhaps be a copy of the famous edition surnamed the 'Vinegar Bible;' and if so, the Doctor's retention of the same is most accordant with the spirit manifested towards brn. Brown and Crandall.

"Now, it is impossible not to see in all these manifestations of the 'Christian' Sabbatists, a 'shaking of the hills;' and I think, despite their exertions to maintain the first day observance, they are coming to the same opinion, and that they begin to feel the tremblings which shall shake the earth to its centre.

A WATCHMAN!

"A correspondent of a New-York paper, writing from 'Rockaway,' a celebrated watering place in that vicinity, says: 'The afternoon of Sunday is spent in reading, strolling on the beach, or promenading the piazzas.' We would commend to the consideration of visitors to this and similar places of resort, the fourth commandment contained in the 20th chapter of Exodus." [Christian Watchman.

The rebuke of the Watchman amounts to this: "Six days shalt thou labor and do all thy work, but the *seventh* day is the Sabbath of the Lord thy God; in *it* thou shalt not do any work. *Therefore* it is wrong to read and stroll about on *Sunday!*" How many such rebukes would it take to convince a man of sin?

FREEWILL BAPTISTS.—The twelfth General Conference of the Freewill Baptist Churches is to commence on the 2d of October, at Plainfield, N. Y.

EXAMPLE.

Many of those who talk most fluently and censoriously of the example set by others, are precisely the most careless about their own example. Such persons are often particularly interested in discussing the probable influence of a minister's example, or that of some leading member of a church. In doing so, they seem to forget that they too are exerting an influence which must be lasting for good or for evil. From this there is no escape. If their queries and insinuations causelessly diminish confidence in the religious professions of others, they may inflict the deepest wounds upon the interests of religion. If they present an example of indecision and lukewarmness, its influence will dampen the ardor of all around them. But if they are zealous and consistent in Christian action, it will increase the confidence and encourage the hearts of all the circle with which they are connected. Whether they give sparingly or liberally for the spread of the Gospel; whether they are generous or niggardly in their ordinary concerns; others will follow in their footsteps. Who has not noticed how readily the young, especially the young in religious experience, fall into the habits of those who are older, and to whom they therefore look up as patterns? Hence we may hereafter see ourselves re-presented in the characters of those with whom we have associated. This consideration should make every man watchful of his example before others.

QUALIFICATIONS OF A MINISTER.

An uncommon anxiety to elevate the standard of ministerial qualifications, is now manifest in almost every denomination. The friend of religion will rejoice to witness this, because he will see in it a promise to the church of strength and protection against internal difficulties. But it is possible for this commendable desire for high qualifications to be misdirected. When, for instance, commanding and attractive personal appearance, is preferred before the humility and self-forgetfulness which approves itself to the consciences of all men; when acquaintance with the arbitrary rules of polite society, is deemed more important than acquaintance with the evils of the heart; when a disciplined and gifted mind is valued above decision of character and the love of souls—then, we believe, this desire is misdirected. The result will be, fashionable and showy religious arrangements, but little of the power of religion. It ought never to be overlooked, that the *first* qualification for ministerial labor is deep piety, thorough Christian experience, and ardent love for the work. The *second* is such discipline as will enable one to give full and free expression to this by actions and words. The combination of these is necessary to a workman that needeth not to be ashamed.

MISSIONARY INTELLIGNCE.

The Annual Report of the American Board of Commissioners for Foreign Missions, which was read at the late meeting in Worcester, embodies much valuable information. We give some interesting extracts from it.

MISSION TO GREECE.

This mission was established some twelve or fifteen years ago. After referring to several influences which have operated against the mission, the report says:

"Whatever the causes be, and they are doubtless various, the Greek mind, just now, is strangely inaccessible to the missionary who would preach to them the gospel. With rare exceptions, *they will not hear*; and the number of conversions has been exceedingly small, and scarcely any where in the history of the missions among them, or in the present aspects of the nation, can we see indications of a spiritua land divine influence. Nor is this less true of the Greeks in Turkey, than it is in independent Greece."

MISSIONS TO THE ARMENIANS.

This mission has 5 stations, 16 missionaries, 16 female assistants, and 13 native helpers.

"If the reformation among the Armenians is not advancing rapidly, it is certainly advancing with great steadiness, and gives more and more signs of being a genuine work of divine grace. The means employed by the mission are are in perfect accordance with the principles and usages of the churches that support the mission, as the Committee believe they ever have been, and are exerting an admirable influence. Their piety has more of primitive simplicity, and more of a prayerful spirit, than is common in our country. The converts are found in very many of the larger cities. The number in any one place is indeed small, but the light is thus beginning to shine over the empire. From one hundred and fifty to two hundred thousand Armenians reside in Constantinople and its suburbs. The progress of the reformation has been greatest among these, and at Trebizond, and in one or two places where no missionary has ever resided. But no where does labor appear to be in vain."

"The Armenians have the whole Bible in their ancient language; also in the Turkish language, printed in their own letter; and they have the New Testament in their modern language, with the Old Testament in a course of translation. Strange as it may seem, they have received a valuable supply of school books from their papal countrymen residing in the convents at Venice and Vienna. Dr. Merle D'Aubigne's History of the Reformation, somewhat abridged, is about to be printed for them by our brethren at Smyrna. Other books in doctrinal, practical, and experimental religion, being greatly needed and desired by hundreds, if not thousands of the people, have been issued from the press, or will gradually be issued and put in circulation. About 7,000,000 pages were printed at Smyrna last year, though not all in Armenian."

MISSION TO THE JEWS.

"The Sefardim, or Spanish Jews in Constantinople, amount to seventy or eighty thousand. Owing to the power and tyranny of their rabbis, they are at present very difficult of access, and they belong intellectually to the most degraded people in Turkey. In morals they stand higher than the Turks. Many copies of the Old Testament in Hebrew-Spanish have been distributed among them by Mr. Schauffler, who is also engaged in preparing a variety of works, that are indispensiable to their intellectual and spiritual elevation. There is now such leisure to prepare these, as it is hoped there will not long be."

NESTORIANS OF PERSIA.

"The labors of former years on the plain of Oroomiah, have been continued the past year with increased encouragement. After long waiting, our brethren are permitted to enjoy a refreshing from the presence of the Lord, though they hardly call it a revival. A number give evidence of having passed from death unto life. Others are serious, and many have become unusually attentive to the preaching of the gospel. Most of the hopeful converts are young men of promise, who had long been members of the seminary, or in some way connected with the mission. How grateful and cheering to the toil-worn missionary are such drops of mercy in a dry and thirsty land. The earliest indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer. Mar Yohannan, whose visit to this country is remembred by many, takes a very decided stand among the people as a Christian and a reformer; far more so than he did before his visit to America; and he is a good and faithful preacher of the gospel."

WHO IS RESPONSIBLE?

At the recent meeting of the American Board, a speaker objected to an expression in one of the reports, that the heathen were calling upon *the Board* for help. He declared it to be a false and injurious impression, that Missionary Boards are responsible for carrying on the work of missions. They are but the instruments of the church. The church is responsiable for the work, under God. Every church that has refused to engage in actual labors to spread the gospel has dwindled away and died. The history of the seven churches of Asia illustrates this. Their history will be the experience of every church that does nothing to advance the Redeemer's kingdom. This thought ought to be impressed upon the heart of every Christian. Whenever societies or associations create a sentiment that the individual Christian is released from responsibility, they undo their own work. "To him that knoweth to do good, and doeth it not, to him it is sin."

THE JEWS IN NEW YORK.

The past week has been one of great interest among the Jews, being the period of some of their most important celebrations. On Monday was the Fast of Expiation, or Day of Atonement—a day which the Jews observe as a most strict fast, abstaining from all servile work, taking no food, and afflicting their souls. The sacrifice of the atonement is regarded as the most solemn and important ordained by the Mosaic Law. It was formerly offered on the tenth day of the month Tisri, which was the only day in the course of the year in which the high-priest was permitted to enter the sanctuary. In New York, most of the Jewish places of business were closed; scarcely a Jew was to be met at the exchange; the synagogues were open from morning until evening; and everything about them appeared like a day of perfect rest and devotion. The synagogues which we visited towards evening were filled, but the auditors appeared listless and inattentive. The exercises had continued until they were almost worn out with fatigue.

N. Y. STATE FAIR AND CATTLE SHOW.

This grand exhibition took place on Tuesday, Wednesday, and Thursday, of last week. The arrangements had been made upon a large scale, the enclosure covering nine acres. The exhibition of flowers, plants, and fruits; of the products of American skill and industry; of agricultural implements and articles pertaining to the business of the farmer—was very extensive and gratifying. It was estimated that 25 or 30,000 persons passed through the gates of the enclosure on Wednesday; and notwithstanding there was so dense a throng, the most perfect order prevailed. No intoxicating liquor was allowed within the enclosure.

On Thursday, at three o'clock, four or five thousand people assembled under the great tent to hear an address by George Bancroft. It was an eloquent production. It was sundown when the Fair ended with the close of the proceedings in the tent, and the people rushed eagerly homeward, delighted with what their eyes had seen of this great exhibition of the productions of Nature and Art, and determined, it is to be hoped, to do much within the coming year to dignify Labor and advance the great interests of Agricultural and Manufactures.

NEWSPAPERS.—No man has given better advice upon practical questions of political economy than Benjamin Franklin. Hear what he says about taking a newspaper.—"I positively never knew a man in the country too poor to take a newspaper. Yet two out of three, even respectable people, read no papers but what they borrow. Every man can conveniently take one. The cost is three pence a week. How many, who think themselves too poor to take a newspaper, pay as much daily for drink! Miserable man, thou art poor indeed!

"LAY BAPTISM."—The question has several times come before the ecclesiastical courts in England, whether Episcopal Clergymen ought to read the burial service over persons not baptized by one of their own body. In a case tried some years ago, it was decided that baptism by a Methodist Clergyman was lay baptism, and yet good and valid. In a recent case, where a clergyman refused to bury a child that had been baptized by an Independent, it was determined that baptism by the Independents, though they are heretics and schismatics, is still valid. This will settle the question, undoubtedly.

TO OUR FRIENDS.

With this number of our paper, we enter upon the second quarter of the volume. In doing so, we wish to say a few words to our friends, who have kindly inquired after our plans and prospects.

1. PLANS.—The Recorder was commenced at the solicitation of many friends of the Sabbath, who deemed it important that such a paper should be sustained in the city of New York, and who became responsible for its financial affairs during one year. Their experience thus far has deepened their conviction of the importance of the undertaking, and increased their anxiety for the permanent establishment of the paper. But having commenced it with the single object of advancing truths in which all Sabbath-keepers have a common interest, they feel that the responsibility of its permanence rests alike upon all. They therefore ask every friend of the Sabbath, who thinks the paper calculated to advance the truth, to make its interests his own, and to do what he can to extend its circulation.

2. PROSPECTS.—We are happy to have assurances from various quarters of the interest and satisfaction which is felt in the paper. In many cases this expression of interest is accompanied with additional subscribers. At present, however, our list of subscribers is not sufficient to meet the expense of publication, and enable us to lay out that labor upon the paper which we desire. *The list must be increased.* And we promise our friends, that just as fast as it is increased, the means thus secured will be expended in adding to the interest of the paper. It is earnestly hoped that each friend of the object, will see what can be done in his own neighborhood. To encourage this, we make the following

PROPOSITIONS.

1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.

2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

Subscribers commencing with the present number, will receive the paper during the remainder of the volume for $1 50. Those who may wish the back numbers can be supplied with them if application be made soon.

A CARD.

The subscriber is anxious to collect all the facts or records to be obtained, which throw light upon the history and spirit of Sabbath-keepers both ancient and modern. He would therefore request any friends who may be able and disposed to aid in making such a collection, to forward him the information of which they are in possession. Copies of letters, extracts from church or family records, notices of books or pamphlets, copies of inscriptions on tomb stones, autographs, prints—indeed, anything calculated to assist one in judging of the characters of individuals, would be gratefully received. The *loan* of books when the owner may wish to keep them under his control, or the plainest statement of facts, when one has little time to dress them up, will often be of great service. It is hoped that many will show their readiness to promote this object by furnishing what may be in their power. An opportunity to forward by some one visiting New York can generally be found. Address No. 9 Spruce street.

GEO. B. UTTER.

MR. KINCAID'S VISIT TO CONNECTICUT.—We learn from the last number of the Christian Secretary, that Mr. Kincaid is to visit Connecticut during this week and the next, for the purpose of giving a history of the missionary enterprise in Burmah. On Sunday next, he is to be at Hartford, and on the following Wednesday, Oct. 2, at Middletown, where the New Haven Association *holds* its meeting.

THE TEST.—Our readers are aware that the question of appointing slaveholding missionaries was discussed at great length by the Missionary Convention of the Baptists held in Philadelphia last spring. It is said that the Secretary of the Georgia Baptist Convention has applied to the Home Mission Society, for the appointment of a Mr. Reeve, as missionary, distinctly stating that he is a slaveholder, and that his appointment will be considered as settling the question whether the Board will or will not appoint such men. A deep interest will be felt in the decision.

QUICK WORK.—A Bishop of the English Church, in a recent visit to Santa Cruz and some of the neighbouring islands, held a confirmation service at which three hundred persons received the rite at his hands. Between seven and eight hundred persons were confirmed during the visit, among whom were twenty converts from Romanism, and members from three different families of the Jewish nation.

BEAUTIFUL TRIBUTE.—Elihu Burritt in recording the death of his aged mother, in a late paper, adds this beautiful and impressive obituary, revealing a heart worthy of the man:

"She was our own beloved mother, and to us, as to all her children—both in heaven and on earth—the most precious friend this side of JESUS CHRIST."

CHARLES T. TORRY.—It seems that this gentleman, of whose imprisonment at Baltimore, we have heretofore spoken, impelled by despair of other help, attempted to escape from prison a few days since. The Baltimore Sun says:

"On searching his bed, there was found concealed in it, four mortising chisels, apparently quite new, a saw made from the main spring of a watch and set in a semi-circular frame, a frame for another saw of the same decription, and a small new gunsmith's saw. In his trunk was found a handful of bullets and a paper of powder. On examining the windows, one of the large upright iron bars was found cut at both the upper and lower points of its intersection with the cross bars nearly through, requiring but a little more labor to complete its removal, and to afford ample space for the egress of the prisoners. The offenders were all confined to the cells and placed in irons."

In a letter since written to his wife, Mr. Torry says:

"I am in much affliction. When I wrote to you last week, I was suffering with a brain fever, the effects of long and close confinement. Yesterday I made an attempt to escape, which was detected, or rather betrayed by a counterfeiter named Dryer; and myself and others put into the cells, in irons. The excitement, with a cold cell, and irons so heavy and painful as to prevent all sleep, have brought on the fever again. I suppose I shall be so confined till October, if I survive so long. I deemed it my *duty* to try once to escape out of the hands of my enemies. But God knows best, and has ordered it otherwise."

FRIENDS.

we enter upon the se-
doing so, we wish to say
who have kindly inquired

commenced at the soli-
the Sabbath, who deemed it
paper should be sustained in the
who became responsible for its
year. Their experience thus
conviction of the importance of
their anxiety for the per-
the paper. But having com-
object of advancing truths in
have a common interest they
of its permanence rests alike
ask every friend of the Sab-
calculated to advance the
his own, and to do what he

happy to have assurances from
interest and satisfaction which is
cases this expression of inter-
additional subscribers. At pre-
of subscribers is not sufficient to
publication, and enable us to lay out
paper which we desire. The list
we promise our friends, that just
the means thus secured will be
the interest of the paper. It is
each friend of the object will see
his own neighborhood. To encour-
following

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General Intelligence.

MEXICO AND TEXAS.—The N. Y. Tribune gives the following extracts from a letter written by a gentleman residing in the city of Mexico:—

As regards Texas, you have no doubt heard of the great preparations going on here for an overwhelming invasion of that country, by land as well as by sea. It is said that two steamers and two sailing vessels are expected momentarily at Vera Cruz from England to reinforce the Mexican navy, and this I think very probable.

It is always well that Texas should be prepared for the worst; but my humble opinion is, that these fellows will come to blows with themselves before they do with the hardy borderers of the "Lone Star" Republic. Still, should they attempt the invasion, I feel fully satisfied that the result will be most disgraceful to the Mexicans. The Texans, however, must *take care* of Galveston.

Santa Anna is having hard words with the Congress, and his friends say that the only way to carry on things properly is to have no Congress. This would lead one to suppose, naturally enough, that the great man is planning the overthrow of the actual Congress—an undertaking I am inclined to believe, he will find, at this time, rather difficult and somewhat dangerous.

Three of the Ministers have recently been accused by the Congress of trickery—Bocanegra, as also the Minister of War and Triguerus.

Affairs with France, on account of the late executions of some of the followers of Sentmanat *without any trial*—(sixteen of them were Frenchmen)—seem to have taken a turn which renders it far from improbable that a second war with that power will shortly ensue—some think it inevitable. Many desire it ardently, *even* among the *Mexicans;* as all are persuaded, by certain expressions made use of by the French Minister in his last note to *this* government, that it will be a war to overthrow the power of Santa Anna. So things go in this mis-named Republic.

ELECTRICITY.—Mr. J. E. Strong, electrician, of this town, has been recently trying some experiments in the way of obtaining electricity from a clear or cloudless atmosphere, by means of a balloon and a copper wire. On Tuesday, he succeeded in a beautiful experiment of this kind. Having sent up a balloon as near as he could judge 2000 feet above the earth, into a cloudless sky, he applied the wire to his receiver, and found it highly charged with positive electricity. One man present received a heavy shock from it. On a second trial the same afternoon, the gas escaped so much from the balloon that he could not get it up high enough for an application.

[Springfield, (Mass.) Republican.

TREMENDOUS GALE AT APALACHICOLA, FLORIDA.—A tremendous gale occurred at Apalachicola, Florida, on the 9th inst., accompanied by a great loss of property. An extra from the office of the Commercial Advertiser, furnishes us with the particulars, giving a list of about thirty houses that were unroofed or lost their upper stories, whilst others were entirely demolished. Shantees, stables, out-houses, fences and trees, in innumerable quantities, were seen flying about in every direction. Fortunately no lives were lost, and very little bodily injury sustained, though several had very narrow escapes. The loss is estimated at $20,000.

SUDDEN DEATH.—The Rev. James Blake Howe, Rector of the Episcopal Church in Claremont, New Hampshire, died at Albany very suddenly on the 17th inst. He was on his way to Indiana, and had procured his ticket and taken his seat in the cars for the West. Just before the cars started he was seized with an apoplectic fit and expired almost instantaneously. He lodged at the Mansion House and left there immediately after breakfast, in apparently perfect health. He seemed to be between 60 and 65 years old. The Coroner's jury returned a verdict of death by visitation of God.

THE STEAMER ERIE.—The Buffalo Commercial Advertiser says that the wreck of this boat cannot be raised. Several attempts have been made to get the hull and engine afloat, but on getting the vast bulk weighed with chains something continued to give way and let her down to the bottom again, some 65 feet from the surface. Those interested in the undertaking will in future direct their exertions tothe recovering of such pieces of machinery only as may be deemed worthy of preservation.

ACCIDENT ON THE HARLEM RAILROAD.—On Saturday evening while the cars were on their route to Westchester, a few rods from the river, two of the largest cars, well laden with passengers of both sexes, capsized over a small precipice, tearing them to pieces, but through a dispensation of Providence, all escaped without any serious injury save a few slight scars. It was caused by an excavation of one side of the road.

SUICIDE.—A Mrs. Beman of Shutesbury was found dead about 2 o'clock on the afternoon of Saturday last—she having hung herself with a skein of yarn in her own house. It is somewhat remarkable that her husband also hung himself about a year and a half since.

MELANCHOLY ACCIDENT.—The daughter of Mr. James Hughston, of East Guilford, aged 7 years, came to a meloncholy death on Saturday afternoon last; The particulars are these: A wagon, containing Mrs. Hughston, two boys and the little girl, was driven up to the ferry boat at Sidney Plains, for the purpose of crossing the Delaware. As the horses stepped upon the boat it shoved off, not having been fastened. The horses were drawn into the river, and falling backwards, broke the pole, when the wagon pitched forward, and all went into the water together.

Mrs. H. and the boys were rescued, but the daughter was drowned. It is supposed that the injury she received, probably from the horses, caused her death instantly. She remained in the water about twenty minutes before the body was recovered. Both horses were drowned.

[Chenango Telegraph.

We learn by an extra of the Northampton (Mass.) Democrat, received by Beecher's express, that about 2 o'clock on Saturday morning a fire broke out in the large barn belonging to the American Hotel and rapidly spread through the wooden sheds adjoining the building to the hotel itself, which was entirely destroyed.

On Saturday night, the steamboat Rochester, on her way to Albany, came in contact with a schooner, by which the kitchen of the steamer was completely demolished, and a part of the wheelhouse torn away. The cook and another man were badly injured, one of them, it is thought, dangerously.

We notice the death of John L. Upshur Esq., on Tuesday last, at the residence of his uncle, Lt. Upshur, in Virginia.

THE DROUTH.—Several weeks have now elapsed since we have had rain, and except for the occasional showers we have received through the summer months, vegetation would have been entirely cut off long since. As it is, the country remains more fertile than could have been expected, while the streams are almost entirely dry. Many factories have been obliged to suspend their operations, and what is worse, there is no appearance of a change at present.

[New-Haven Courier.

The Rochester papers speak of an unparalleled drought in that vicinity. The Democrat says: "The earth, in city and country, is as 'dry as a powder house.' Vegetation of all kinds looks as though it had been kissed by fire. We have had but two or three showers during the last four or five weeks, and they were light. The bed of the Genesee is nearly bare, and most of our mills are idle, for want of water. Many of the wells in the city are dry, and all of them are unusually low. Our principal public-houses are not only obliged to go over a mile for every drop of water they use for cooking and drinking, but have to *pay for it by the barrel!*"

THE DROUTH.—There was a shower in Boston on Saturday afternoon, but the Post says, "days of soaking rain are needed to replenish the exhausted earth."

Rain fell on Saturday night, for the first time since the 28th ult. in this vicinity. Although it rained from 8 o'clock during most of the night, the thirsty earth had absorbed it all by morning, and there was little to indicate that any thing unusual had happened, beyond a very grateful change in the temperature. [Albany Argus.

In consequence of the severe drouth, the Factories at Amesbury and Salisbury have been compelled to suspend operations altogether. We have heard that such is the case in several other places in this section. [Boston Times.

FIRE AND EXPLOSION.—The keel boat Tiger, of Morgantown, Va. took fire lately while lying at the Luzerne Township ferry, on the Monongahela, in Fayette County. The crew of 8 or 10 men rushed to the forecastle to secure two kegs of gunpowder which had been placed there, but the flames spread all around them with fearful rapidity, compelling them to flee to the shore for safety. They had retreated but a few steps from the boat when the two kegs of powder exploded, making a complete wreck of the boat, and destroying its valuable cargo, consisting of 140 or 150 barrels of salt from 6,000 to 10,000 weight of groceries and other goods, together with a large lot of liquors. Not five dollars worth of the cargo could be saved, and the crew lost all their wearing apparel.

WHEAT CROP IN VERMONT.—The Boston Cultivator contains a letter from a gentleman in Vermont, which states that the wheat crop of this year will equal the consumption. Last year the average yield was about 19 bushels per acre; this year he thinks it will be 25.

IMPROVEMENT OF MORSE'S TELEGRAPH.—It is stated that Prof. Morse has recently made a new discovery. He can transmit the electric current over water *without any conducting wire.* He says that he can connect England and France by telegraphic communication.

"FLOATING PALACES."—The New York Express gives the length and tonnage of the following steamboats:

	Length.	*Tonnage.*
Empire,	330	1000
Troy,	294	720
Knickerbocker,	315	968
South America,	286	738
Swallow,	270	700
Albany,	280	725
Rhode Island,	273	745
Massachusetts,	275	1000
Worcester,	250	700
Cleopatra,	270	600
Empire, of Cleveland,	260	1200

THE CATERPILLER.—This deadly enemy of the Southern Planter has made its appearance in the vicinity of Bayou Bœuf, La, sweeping every thing before it. Scarcely a green leaf was to be seen for miles, and whole plantations resembled rye-fields. It was supposed that the crop would be about one third of an average yield.

EARL OF WASHINGTON.—The Baltimore American, in noticing the anniversary of the Battle of North Point, says: "A fact has just come to our knowledge, which it may not be improper to mention at this time. We learn from a reliable source that the British Government had actually made out the papers constituting Gen. Ross "Earl of Washington," in consideration of the capture of the American Capital and the destruction of the public buildings. The death of Gen. B. at the battle of North Point, which took place about three weeks afterward, most effectually frustrated the intention of the Government.

THE SICKNESS AT WOODVILLE, MISS.—The accounts that we receive almost daily from interior sections of the country are truly lamentable. The following from the Woodville Republican of the 7th instant, is indeed a melancholy picture:

Those that have read a description of the "Plague of London," can have some idea of the condition of the Woodville denizens at this time. Some one remarked to-day that the village was spotted with the sick. The reverse is nearer the truth—the well being the spots, while sickness is the whole ground-work of the picture. In a word, there has not been for some time past well persons enough to take care of the invalids. The epidemic has seized all classes and all professions, especially those of the pill and the lancet.

"GONE TO TEXAS."—Many of our readers will recollect the atrocities and depradations of Morrell's gang of murderers and robbers that a few years since set law and justice at defiance in the western part of our country.—Most of them were finally captured and punished, and are now expiating their crimes in various penitentiaries. Morrell, the Captain, and one of the most daring and adroit freebooters that this or any other country ever produced, managed, however, to escape, and his whereabouts has ever since been as much of a mystery as his daring and success were a marvel. The Clarksville (Miss.) Standard has at last singled him out and states that he now resides a few miles above the Robbin's Ferry, on the Trinity river, Texas.

MINUTE MECHANISM.—By a measurement lately made by one skilled in curiosities, it is found that the silk worm's thread is so fine that one drachm of it will extend a distanca of one hundred and eighty-five miles and ninety-two feet; while the same weight of a common grass spider's thread will reach two hundred and twelve miles and seventy-four feet.

FIRE AT NEWINGTON.—The ancient tavern stand, seven miles from Hartford, on the New Haven turnpike, long known as the Gen. Lusk place, was lately destroyed by fire, and what is more to be lamented, several lives were lost. The New Haven Herald gives the following particulars:

Our informant assisted to take from the burning embers two human skeletons, the bodies being almost entirely consumed. One of them was a large man, supposed to belong to Hartford; the other could not be recognized. Besides the dwelling house, three barns were burnt, together with an extensive range of sheds. There were upwards of two hundred tons of hay, and two hundred and fifty shocks of rye, in the barns, which were all destroyed. Six hogs were burnt, and the cattle and horses were saved with great difficulty. The house was occupied by a Mr. Dicks, who had purchased the premises, and was a thriving and industrious man. He escaped with his family of six children in a state of nudity. Several of the inmates jumped from the upper windows, and one young man from the garret, fortunately without injury. The lad was the companion of the giant man who has held public exhibitions, who was also present at the fire and rendered great service in the preservation of life and property.

In addition to the above, during the conflagration, a man went down the well, to save something which had fallen or was thrown into it, where he was prostrated by the noxious gas with which it was filled. Another went down to his relief and met the same fate. A young man followed, suspended by a rope, and succeeded in attaching a rope to the two bodies, by which they were drawn up.

TEMPERANCE AND SUNDAY-KEEPING IN NEW YORK.—A correspondent of the Emancipator, writing from New York says:

O, the vast amount of intemperance and drunkness, with its awful concomitants, in this city! While these thousands of grog-shops are making all sorts of wretchedness and ruin, by day and by night, little interest, comparatively, is felt in the cause of temperance. And the mayor, after granting the thousands of licenses to these "poisoners general," as John Wesley justly calls them, very piously orders them to cease from their labors on the Sabbath day! They may corrupt society, ruin men, and destroy the peace and happiness of families, during the week, according to law, but must not on the holy Sabbath. A very pious temperance man that mayor.

AN UNUSUAL FAMILY MEETING.—The family of the late Chauncy Dickerman, of Hamden, numbering eleven sons and daughters, met together in the house in which they were born, on Thursday week. Their ages added together amount to 641 years. The eldest 73, the youngest 45. It is forty years since they all last met together.

[New Haven Herald.

THE FEVER AT GALVESTON.—The Picayune of the 30th ult says:—"We saw yesterday private letters received by the Republic, from the most respectable sources in Galveston, which give a deplorable account of the ravages of the fever in that city, which, however, had somewhat abated when the Republic left. It swept through some families, prostrating every member, the children and servants not escaping. In the threatening aspect of Mexico, and the risk of an attack upon Galveston, the inhabitants would naturally have found cause for alarm, but the more immediate danger from the pestilence overpowered every feeling of the kind.

DAILY CONVICTED OF MURDER.—The jury in the case of John Daily, charged with the murder of Matthew Hammit, in the Kensington riots, came into Court last evening at nine o'clock, and returned a verdict against the prisoner of MURDER IN THE SECOND DEGREE.

ANOTHER CONVICTION FOR RIOT.—The jury in the case of John O Neil, indicted for riot in disturbing the Native American meeting held in Kensington on the evening of the 3d of May last, this morning returned a verdict of guilty.

COURT OF QUARTER SESSIONS.—In this Court this morning, Thomas Wall was put on trial for riot in Kensington on the evening of the 3d of May last. [Philad. Gaz.

BALL HUGHES, the eminent sculptor, has finished his model for a statue of bronze, representing the late illustrious Bowditch, of Boston. It is destined for Mount Auburn, where repose the ashes of the great man, to whose memory the Bostonians will erect it.

A DRUNKEN HUSBAND.—In an Alderman's office in Philadelphia, the other day, we heard, says the Ledger, a tale of woe narrated by a heart-broken woman, who had come to complain of the conduct of her drunken husband. For the last five months she described him as not having been sober for a whole week in succession, and she exhibited to the Alderman the pawnbroker's tickets for the various comforts and necessaries of her household, which he had carried off and pledged to obtain the liquid fire, the use of which has rendered him callous to all the ties which man should hold most dear. Her tears, as she told the history of her wrongs, convinced the spectators that the last step she had taken was a bitter one to her feelings.

Professor Tucker, of Virginia, estimates the products of our national industry as follows: Agriculture, $654,386,597; manufactures, $239,836,224; commerce, $79,721,086; mining, $42,358,751.

A New York paper of the 21st inst., says, "The London packet of to-morrow takes out 350,000 Mexican Dollars, and the next Havre packet has a small quantity of Specie engaged. There are considerable amounts of Specie coming in from all quarters. Within ten days over $100,000 have been received from Canada, and the South and West are contributing to our vaults."

About $30,000 have already been paid back to importers at this port under the recent decision of Secretary Bibb. The amount of claims is very much larger.

Twenties of the Union Bank of this City, altered from Ones, are in circulation.

The whole amount of Specie exports, from 1st August to 23d September, has beec $1,629,818.

The Madisonian announces that the Committee of the Franklin Institute have made a report on the calamity on board the Princeton, which entirely exonerates the officers of that vessel from all blame.

Sir Charles Metcalf has issued his proclamation calling a meeting of the parliament of Canada on the 22d of October, "for the despatch of business;" this will be the first session held since the removal of the seat of government to Montreal.

The steamer Adelaide, Captain Bougher, struck a rock on Petticoat Bar, about fifty-four miles below Wheeling, on the 13th inst. and sunk. She was chiefly loaded with dry goods, which are nearly all damaged. The loss will be about $50,000.

The Continental Congress imported twenty thousand bibles from Europe in 1778.

At Rio de Janeiro on the 27th inst., there was a report, generally credited, that Brazil was about to declare war againt Buenos Ayres.

Ellis's pail factory at Whitesboro, Oneida county, was cosumed on Wednesday night, with its contents. Loss $2000, and insurance run out.

The Lake Erie steamboat Empire arrived in Buffalo on Thursday evening last, in 75 hours running time from Chicago, a distance of 1072 miles.

The police of Cincinnati have made another descent on a gambling establishment, capturing two negroes, two white men, and all the money and apparatus.

The sum of money received in Philadelphia, in aid of the families of the soldiers who suffered in the late riots, amounts to ten thousand eight hundred dollars.

We learn from the Toronto Colonist that there have been farther disturbances on the Welland Canal. One man has been killed. Work had been stopped.

In Philadelphia and its neighborhood there are seventy Woollen Manufacturing establishments, of cloths, jeans, carpets, &c. which employ 2420 looms and 168 carding-machines. The quantity of Wool used weekly is upwards of 100,000 lbs. In Kensington and Northern Liberties there are nineteen hundred and fifty hand-loom weavers. One of these manufactories consumes all the Wool which can be raised on *thirty thousand acres of land.*

The Hamilton (C. W.) Gazette has lately contained quite a chapter of accidents:

The death of a Mr. Olmstead, a farmer of Glaudford, by his team running away; the death of Mr. Alvas, the Indian Interpreter of Tuscarora by a loaded wagon falling upon him; the death of Mr. Steward Hunter, aged 16, who was on a collecting tour, and went out pigeon shooting, when his gun accidently went off, the charge passing through his head; the fracture of Mrs. Hunter's shoulder (mother of the unfortunate youth,) by being thrown from a wagon, after having met her son at Hamilton; and the death of James Alex. Bitton, master of a schooner on Lake Ontario, who shot himself in a fit of insanity.

A letter published in the Charleston Mercury says: "A new disease of the congestive character, and the common scarlet fever, have carried more to the grave in the last six months in Tennessee than ever was known in so many years. In the neighborhood of Jonesboro', 400 have died in five months."

A Boston firm is engaged in manufacturing one thousand tents for the Mexican government.

A few days since, Dr. B. B. Brown, simply by a common magnet, removed a particle of iron which had become deeply lodged in the centre of the cornea of the eye, and caused the sufferer very acute pain. This is a happy instance of the application of philosophy to surgery.

[St. Louis Reveille.

Morris and Willis are about to change their weekly Mirror into a daily literary journal, to commence Oct. 7. It will be an agreeable companion of a winter evening.

On Tuesday morning the third story of a store in John street broke through with a tremendous crash, the second and first floors, and discharged a large quantity of iron and timber into the cellar. The third floor had been overlooded.

A brig which arrived at New York on the evening of Sept. 25, fell in with the schooner Brones, from Belfast, which was capsized on the 13th inst. Five persons were taken from the wreck after having been seven days without water or provisions. The Captain had been washed from the deck and drowned.

Another luxury is astonishing the over-sea brethren, thanks to the demolition of time and space, by steam. We copy the following great story about two common Boston lobsters, from the Liverpool Albion:—'At the London and American Shell Fish establishment of Mr. Cole, in Bassnett street, there are frequently to be seen shell fish of an enormous size. Within the last fortnight, for instance, Mr. Cole has imported two monster lobsters which together weighed 47 pounds! One of these is still to be seen.'

DEATHS.—The Presbyterian mentions the death of three members of the last Presbyterian General Assembly, Rev. Enoch Bouton, Rev. T. G. Potts, and Rev. G. D. McCuenn.

MARRIED,

In Berlin, on the morning of the 7th inst., by Rev. Wm. Satterlee, Mr. TRUMAN SAUNDERS, to Miss PHEBE WILCOX, daughter of John Wilcox, all of Berlin.

"I saw two clouds at morning,
Tinged with the rising sun;
And in the dawn they floated on
And mingled into one." H. H. B.

In Verona, on the 18th inst., by Rev. S. M. Burdick, Mr. ABIJAH JONES, Esq., of New London, to Mrs. CALISTA GRANT, of Verona.

On the 16th inst., by Eld. J. Ellis, Mr. JOHN G. SISSON of Plainfield, to Miss RUHAMAH LEWIS, of Butternuts, Otsego Co., N. Y.

At Pawcatuck, R. I., on the 23d inst., by Rev. Alexander Campbell, Mr. ALBERT STILLMAN, to Miss EMELINE ROGERS, all of Pawcatuck.

DIED,

In Scott, N. Y., on the 9th of August, Mrs. HANNAH BABCOCK, widow of Paul Babcock, Esq., aged 75 years. She had been for many years a professor of religion and a member of the Seventh-day Baptist church in Scott, and had exemplified the Christian character by a firm reliance upon the Saviour and attachment to his cause and people. A large circle of relations mourn their loss.

In Stonington, Ct., on the 22d inst., MELVIN, son of Asher M. and Mary E. Babcock, aged 8 months.

LETTERS.

S. P. Stillman, Sebeus M. Burdick, Ethan Stillman (all right,) John Forsyth.

Postmasters.—Sacketts Harbor, New London, Ct.

RECEIPTS.

Westerly, R. I.—Amos Stillman, Nathan H. Langworthy, $2. each.
New York—D. Gordon Wells $2: Alexander Brandon $1.
Sacketts Harbor—Harvey Maxson $2.
Mystic, Ct.—Simeon Fish $2.
New London, Ct.—Charles Stillman $2.
Unadilla Forks—Ransom Lewis $2.
Friendship—Samuel E. Lanphear $2.
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JAMES BAILEY.
DeRuyter, Madison Co., N. Y. June 18, 1844.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES.	
Pot, first sort	4 12 a 4 18
Pearl	4 37 a 4 43
BARK.	
Quercitron, ton	24 00a24 50
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 50 a 9 50
Newcastle	7 00 a 8 00
Anth. 2000 lbs	4 50 a 5 50
COFFEE.	
Java	10 a 11
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5¾a 10
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	4½a 6
Do do ⅞	6 a 7
Do bleached	5 a 8
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14½
Cochineal	1 40 a 1 50
Copperas	1¼a 1½
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Maguesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	32 50 @35 00
Camwood	40 00 @75 00
Fustic, Cuba	24 00 @26 00
Do Tampico	16 00 @18 00
Logwood, Cpy	26 00 @29 00
FEATHERS	
Foreign, lb	13 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 50 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	10 37 @10 50
No 2 bbl	8 00 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 75 @ 6 50
Buckep't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX.	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun cak	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 25 @ 4 31
Troy	4 18 @
Ohio, via Canal	5 00 @ 5 13
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	88 @ 95
Do South new	94
Rye, Northern	63 @
Corn N & Jersey	50½@ 52
Southern	46 @ 47
Barley N R	

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4¼@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @—
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@30
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4½@ 4¾
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES:	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turp W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 25 @ 5 62
Do prime	3 25 @ 3 50
Pork mess bbl	9 75 @ 9 87
Do prime	8 12 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5½a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7¾
Havana white	8½a 9½
Do Brown	6½a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7½
TEAS.	
Imperial lb	30 a 95
Gunpowder	30 a 96
Hyson	40 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	40 a 42
Do merino	36 a 40
Pulled superfine	35 a 36
No. 1	31 a 33
No. 2	[illegible]

Miscellaneous.

UNION WITH CHRIST.

Jesus! on thee I would recline,
And feel that thou art wholly mine.
Within thine arms—upon thy breast,
My weary, aching head I'd rest;
Bask in the sunshine of thy face,
Draw from the fulness of thy grace,
Behold thy glory, hear thy voice,
And in my gracious God rejoice.

My Saviour, cast me not away;
Now at thy feet in tears I lie;
My soul in anguish thou hast known,
Hast mark'd each sigh, hast heard each groan.
And now, a weak, a worthless thing,
Yet all I have—myself I bring;
And weak and worthless though I be,
Thy precious blood was shed for me.

To thee I look—on thee I wait—
Without thee, lost and desolate—
Take me—my soul to thee is given—
Whom have I else in earth or heaven?
To that poor soul thy love impart;
Set me upon thine arm, thine heart;
Thy glorious presence let me feel,
And all thyself, dear Lord! reveal.

M. A. S.

"MY FATHER MADE THEM ALL."

"He is the freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes, confed'rate, for his harm,
Can wind around him, but he casts it off
With as much ease as Samson, his green withes:
He looks abroad into the varied field
Of Nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel.
But who, with final confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling, say, 'My Father made them all.'"

From Chambers' Journal.

THE FIRST OFFENCE.

In the cheerful dining room of my bachelor friend Stevenson, a select party was assembled to celebrate his birthday. A very animated discussion had been carried on for some time, as to whether the first deviation from integrity should be treated with severity or leniency. Various were the opinions, and numerous the arguments brought forward to support them. The majority appeared to lean to the side of "crush all offences in the bud," when a warm-hearted old gentleman exclaimed, "Depend upon it, more young people are lost to society from a first offence being treated with injudicious severity, than from the contrary extreme. Not that I would pass over the slightest deviation from integrity, either in word or deed; that would certainly be mistaken kindness; but, on the other hand, neither would I punish with severity an offence committed, perhaps, under the influence of temptation—temptation, too, that we ourselves may have thoughtlessly placed in the way, in such a manner as to have rendered it irresistible. For instance, a lady hires a servant; the girl has hitherto borne a good character, but it is her first place; her honesty has never been put to the test. Her mistress, without thinking of the continual temptation to which she is exposing a fellow-creature, is in the habit of leaving small sums of money, generally copper, lying about in her usual sitting room. After a time, she begins to think that these sums are not always found as she left them. Suspicion falls upon the girl, whose duty is to clean the room every morning. Her mistress, however, thinks she will be quite convinced before she makes the accusation. She counts the money carefully at night, and the next morning some is missing. No one has been in the room but the girl; her guilt is evident. Well, what does the mistress do? Why, she turns the girl out of the house at an hour's notice; she cannot, in conscience, give her a character; tells all her friends how dreadfully distressed she is; declares there is nothing but ingratitude to be met with among servants; laments over the depravity of human nature; and never dreams of blaming herself for her wicked—yes, it is wicked—thoughtlessness in thus constantly exposing to temptation a young, ignorant girl; one, most likely, whose mind, if not enveloped in total darkness, has only an imperfect twilight knowledge whereby to distinguish right from wrong. "At whose door, I ask," continued he, growing warmer, "will the sin lie, if that girl sink into the lowest depths of vice and misery? Why, at the door of her who, after placing temptation in her very path, turned her into the pitiless world, deprived of that which constituted her only means of obtaining an honest livelihood,—her character; and that without one effort to reclaim her—without affording a single opportunity of retrieving the past, and regaining, by future good conduct, the confidence of her employer."

"There is, I fear, too much truth in what you say," remarked our benevolent host, who had hitherto taken no part in the conversation; and it reminds me of a circumstance that occurred in the earlier part of my life, which, as it may serve to illustrate the subject you have been discussing, I will relate." There was a general movement of attention; for it was a well-known fact, that no manufacturer in the town of —— was surrounded with so many old and faithful servants as our friend Stevenson.

"In the outset of my business career," said he, "I took in my employment a young man to fill the situation of under clerk; and according to a rule I had laid down, whenever a stranger entered my service, his duties were of a nature to involve as little responsibility as possible, until sufficient time had been given to form a correct estimate of his character. This young man, whom I shall call Smith, was of a respectable family. He had lost his father, and had a mother and sisters in some measure dependent upon him. After he had been a short time in my employment, it happened that my confidential clerk, whose duty it was to receive the money from the bank for the payment of wages, being prevented by an unforeseen circumstance from attending at the proper time, sent the sum required by Smith. My confidence was so great in my head clerk, who had been long known to me, that I was not in the habit of regularly counting the money when brought to me; but, as on this occasion, it had passed through other hands, I thought it right to do so. Therefore calling Smith back as he was leaving my counting room, I desired him to wait a few minutes, and proceeded to ascertain whether it was quite correct. Great was my surprise and concern on finding that there was a considerable deficiency.

"From whom," said I, "did you receive this money?"

He replied, "From Mr. ——," naming my confidential clerk.

"It is strange," said I, looking steadily at him. "But this money is incorrect, and it is the first time I have found it so." He changed countenance, and his eye fell before mine; but he answered, with considerable composure, "that it was as he had received it."

"It is in vain," I replied, "to attempt to impose upon me, or to endeavor to cast suspicion on one whose character for the strictest honesty and undeviating integrity is so well established. Now, I am perfectly convinced that you have taken this money, and that it is at this moment in your possession; and I think the evidence against you would be thought sufficient to justify me in immediately dismissing you from my service. But you are a very young man; your conduct has, I believe, been hitherto perfectly correct, and I am willing to afford you an opportunity of redeeming the past. All knowledge of this matter rests between ourselves. Candidly confess, therefore, the error of which you have been guilty; restore what you have so dishonestly taken; endeavor, by your future good conduct, to deserve my confidence and respect, and this circumstance shall never transpire to injure you." The poor fellow was deeply affected. In a voice almost inarticulate with emotion, he acknowledged his guilt, and said that having frequently seen me receive the money without counting it, on being intrusted with it himself, the idea flashed across his mind that he might easily abstract some without incurring suspicion, or at all events without there being sufficient evidence to justify it; that being in distress, the temptation had proved stronger than his power of resistance, and he had yielded. "I cannot now," he continued, "prove how deeply your forbearance has touched me; time alone can show that it has not been misplaced." He left me to resume his duties.

Days, weeks and months passed away, during which I scrutinized his conduct with the greatest anxiety, while at the same time I carefully guarded against any appearance of suspicious watchfulness; and with delight I observed that so far my experiment had succeeded. The greatest regularity and attention—the utmost devotion to my interests—marked his business habits; and this without any display; for his quiet and humble deportment was from that time remarkable. At length, finding his conduct invariably marked by the utmost openness and plain-dealing, my confidence in him was so far restored, that, on a vacancy occurring in a situation of greater trust and increased emolument than the one he had hitherto filled, I placed him in it; and never had I the slightest reason to repent of the part I had acted towards him. Not only had I the pleasure of reflecting that I had, in all probability, saved a fellow-creature from a course of continued vice, and consequent misery, and afforded him the opportunity of becoming a respectable and useful member of society, but I had gained for myself an indefatigable servant—a faithful and constant friend. For years he served me with the greatest fidelity and devotion. His character for rigid, nay even scrupulous honesty, was so well known, that "as honest as Smith," became a proverb among his acquaintances. One morning I missed him from his accustomed place, and upon inquiry learned that he was detained at home by indisposition. Several days elapsed, and still he was absent; and upon calling at his house to inquire after him, I found the family in great distress on his account. His complaint had proved typhus fever of a malignant kind. From almost the commencement of his attack, he had, as his wife, (for he had been some time married) informed me, lain in a state of total unconsciousness, from which he had roused only to the ravings of delirium, and that the physician gave little hope of his recovery. For some days he continued in the same state; at length a message was brought me, saying that Mr. Smith wished to see me; the messenger adding, that Mrs. Smith hoped I would come as soon as possible, for she feared her husband was dying. I immediately obeyed the summons.

On entering his chamber, I found the whole of his family assembled to take farewell of him they so tenderly loved. As soon as he perceived me, he motioned for me to approach near him, and taking my hand in both of his, he turned towards me his dying countenance, full of gratitude and affection, and said, "My dear master, my best earthly friend, I have sent for you that I may give you the thanks and blessing of a dying man for all your goodness to me. To your generosity and mercy I owe it, that I have lived useful and respected, that I die lamented and happy. To you I owe it that I leave to my children a name unsullied by crime, that in after years the blush of shame shall never tinge their cheeks at the memory of their father." "O God!" he continued, "Thou who hast said, 'blessed are the merciful,' bless him. According to the measure he has meted to others do thou meet unto him." Then turning to his family, he said, "My beloved wife and children, I entrust you, without fear, to the care of that heavenly parent who has said, "Leave thy fatherless children to me, and I will preserve them alive, and let thy widows trust in me." And you, my dear master, will, I know, be to them as you have been to me—guide, protector, and friend." "That," continued the kind old man, looking around upon us with glistening eyes, "though mixed with sorrow, was the happiest moment of my life. As I stood by the bedside of the dying man, and looked around upon his children growing up virtuous, intelligent and upright, respecting and honoring, as much as they loved their father; when I saw his wife, though overcome with grief at the loss of a tender and beloved husband, yet sorrowing not as one without hope, but even in that moment of agony deriving comfort from the belief that she should meet him again in that world where

"Adieus and farewells are a sound unknown;"

when I listened to his fervent expressions of gratitude, and saw him calmly awaiting the inevitable stroke, trusting in the mercy of God and at peace with his fellow-men; and when I thought of what the reverse of all this might have been—crime, misery, a disgraceful and dishonest life, perhaps a shameful and violent death—had I yielded to the first impulse of indignation, I felt a happiness which no words can express. We are told that there is more joy among the angels of God over one sinner that repenteth, than over ninety and nine that need no repentance. With such a joy as we may imagine theirs, did I rejoice over poor Smith, as I closed his eyes, and heard the attendant minister in fervent tones exclaim. 'Blessed are the dead that die in the Lord; yea, saith the spirit, for they rest from their labors, and their works do follow them.' My friends, I am an old man. During a long and eventful career in business, I have had intercourse with almost every variety of temper and dispositions, and with many degrees of talent, but I have never found reason to swerve from the principle with which I set out in life, to 'temper justice with mercy.'"

Such was the story of our friend. And I believe not one in that company but returned home more disposed to judge leniently of the failings of his fellow-creatures, and, so far as lay in his power, to extend to all who might fall into temptation, that mercy which, under similar circumstances, he would wish shown to himself, feeling "that it is more blessed to save than to destroy."*

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* It may not be superfluous to remark, that this little paper describes events of actual occurrence.

HOME.

"Home! thy joy
Joys no stranger heart can tell."

What a charm rests upon the endearing name—My Home! Consecrated by domestic love, that golden key of earthly happiness. Without this, home would be like a temple stripped of its garlands; there a father welcomes—with fond affection—a brother's kind sympathies comfort in the hour of distress, and assist in every trial; there a pious mother first taught the infant lips to lisp the name of Jesus; and there a loved sister dwells, the companion of early days.

Truly if there is aught that is lovely here below, it is Home, *sweet* home. It is like the oasis of the desert. The passing of our days may be painful, our path may be chequered with sorow and care, unkindness and frowns may wither the joyousness of the heart, efface the happy smiles from the brow, and bedew life's way with tears,—Yet when the memory hovers over the past, there is no place upon which it delights to linger, as the loved scenes of childhood's home. It is the polar star of existence. What cheers the mariner far away from his native land in a foreign port; or, tossed upon the bounding billows; as he paces the deck at midnight alone, what thoughts fill his breast? He is thinking of the loved ones far away at his own happy cottage; in his mind's eye he sees the smiling group seated around the cheerful fireside. In imagination he hears them uniting their voices in singing the sweet songs which he loves.—He is anticipating the hour when he shall return to his native land, to greet those absent ones, so dear to his heart.

Why rests that deep shade of sadness upon the stranger's brow as he seats himself amid the family circle? He is surrounded by all the luxuries that wealth can afford; happy faces gather around him, and strive in vain to win a smile. Ah! he is thinking of his own sweet home, of the loved ones assembled within his own cheerful cot.

Why those tears which steal down the cheeks of that young and lovely girl, as she mingles in the social circle! Ah! she is an orphan; she too once had a happy home; but that house is now forsaken and desolate; its loved ones are now sleeping in the cold and silent tomb,—that gentle mother who watched over her in infancy, and hushed her to sleep with a soft lullaby, a mother only can sing; who in girlhood days taught her of the Saviour, and tuned her youthful voice to sing praises to his name,—has gone to the mansions of joy above, and is mingling her songs and tuning her golden harp with bright angels in Heaven. Poor one! She is now left to tread the thorny path of life, a lonely, homeless wanderer.

Thus it is in this changing world. The objects most dear, are snatched away. We are deprived of the friends whom most we love, and our cherished home is rendered drear and desolate. Passing away is engraven on all things earthly. But there is a home that knows no changes, where separations never take place, where the sorrowing ones of this world may obtain relief for all their griefs and where the sighs and tears of earth, are exchanged for unending songs of joy. That home is found in Heaven.

In the shadowy past, there is one sweet reminiscence which the storms of life can never wither,—it is the recollection of home—of *childhood's home.* In the visioned future—there is one bright star whose lustre never fades; it is the hope of home—of a heavenly home.—*Musical Visiter.*

A FATHER'S GRIEF.

"Bring me a Father that so loved his child,
Whose joy of her is overwhelmed like mine,
And bid him speak of patience;
Measure his woe, the length and breadth of mine,
And let it answer every strain for strain;
As thus for thus, and such a grief for such,
In every lineament, branch, shape and form:
If such a one will smile, and stroke his beard;
Cry—sorrow, wag, and hem, when he should groan:
Patch grief with proverbs; make misfortune drunk
With candle-wasters; bring him yet to me,
And I of him will gather patience.
But there is no such man; for, brother, men
Can counsel, and speak comfort to that grief
Which they themselves feel not; but tasting it,
Their counsel turns to passion, which before
Would give preceptial medicine to rage,
Fetter strong madness in a silken thread,
Charm ache with air, and agony with words."

REVENUES OF ROYALTY.

A correspondent of the N. Y. Observer gives the following account of the wealth of the royal family of France:—

The amount of the revenues of the royal family has been calculated, and it would seem, indeed, that it ought to be enough. First, the king receives yearly twelve millions of francs for his civil list. Then, the young Count de Paris, heir of the crown, receives a million. Besides, the state domains yield four to five millions, which go into the coffers of Louis Philip. Further, the private fortune of the king and his sons is about a hundred millions, and must produce at least three millions yearly. This is not all. The duke d'Aumale, son of Louis Philip, inherits from the duke de Bourbon a sum of eighty millions, and the princess Adelaide, the king's sister, possesses also ninety millions. Surely here are millions enough, and Louis Philip is not yet satisfied! And he asks for dowries in the Moniteur for all the princes and princesses of his house! It would not seem probable that this request should find favor among the tax-payers, who do not all own their millions.

'I have debts,' says Louis Philip, 'and the dignity of the throne requires that I should pay my creditors.' No doubt, only explain to us how, with so much revenue, you can have debts; this is the true question. Many suppose that the king, in his fatherly foresight, has placed large sums in foreign banks. If his family is one day driven from France, which is not impossible after so many other examples, he desires that his sons may not be forced, as he was, to resort to teaching for a livelihood. This is wise; no one will blame Louis Philip for taking some precautions for the welfare of his children; but it does not follow that he must exhaust the public treasury to increase the incomes of the royal family.

THE MISSIONARY AND THE PLANTER.

The Rev. Robert Young, Missionary in the West Indies, tells the following story:

When I was in the interior of the country, in my former residence in the island, I was waited upon by a white planter, who requested me to go to his estate to teach his negroes morality and industry. I accordingly went, and about 300 were at once made to assemble in his large hall. I commenced religious worship, and took my stand behind his table. I gave out a hymn, and he assisted me in singing it; and after prayer I gave out a text, which led me to speak against Sabbath-breaking, and another evil very prevalent in that country—two sins of which mine host was notoriously guilty. I perceived that the word was not very acceptable. He evidently writhed under the statements I made; he seemed, by his look, to say, "You are traveling beyond your record." But I had possession, and I determined to keep it. As soon as I had finished, he rose from his seat, under the influence of great excitement, and said, "I don't believe that. Now stop, my negroes. I brought him here to teach morality and industry—that is, that you are not to steal from your owner, nor to be idle while you are at work; but instead of that, he has been finding fault with me, which, to say the least, is very ungentlemanly conduct." "Now," said he, "I will expose the fallacy of all that he has said. He has told you it is wrong to violate the Sabbath; but he must have forgotten that the law respecting the Sabbath was given some thousands of years before the West India islands were discovered, and therefore it could have no adaptation to that part of the world. And, as regards the other crime of which he has said so much, I, for one, wish you could read your Bibles; for you will find it stated there, that Abraham patronized the very thing that Mr. Young has condemned." And thus, by the most shameful perversion of the Scriptures, he went on to defend his views, and sat down much elated with his performance. I rose, and replied, and went further into the subject than I had done before; he rose and replied, and I rose and replied, and we kept up the discussion for two or three hours, to the no small amusement of the negroes, who could no longer subdue their risible powers, but departed with a loud laugh, exclaiming, "Ah! Massa, Parson have been too many for Buckra."

But, hear the sequel. Before I left that country, I saw this same proud planter a humble penitent at the feet of Jesus, putting his confidence alone in that blood which cleanseth from all sin. On my recent visit to the island, I waited upon him, and was delighted to see him. He expressed himself in a way that I cannot here describe; he was walking in the truth, and adorning the doctrine of God his Saviour in all things.

THE SECRET.

'Mother,' said a girl of ten years of age, 'I want to know the secret of your going away alone every night and morning.'

'Why, my dear?'

'Because I have always noticed that when you come back you appear to be more happy than usual.'

'Well, suppose I go to see a friend I love very much, and that after seeing him, and conversing with him, I am more happy than before, why should you wish to know anything about it?'

'Because I wish to do as you do, that I may be happy also.'

'Well, my child, when I leave you in the morning and evening, it is to commune with the Saviour. I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him—and above all, I ask him to have mercy on you, and save you from the misery of those who sin against him.'

'O, that is the secret,' said the child; 'then I must go with you.' [Watchtower.

EXTRAORDINARY FLIGHT OF BIRDS.—A correspondent of the Journal of Commerce says;—"On Friday evening, as the sun was setting, I was standing upon Brooklyn Heights, admiring the beauty of the solar orb, when I discovered the air filled with birds passing due north. These birds continued to pass me for fifteen minutes; and allowing the speed of their flight to have been sixty miles per hour, which is a low estimate, the flock must have extended over a surface of fifteen miles. These birds resembled the sand hill swallows—those nearest to me were probably 200 feet distant; they were not in close order, as pigeons fly, but each bird had a wide margin between itself and its nearest companion. The wind was blowing strong from the north-east, and these birds may have gone to select an inland route to a southern destination, to avoid the risk of being blown out to sea, or they may be bound for a general rendezvous, preparatory to a final departure for the season."

BLACKS IN OFFICE.—The Chief Justice of Dominica, Glanville, is a mulatto; Sharp, the Attorney General for Barbadoes, is a mulatto; Garroway, judge of the court of appeals in Barbadoes, is a mulatto; the governor of Nevis is a mulatto; thirty-two editors of newspapers in the British West India colonies are negroes and mulattoes; twenty-one magistrates are mulattoes; in all the legislative councils and houses of representatives there are no less than seventy-two mulattoes and two negroes making laws for their former masters—the whites. Two-thirds of the army or garrison in those colonies are already composed of African soldiers, commanded by white officers. The church is also abundantly supplied with black and mulatto clergymen; the jurymen are almost wholly composed of negroes and mulattoes.

[Da Costa's "Facts for the People."

IMPROVEMENTS IN CLOCKS.—A new principle in clock making we have seen announced, by which clocks are made to run for a year or more without winding up. They are represented as simple in construction, easily adjusted and regulated, and may be fitted up in any style required. For banks, churches, and other public buildings, they will be very desirable. One that will run four years, without winding up, it is said, is about to be presented to the next President—so that he may be reminded that the time for its being wound up is also the period for the winding up of his arduous duties. [Albany Advertiser.

RELATIVE PROFITS OF FREE AND SLAVE LABOR.—Dr. Beekman related the following history in illustration of this point. During the period in which slavery was tolerated in this State, a gentleman owned a farm in Kinderhook consisting of 750 acres, in the cultivation of which he employed ten slaves. The products of the farm were always insufficient to support the family and carry on the farm, and had it not been for the blacksmithing, which was carried on by the owner of the farm, (but with a set of hands kept expressly for the purpose,) he could not have made a living. When the gentleman died, the farm was divided into three parts, among the heirs. In the mean time slavery, in this State was abolished. The farms were carried on by *hired* labor; the owners raised larger families than their father—educated them better—lived better—and each, from one-third of the original farm, accumulated a handsome fortune.

[Albany Cultivator.

INTERESTING FACTS IN BRIEF.—Out of every thousand men, twenty of them die annually.

The number of inhabitants of a city or county is renewed every thirty years.

The number of old men who die in cold weather, is to the number of those who die in warm weather, seven to four.

The men able to bear arms form a fourth of the inhabitants of a country.

The proportion between the deaths of women and that of men, is one hundred to one hundred and eight. The probable duration of female lives is sixty; but after that period the calculation is more favorable to them than men.

One half of those who are born die before they attain the age of seventeen.

Among 3,125 who die, it appears by the registers that there is only one person of one hundred years of age.

More old men are found in elevated situations than in valleys and plains.

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THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

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President of the Board of Trustees.

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AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	⅝ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1½	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Orford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc, Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co, U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff, 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1,

[Where there are two prices in this list, the *first is for Stock Security notes, and the second for Real Estate and Stock Security notes.*]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson. Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech, of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del, Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

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Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 80, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Co. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Piatt & Co.'s, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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Biographical.

FRANCIS BAMPFIELD.

[Continued.]

The occasion of Mr. Bampfield's "coming to the knowledge of the weekly Sabbath," was as follows: During his imprisonment at Dorchester, the subject of the Sabbath, and particularly the question which day of the week ought to be observed, was much discussed in that vicinity. In the year 1665, a brother in the country wrote to inquire his opinion, whether the first or seventh day was the true weekly Sabbath. This letter was laid aside at the time, and remained unanswered until a second letter called his attention to the subject. He determined not to reply, until he had taken time to investigate, and satisfy his own mind. He immediately commenced the investigation, and was surprised to find how much importance was attached to the institution in the Old Testament. But when he examined the New Testament, and found there no explicit authority for the change of the day; that Christ and the Apostles uniformly observed the seventh day; and that obedience to God's laws is made the test of love to him—he was overwhelmed with astonishment that the subject had never taken hold of his mind before, and was driven to the conclusion, that the observance of the seventh day was still obligatory. He was at that time a prisoner; and when he announced his conclusion, both friends and foes rose against him. He feared that his past labors and future usefulness would suffer from it. Yet, he says, "Christ still held me to my former terms of bringing all to an whole Christ, and his whole Word; and suitably the good Spirit framed my heart to this holy resolve, '*Duty is mine; the issues and success of things are the Lord's, and do belong to him.*'"

For some time before his change of opinion was announced, Mr. Bampfield observed the Sabbath alone in prison, but with great difficulty and sore trials. At length he imparted his views to one and another privately, until four or five fellow-prisoners were gained over; then more boldly; which being known, two ministers came to him on the afternoon of the sixth day, beseeching him to forbear keeping the Sabbath, if only for the next day, that they might more fully consult of the matter. His answer was, "In the strength of the Lord, No. Duty is as clear as the light to me through the whole Scripture, and if I should put away this statute of Jehovah, *though but for one day*, I know not but that the Holy Spirit's quickenings and comfortings may be withdrawn. From this time, though sufferings for Christ came on, yet consolations by Christ did abound, and the Scriptures *did look with a clear face;* such is also the experience of many others who are upright-hearted walkers with Christ, and thorough followers of Christ in this way of his command." The very next day, therefore, he celebrated as the weekly Sabbath, publicly declaring for it from the words of John 18: 37—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." After that time, he never met with any objection which could move him, but all wrought for his fuller confirmation and establishment.

While a prisoner at Dorchester, Mr. B.'s views of baptism likewise underwent a change. He became convinced that immersion was the original and true mode; and although unable to attend to it himself, he uniformly instructed others to receive it in that way. His opinion concerning the administration of the ordinance was somewhat peculiar. Having concluded from his study of the Scriptures, that an ordained preacher was not at all indispensable; and having been before quite "taken off from men," and had much evidence of acceptance with Christ; "he, with one more, traveled from London to Salisbury, where, about the middle of the day, in the broad river of that town, which runs with living water, he received his *being baptized;* and so having passed under the water, he baptized another."

About the time that this took place, his marriage created some noise. It seems that during his imprisonment, a pious lady had ministered to his necessities, and to those of other ministers who were confined with him. This she continued until his release. Afterwards, needing a help, he married her; whereupon a great cry was raised, that he had married a servant, without portion, birth, or other advantages. In his vindication of himself, he referred to his former gratuitous labors as proof that he was never "greedy after filthy lucre;" and contends that such is the superiority of grace and fitness over birth and dowry, that he ought rather to be commended than blamed.

After his release from prison he came to London, where his liberty in preaching the Gospel continued, like his former imprisonment, nearly ten years, according to Psalm 90: 15—"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." His labors were at first in the vicinity of Bethnal Green, in the east of London, where a company of brethren, who were not satisfied to join either of the two Sabbath-keeping churches then existing, requested him to take the oversight of them, and administer the Lord's Supper, which he did "in his own hired house," in which they were accustomed to assemble. He ministered to them for nearly a year; at the end of which time they determined to form a church. On the 5th of March, 1676, they passed into a church state, "on these two great principles, viz: owning and professing Jesus Christ to be the one and only Lord over our consciences and law-giver to our souls; and the Holy Scriptures of truth to be our one and our only rule of faith, worship, and life."*

Mr. Bampfield continued to labor as pastor of the church which he had gathered and organized, until his imprisonment in Newgate. But his attention was not confined to that congregation alone. Such was his care for all the churches, that he planned and executed several important enterprises for their benefit.

The first was a special mission to the Sabbath-keeping churches in Wiltshire, Hampshire, Dorsetshire, Gloucestershire, and Berkshire, to which he was recommended by his church, and "which was prospered with desired success; the report whereof, at his return, caused joy to all the brethren and sisters in fellowship."

Another plan for their benefit is developed in a letter which he wrote, and which was sent out with the approval of his church, "to all the churches of seventh-day-Sabbath observers, who keep the commandments of God and the faith of Jesus." In this letter, after expressing his thankfulness to God, and his belief that a return to the Sabbath must precede the latter-day glory, he makes the following proposition: "That by messengers from every Sabbath-keeping church in England, or by letters and messages from any such churches or brethren in Holland, New England, or elsewhere, we may meet, if our Lord will, once every year, at London or elsewhere, to keep days of fasting or thanksgiving together; by these means to prevail with the Father for larger outpourings of his Spirit upon ourselves, for his special presence of grace with us, assisting us in all church administrations; so that thereby there may be begotten a better understanding among us; and that then and there we may consult how, by a common stock, to promote any good work, for the maintenance of any church officers, for the training up of hopeful young men in the knowledge of the original tongue and other Scripture learning, and for the procuring of a more exact literal translation of the Old and New Testament into our mother tongue, for the religious education of children, for the relieving of the poor, and other good works; also, to inquire what may be our duty towards the two and the ten tribes of Judah and of Israel, to help forward their conversion; to inquire what the Spirit has to say to our churches and others in this great providential day, and such like public-spirited inquiries." He declared himself ready and anxious to join in carrying out this plan.

In addition to this, Mr. Bampfield drew up a petition to the King, in substance, that "he would make the law of God the law of the land." A second similar petition was afterwards presented to the King; and a third to the then Mayor of London. Indeed, such was his desire for the welfare of the churches and the cause, that he spent his whole time and income in labors which he judged adapted to build them up. Even the books which he wrote were designed expressly for this object, although they contain much of universal interest.

[To be continued.]

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* From this event dates the "Cripplegate Sabbatarian Church," the rise and early history of which was so intimately connected with the labors of Francis Bampfield, that we will in this connection give a hasty sketch of it. It assembled for divine worship first at Devonshire square, and afterwards at Pinner's Hall, at which place Mr. Bampfield continued to preach until his imprisonment in Newgate, in 1683, where he died. After this event, the church dispersed, until Oct. 1686, when, the times having become more favorable, they again united in church fellowship, and invited Mr. Edward Stennett, then of Wallingford, to take the oversight of them. He accepted the call; but finding it impossible to discharge his duties both at Wallingford and London, he continued their pastor only a short time. In 1690, his son, the distinguished Mr. Joseph Stennett, accepted the pastoral office, which he continued to discharge with great fidelity until his death in 1713. From this time until 1727, there was a vacancy, and the congregation met with the Mill Yard Church. December 27, 1727, "the church gave itself to the pastoral care of Edmund Townsend," who continued until his death in 1765. Mr. Thomas Whitewood succeeded him, but only preached three times before he was removed by death. For nearly twenty years after the death of Mr. Whitewood, Dr. Samuel Stennett administered the ordinances for the church, and preached in the morning of the Sabbath; the afternoon services being conducted by four Baptist ministers in rotation. In 1785 Mr. Robert Burnside was called to the pastoral care of the church, which he continued until his death in 1826. Mr. John Brittain Shenston was his successor, who died in May last.

The Recorder.

For the Recorder.

REVIEW OF A SERMON—THE DOCTORS AND THE FATHERS.

We have recently met with a pamphlet of sixteen pages, entitled, "The Lord's Day, or the first day of the week proved to be the Christian Sabbath, in a Sermon in the Methodist Protestant Church, Washington Valley, N. J., March 3d, and at New Market April 28th, 1844. By Rev. Dr. Blackmore." The Doctor has chosen for a motto, on his title-page, a very convenient passage of Scripture, for an invitation to a review of his work, which we cheerfully accept, viz.: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him out."

The Doctor's text is Rev. 1: 10, "The Lord's Day." He sagely says, "It is evident that by the Lord's day is meant the *Christian Sabbath—the first day of the week;*" and because he could not find a single scriptural evidence that any besides such uninspired men as Doctors ever meant so, he has mentioned Dr. Ignatius, Dr. Justin Martyr, Dr. Turtullian, and Dr. Origen, as giving it the same appellation in their writings. He neglects to tell his hearers, that besides and before putting this honor upon the first day of the week, as Dominicus Dies, these Drs. always sabbatized on the seventh day of the week. And then, as the Doctor preached, we suppose, for the especial benefit of Sabbatarians, he ought to have known that, following our Jewish Lord and Master, we call no man master or father upon earth; so that a thousand such testimonies would weigh nothing with us against the law of God.

But we are willing to give honor to whom honor is due; and must therefore observe, that under the next two heads of his sermon, Dr. Blackmore gives some appropriate and striking extracts from Dr. Clarke, to prove that God at the close of creation blessed and sanctified a Sabbath, and that it was perpetuated through the subsequent ages, until it was incorporated into the moral code pronounced upon Mount Sinai, and written with the finger of God; and he very significantly asks, "Seeing there must be a particular time for a Sabbath, what day so suitable as that which God had sanctified and set apart for sacred purposes?" But then, in his third division of the sermon, he says, "Although the Sabbath was thus instituted and perpetuated, the *time* has undergone some alteration with the introduction of Christianity." In the absence of a single passage of Scripture to prove it, the Doctor, on the strength of his pretences, says, "Christ instructed his disciples how to change the seventh day Sabbath into the Lord's day, leaving them to make it known to mankind by their example after his ascension." But this last position being more than the Doctor had abilities to maintain alone, he draws largely upon the words of the distinguished Bishop Horsley (another D.,) and then quotes Mr. Parkinson's Letters, more "clearly to express the ideas *he* wished to advance upon this part of the subject." And further to prove the reality of this pretended change, he quotes largely from Wilson's two Sermons, who again quotes Bishop Andrews, who quotes the Christian fathers to the time of Eusebius and St. Athanasius; then our author brings up the rear of these witnesses by quoting Dr. Mosheim's account of the practices of all the churches who have been corrupted by the "man of sin;" and "lastly, the usefulness with which the observance of the Lord's day has been attended."

Now, in all this there is an entire disregard of the reason which Infinite Wisdom has assigned in the law for the sanctification of God's holy Sabbath, and a fond leaning to far-fetched inferences, and very doubtful human testimonies. Is this becoming an enlightened Christian, with his Bible in his hand? Would not the same course of reasoning, if followed out, conduct us back to the observance of all the holy days noted in a popish calendar? We do long for the time to come when Christians will, in faith and practice, abide by the law and testimony of the living God, and no more rake from their depositories the weaknesses and discrepancies of the departed fathers.

But that the Doctor and his Sunday-keeping friends may know how their credulity is sometimes imposed upon by Doctors of Divinity, under pretence of giving the testimony of the fathers, I will transcribe for their special benefit, what is said of the testimony of Ignatius in an old book written by Theophilus Brabourne a minister of the Church of England, and dedicated to Charles I. more than two hundred years ago:

"Ignatius, who lived about a hundred years after Christ, saith, 'Let us not keep the Sabbath day in the Jewish manner, *pleasing ourselves,* with a rest or idleness; for the Scripture saith, he that will not labor, let him not eat. But let every one of us keep the Sabbath day spiritually; rejoicing in the meditation of the law; not in a remissness or idleness of the body, but in an admiration of the workmanship of God; not rejoicing in dancing, nor uncivil shoutings. And *after the Sabbath day,* let every one that loveth Christ, celebrate the Lord's day, being the queen of days.' (Ignatius, in his Epistle to the Magnesians.) In this exhortation of Ignatius, we may note, that he is speaking both of the Sabbath day, and also of the Lord's day, and insinuates a plain difference betwixt them, as touching their estimation; for the Lord's day he counteth as the queen of days, and so leaveth a place for the Sabbath day, to be in account as the king of days; yea, speaking of the Sabbath day, he useth the word *sabbatize;* but speaking of the Lord's day, he useth the word *celebrate.*"

In this extract, it is very plain that Ignatius complained that the Jews of his time did not honor the Sabbath day as they ought to do, and as he exhorts his brethren of the Magnesians to do; and that he regards the Sabbath as a holy day of divine appointment, but the Lord's day of another consideration—a celebration of the resurrection of Christ. It was this marrying, by the old fathers, of the illegitimate human days and institutions to the days and institutions of the divine law, that produced the giant corruptions of succeeding times; and every Christian ought now to abhor and put away from him such unlawful alliances.

S. D.

THE JEW AND THE LAW.

The last number of "the Occident and American Jewish Advocate," a monthly journal devoted to the interests of the Jews, has a sermon on the Revelation on Horeb, full of exhortations to remember the law of the Lord. The following extract, which we take from near the close of the sermon, will enable our readers to judge of its spirit:

'Do not, above all, be ashamed of being Israelites; let the world know, and particularly your proselyting friends, that you are proud of your faith, that you glory in your birthright, that you find the highest consolation in all circumstances of life in the law which Moses received on Horeb. For what have the heathens, Mahomedans and Nazarenes to offer which this law does not contain? Let us ask the latter especially, what change has come over the world that our law should not be true as it was on the day of the descent on Horeb? that should make it inferior to their system, every word of which is borrowed from the superabundant spiritual wealth of ours? —Yes! what have they to offer! The law says, "God is no man that He should deceive;" no, say they, He has cast you off, you are no longer his people; as though the Holy One could promise a word and not fulfil it. The law says, "Ye shall not make unto you the image of any thing to bow down before it;" no, say they, emblems are permitted to remind us of the unseen glory. The law says, "Remember the Sabbath to keep it holy;" no, say they, the Sabbath is a Jewish ceremony, we will keep in its stead the first day of the week. To be brief, they claim contradictions to the law as a part of religion, and they bid us to place our hopes of salvation upon a being of whom the law does not speak, whilst on the contrary it forbids us to worship aught save the great Unseen that spoke on Horeb from amidst the fire. And you gentiles expect to lead us astray by such appeals? Can you imagine that the truth of the Lord is so much forgotten that we could doubt of his saving power, his mercy, his unwavering faithfulness?'

A NEGRO BOY'S PRAYER.

Here is a beautiful instance of child-like confidence in God. Those who please may smile at the idea that this boy's prayer had any connection with the result, but the story is a fine one, as we find it in a speech recently delivered in London, by Rev. J. C. Brown, a young missionary about to sail in the "John Williams," for the South Seas.

A boy who had been liberated from a captured slave vessel was landed at Sierra Leone, and placed under the care of a schoolmaster named Thompson. On one occasion, the boys not being in school, and the door being shut, Mr. Thompson, on passing, heard a murmuring; he listened and discovered that this boy was engaged in prayer. His petitions were to the following effect:

"My Lord Jesus, me tank thee that wicked man come and catch me; and that good King George's big ship come and catch wicked man's ship, and bring me here, and Massa Thompson teach me read, and teach me know thee. Me one very great favor to ask; send more wicked man catch father and mother, and send good King George's big ship, catch wicked man's ship, and bring father and mother here, and Massa Thompson teach them read, and teach them know thee; and we all go to heaven together."

Some might say, what a prayer! The boy told what he wanted, and in the words that his wants suggested. Mr. Thompson then went and spoke to him, and asked him whether he thought Jesus Christ would hear such a prayer. To which he replied that he (Mr. T.) had said Christ would hear all prayer. In the evening of that day, Mr. Thompson was walking on the beach, and there saw little Tom. On asking him what he was doing, he replied he had come to see whether Christ had heard his prayer. He continued frequently to visit the beach, and one evening returned dancing and clapping his hands. Mr. Thompson inquired the reason. He replied,—"Prayer answered; father and mother come,"—and dragging Mr. Thompson to the beach, he pointed out two aged negroes who had just been saved from a slaver by a man of war—his own parents. Thus Tom exemplified not only the spirit of real prayer, but showed a waiting spirit, anticipating the reception of the blessing asked.

CHAPTER ON BELLS.

It is said that Bells had their origin in China: and like the ancient gong, (an instrument made of brass, of a circular form, which the Asiatics strike with a wooden mallet,) are principally made of copper, richly ornamented with inscriptions inside and out. It appears, that the use they made of them was to dispel and clear the air of evil spirits, and for this purpose they were made of an enormous size. The Russians introduced them into their country, in the tenth century, and their famous bell at Moscow, which all my readers have heard of, weighed 43,000 pounds, and when it was put in motion would agitate the air of the surrounding country for forty miles. It was their belief in their efficacy, which brought them to England soon after the conquest; and, from our old records, we learn that the tolling of a bell kept the spirits of darkness from assaulting believers; it dispelled thunder, and prevented their molesting either the congregation or the church. Hence the bells were rung with great ardor and devotion in the time of storms.

To ensure their valuable services, many persons in the dark ages were induced to bequeath property for the support of favorite bells, which were rung at their funerals to the discomfiture of the arch fiend, whose attempts to get possession of the deceased were paralyzed by the hollow sound.

Bells are heard to the greatest advantage early in the morning, when the air is still, and the ear has been refreshed by rest.

The Hollanders exhibit the most enthusiastic fondness for bells. Every church and public building is hung round with them in endless variety; and, as music seems to be the national taste, they are never left at rest. They are kept striking and chiming every quarter of an hour, the day through, but this is not enough. On the Stadthouse, a performer is stationed, to play to the market people a superior sort of bell music upon the *carillons,* (little bells.) This is done by a contrivance similar to the keys of a piano forte, which the carilloneur strikes with all his might, though a Herculean task, often with science and dexterity.

In Amsterdam, it is thought, not less than a thousand bells are kept constantly ringing, which create such a incessant jingle, as to be intolerable to strangers, and enough to distract the ears of any one but those of a Dutchman.

The days of prejudice and ignorance are now past, and bells are no longer used for the purpose of craft, or regarded [illegible] Though introduced under the frauds of religion, they remain a harmless relic of superstition and folly; and the same sounds which filled the peasant with fear in an age of darkness, now form the pious and mirthful strains of an enlightened community.

[Music of Nature.

AFFLICTIONS.

A Christian, for the sweet fruit he bears God and man, is compared to the noblest of all plants, the vine. Now the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned, that I may grow, rather than cut up to burn.

[Bp. Hall.

RELIGIOUS DUTIES.

The Christian ought to examine what operation, what influence his religious performances have upon him. Prayer, hearing, reading, and such like duties, do naturally tend to enlighten the mind, purify the heart, increase our love, strengthen our faith, and confirm our hope; and therefore where this is not the effect of them, we may conclude that they are not discharged in that manner, and with that sincerity they ought.

[Lucas.

A VERY FAIR HIT.

A collector of church rates in England, called upon a Quaker who kept a dry goods store for the usual sum.

"Friend, is it right that I should pay, when I never attend the established church?"

"The church is open to all," answered the collector, "and you might have attended if you had a mind to."

The Quaker paid the money, and the next day sent the collector a bill of broadcloth. The man came immediately, and in a great passion asked the meaning of it, declaring that he never had a single article from his store.

"Oh!" said the Quaker, rubbing his hands, "the store was open for thee, and thou mightest have had the cloth, if thou hadst a mind!"

VALUE OF A LIBRARY.

The late Prof. Heyne, of Gottingen, when asked by an agent of the government, what was the most secure and certain means of perpetuating the usefulness and fame of a University, replied instantaneously, "*A Library—a large and complete Library.* Professors and teachers die; patrons die; protecting, helping governments die; for all these are made up and consist of dying men. But a *library never dies.* It is there when teachers, professors, and patrons are in their graves. It speaks when they are silent. And so long as it is ample, and meets all the wants of students and authors, it will command a large retinue of attendants at the University."

A Dangerous Experiment.—A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he, "it is the perseverance of sinners that I oppose." "But that is not a satisfactory answer, sir—Do you think that a child of God cannot fall very low, and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

The Sabbath Recorder.

NEW YORK, OCT. 3, 1844.

CHRISTIANITY AND MISSIONS.

The early church was eminently a missionary church. Jesus Christ, its founder, had set the example of *going about* to do good. When he sent abroad his disciples, he sent them in the character of missionaries. When his followers at a later period were driven from one city to another, they went as missionaries. This was felt to be their first and chief work. Whatever other interests they had were all made subservient to this. And when success attended their labors for this object the announcement of it was always received with joy.

Now the early church was designed as a pattern, in this respect, for all succeeding times. It had received the injunction directly from the Savior, to go into all the world and preach the gospel to every creature. Hence its history was the best commentary upon the duty enjoined in that command. But is the church now imitating the example and copying the pattern which has been set? Is the work of making known the truth felt to be the first and chief work? We fear not. Indeed, it is painfully certain, that her own adornment and popularity engrosses more attention than does the salvation of the ignorant and perishing abroad. The result is seen in a low state of piety, conformity to the world, and the absence of many of the higher excellencies of the Christian character.

Experience has shown, that to engage earnestly in missionary labors is the church's best protection against error and formality, and the best pledge of inward health and outward success. It is with the church, as it is with the mind of an individual; if the attention be wholly turned upon itself, the result will be unhealthy action; if it be extended to others, a field will be opened for its exercise, and growth will be the result. Multiplied are the reciprocal benefits which come from missionary labor. It calls into exercise the best abilities and the best feelings; it enlarges the heart, and increases all the capacities for enjoyment; it prevents discord and petty jealousies, by furnishing a noble object of common interest. It blesses all—those who perform the labor, as well as those who are the objects of it.

With such views of the duty and the benefits of engaging in missionary labors, who can fail to feel an interest in the work? We believe that no circumstances can justify the Christian in overlooking it. Though personal and pressing calls may not be made upon him for contributions, he ought, as a matter of duty, to lay by him in store for the object as God has prospered him. The adoption of this course among Christians, would obviate the necessity for many expensive agencies and prevent many of the failures from a want of means. If each believer in Christ felt himself responsible to do something in this work, and each Christian church regarded itself as a missionary society for this purpose, there would be but little difficulty in carrying it out. The churches themselves would be revived, the destitute would be provided for, and the spirit of Christianity would be beautifully exemplified.

NOT TO CONDEMN, BUT TO SAVE.

Christ came into the world for the express purpose of saving sinners. This is the crowning doctrine of the Gospel. Though we had courted and merited destruction; though we were already under condemnation; though nothing less than his death could make atonement for sin; yet he did not hesitate, but freely gave himself a ransom for us. An evil and bitter thing must sin be, which ruins men and requires the death of Christ. Holy and righteous must be the law, which could only be magnified and made honorable by such means. But the death of Christ does not save men *in* their sins. It provides a way, opens a door of hope, and bids us look and *live.*

SUNDAY ON THE CONTINENT.

The following extracts are taken from a letter of an American clergyman traveling in Europe. They describe a state of things which results naturally from denying the authority of the fourth commandment. Just so far as men depart from that, they expose themselves to similar consequences. Safety can be found only by adhering to the commandment of God. We copy from the "Churchman."

"Our first Sunday in Europe we passed at Marseilles in the south of France. It was a Roman Fete Day, and the scene strongly reminded us of the anniversary of our national Independence at home. The morning was ushered in with the ringing of bells—the roar of cannon—martial music and military parades. Innumerable flags and banners were suspended across the streets—waving from the tops of the public buildings and from the shipping in the harbor—the streets crowded with citizens and the rural population from the country around. Places of amusement and carnal indulgence presented unusual attractions, inviting the multitude to dissipation, gaity and pleasure, while the religious processions and the parading a full image of the Virgin through the streets, to receive the oblations of the faithful, in gifts of money and presents to 'Our Lady,' did little I fear towards sanctifying that day; and each succeeding Sunday until we joyfully landed upon the shores of England witnessed a repetition of the spirit at least of the above.

"During our stay in the capitol of his Holiness, the drawing of a lottery took place on a Sunday afternoon, attended by fifteen or twenty thousand of the citizens, and were kept in order by a company of the Pope's soldiers. At Paris Sunday seems observed only by an increase of business and gaity. Work and traffic of all kinds proceeds as upon any other day, interrupted only by an excess of pleasure—where the folly of one hour serves only to introduce the folly of the next; and every where we went upon the continent theatres and other places of amusement were more abundant than on any other day, and nothing appears to show that the day is sanctified unto the Lord as a day of *holiness* and *rest.*"

PERSECUTION IN FRANCE.

A remarkable instance of persecution for conscience's sake has been recently developed in France. It seems that some time ago M. Maurette, a Catholic priest, was brought to a knowledge of the truth as it is in Jesus, and thereupon abandoned the church in which he had been brought up. He soon after published a statement of his reasons for adopting the Protestant faith, and exposed some of the Romish superstitions. For this he was condemned to a year's imprisonment, and a fine of 600 francs, as being guilty of insulting and deriding a religion, the establishment of which is legally recognized in France. An appeal was made to a higher court, where the decision was confirmed. The editor of a French paper, in announcing the decision, says: "We have been struck by a sort of stupor, on learning that in France, in 1844, a man, honorable, and honored by all that know him—a man, to whose excellent conduct, charity, disinterestedness, humanity, and moderation, public testimony has been borne by those who sympathize not with his new faith, but who have seen his labors in the parish of which he was curate, that such a man has been condemned to imprisonment for a year in company with robbers, because he has ventured to publish the reasons that lead him to forsake the Pope and embrace the gospel."

KEEPING THE SABBATH.

Mr. Editor—I beg leave to inquire of those Seventh-day Baptists, who profess to take the fourth commandment as their rule of conduct, upon what Scriptural authority they travel with their horses and carriages considerable distances, or even at all, to meetings on the Lord's Sabbath?

ALPHA.

Sweedesboro, N. J.

Although this inquiry is not directed particularly to us, we will venture to say a few words in reply to it. In doing so, we shall speak as to a candid inquirer after truth, and not as to one who raises a supposed difficulty for the mere sake of objecting. To such, this is our answer:

1. The fourth commandment says, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The word here translated *work*, generally refers to trade, art, or occupation. From this we suppose that the commandment forbids the pursuit of our ordinary callings which are proper on other days, and requires us to make the day one of rest to the Lord; but does not require that we should cease from all action, and shut ourselves up in some corner.

2. We find that among the Israelites the services of the temple were performed without profaning the Sabbath, such as preparing the sacrifices, offering a double portion, changing the shew bread, &c. A holy convocation was likewise held. From this we learn that the Sabbath had its duties, that these required active service, and included assembling.

3. Our Saviour was accustomed to attend upon places of worship, to travel at some times in reaching them, to heal the sick, and do works of mercy, upon the Sabbath, which course he vindicated as no breach of the Sabbath, but as consistent with its proper keeping. His example was imitated by his Apostles. Hence we infer, that to neglect these duties, under whatever pretence, would be breaking rather than keeping the Sabbath.

4. Granting that the rest of the Sabbath does not exclude, but rather includes, assembling at the place of worship, the only remaining question is, whether we shall go there on foot, or with horses and carriages. We believe, in the light of the Scripture facts to which we have referred, that either would be consistent with the spirit and letter of the fourth commandment. No doubt men may break the Sabbath by driving or walking so far to meeting, as to make the day one of *labor*, rather than *rest.* Nevertheless, we must think that in such case the sin would not be in traveling with horses and carriages.

THE QUESTION SETTLED.

We have before us several religious papers containing lengthy articles on the subject of the Sabbath, and giving a variety of conflicting theories. We will give a hasty notice of some of them for the benefit of those who think the question to be too well settled to need discussion.

1. The first that comes under our eye is the "Western Baptist," published at Buchanan, Va. In a communication two-and-a-half columns long, a correspondent attempts to show that the Sabbath was done away at the death of Christ; that the notion of a change of the day is from the priests; and that the "Lord's day," so-called, is altogether a different institution from the Sabbath. The following extracts will serve to show the writer's opinions of the difference between the two days:

"In the next place we promised to contrast this with what the priests say. I suppose we are aware that they have ascended the throne, and undertaken to legislate for God. We know that they have presumed to form governments, give laws, and alter times and days. They have also published an edict, declaring that the seventh day of the week, or Sabbath, is changed to the first day. Now I ask, in all sincerity, where is the chapter or verse in all God's word, that says the Sabbath is changed? They could with as much propriety change the day of American independence from the 4th of July to the 1st of August, as to change the day that God has said is the Sabbath, to the first day of the week. Do we not all know that no commemorative day can be changed? All God's universe cannot change the Sabbath from the seventh to the first day, unless God was to undo the work of creation, do it over again, rest on the first day, and give a command to that effect.

"We will now approach the first day of the week. This day is not in a single instance in all God's Word called the Sabbath day. This is enough to deter any but a would-be God, from calling it so. But those characters must figure God's arrangement, add, abolish, name, and alter as they think best. These two days are different in their commemorative objects, different in design, and different in name and time."

From such considerations as these, the writer concludes, that if there be any Sabbath it is the seventh day. But as almost all deny the [illegible] of this day, he saves himself from the charge of inconsistency by denying the authority of the Sabbath entirely.

2. The next paper we take up is "The Perfectionist," from Putney, Vt. It contains an account of the Saratoga Convention, accompanied by comments designed to show that Sunday, or "*Dr. Bound's day,*" should be placed "in the same category with Ash-Wednesday and Good-Friday."

To these we might add extracts from other papers, from the Vermont Observer, the Primitive Christian, the Rose, etc., each giving expression to opinions different from the other, and all combining to show that the question, which day ought to be observed and how it ought to be observed, is far from being settled. If professed Sabbath reformers will shut their eyes against these things, they must expect to meet the consequences.

WHERE IS DR. EDWARDS?—A late New Orleans paper represents a state of things in that city which shows the friends of the Sabbath, and of good order, that their work is not yet completed. "While waiting," says the editor, "at the depot of the Pontchartrain Railroad on Sunday last, a little after noon, we could hear the keeper of a keeno table rolling his box and calling out his game; proclaiming, in fact, and in utter contempt of every religious and moral feeling, that all who wished to indulge in the sordid vice of gambling had an opportunity of gratifying their base passion, and of luring others to do likewise."

[New York Evangelist.

We can tell the Evangelist where Dr. Edwards is. He is attending Conventions among the "*friends* of the Lord's day." He is the last man to vindicate its claims among those who deny its authority or neglect its duties. With such errorists he has no fellowship—not he. Who ever heard of his admonishing or instructing such persons? It would lower his dignity and endanger his self-complacency. Besides, he might be pressed with the unwelcome suggestion and inquiry, 'The *seventh day* is the *Sabbath* of the Lord thy God—do you keep it, Doctor?'

DEATH OF DR. CARSON.

Some of our readers may have seen a work on the "Mode and Subjects of Baptism," recently published, embodying the results of much research and reflection. It was written by Rev. Dr. Carson, of England, and is regarded by the Baptists as a most valuable contribution to their standard publications. A correspondent of the Baptist Advocate gives the following account of the sudden and melancholy death of this eminent scholar.

"It appears that on the 16th of August, he reached the quay at Liverpool to embark for Belfast; and while walking leisurely upon the wharf, he pulled out his watch to ascertain how long a time would elapse before the steamer would leave the harbor. While in the act of looking at the time piece, he approached too near the edge, and was in a moment precipitated from a height of nine feet into the tide. A small boat from the quay immediately proceeded to his rescue, and as he rose to the surface, he was caught and placed in safety in it. He was found, however, to be much exhausted from the shock, a dislocation of the shoulder occasioning him much pain. This being speedily adjusted, he was placed in his berth, and the vessel set sail. On reaching Belfast, he was conveyed to the residence of the Rev. Mr. Wilson, the Baptist clergyman of the place, in a state of extreme debility. Symptoms of a congestion of blood upon the lungs soon appeared; and although attended by his son, Dr. Carson, and other eminent men, in a few hours he ceased to be an inhabitant of this world of sorrow and of sin. His age was sixty-eight."

DIVISION OF THE METHODIST CHURCH.—Since the action of the Methodist Conference in the case of the slave-holding Bishop, the Methodist papers have been filled with articles about the division of the church. It has probably led to ten times as much discussion on the subject of slavery, as would have been secured without that action. But, strange as it may seem, after all the bluster on both sides, no body seems ready to draw the dividing line. Many at the South seem afraid of being left alone, while many at the North seem equally afraid of leaving them alone. In such circumstances, the question of division will be a most difficult one—not to be settled without much sacrifice of feeling.

"A PROPOSITION."—This is the title of an article in the Biblical Recorder, stating that applications have recently been made to the Home Mission Board, which will make it necessary for the Board to speak out on the subject of slavery. The proposition is, that the question of slavery be fully and fairly discussed by three northern and three southern men, and that the discussion be printed and circulated. The proposition finds favor with the editor of the Baptist Advocate; but we doubt whether it would have much to do with the Board's action.

DEATH.—We learn that Mr. Daniel, who has labored in Ceylon for the last fourteen years, in connection with the English Baptist mission, has been removed by death. His illness was of short duration; the loss will be deeply felt.

For the Recorder.

MISSIONARY NOTICE.

The American Seventh-day Baptist Missionary Society met at Verona, Sept. 12, 1844; W. B. Maxson presiding. The Treasurer's Report was presented; and the General Agent made a statement of the condition of the Society's affairs. Hereupon Joshua B. Maxson, Geo. P. Maxson, and Truman Saunders, were appointed a committee to devise and present a plan for liquidating the debts of the Society; after which, the Society adjourned to the call of the President.

The Society met again Sept. 13, when the Committee before named made the following report:

1. They recommend that one more effort be made to collect the dues of the Society, and that further contributions be solicited. 2. That the Standing Fund be called in. 3. That whereas the Society is indebted beyond its available funds, and cannot honorably dissolve until provision has been made for liquidating its debts, they recommend that the stockholders of the standing fund be requested to consent to a dividend of the joint stock for the canceling of the obligations of the Society, which, in the opinion of the Committee, will not exceed twenty-five per cent. 4. That the remainder of the standing fund be paid back to the original donors. 5. That after all the audited demands have been thus liquidated, and the remainder of the fund paid back, the Society dissolve. 6. That S. S. Griswold be an agent to carry out this plan.

The report was adopted.

At a subsequent meeting, Sept. 15, the officers of last year were re-elected, an order on the Treasurer for sixty dollars was given to S. S. Griswold, and the publication of the Minutes in the Sabbath Recorder was requested.

W. B. MAXSON, President.

To the Members of the S. D. B. Missionary Society:

By request of the Society I make the following suggestions relative to its concerns:

It is well known that for some time past the expediency of a standing fund, as a means of carrying on our benevolent operations, has been questioned. A misunderstanding concerning the management of the business, on the part of those who have given their notes of life-membership, has also produced some disaffection towards the society, which has hindered its operations. These considerations, together with the fact that a new organization, called the Missionary Association, has already commenced operations, and promises greater usefulness as a medium through which we can carry on our benevolent designs, have led this society to adopt the report of the committee on Ways and Means as presenting the best course to pursue.

As much interest on the notes of life-membership is still in arrears, and as the society has incurred obligations upon the strength of this interest, it is but just to expect that the arrearges will be immediately paid up, except in cases of actual inability; this is therefore expected by the society. If any of the stockholders are unwilling to have a dividend made according to the report of the committee, the agent requests to be notified before the first day of January, 1845. The plan of the society, at its session in 1843, failed from the neglect of those who should have paid their dues in Jan. 1844. Hence the necessity of promptness in this case. Those who have any of the standing fund in their keeping, are requested to hold themselves in readiness to refund the same when called for, which will probably be by the first of Jan. 1845. Each local agent is requested to transmit to me a list of the names of those who have given their notes of life-membership, together with the amount of interest due on each note; also, an account of all moneys loaned in his vicinity, with the amount of interest due thereon, previous to the first of Jan. 1845. Persons having claims against the society are also requested to forward the same to me previous to the first of Jan. 1845.

Finally, unless each and every stockholder consents to the above-mentioned division to pay off the society's obligations, it will still hang as an incubus upon us to hinder our future usefulness.

Address, *Little Genesee, Allegany Co., N. Y.*

SHERMAN S. GRISWOLD, Agent.

WORK OF THE HOLY SPIRIT IN SYRIA.—While the Spirit of God is apparently withheld from most of the American churches, there have been cheering indications of His presence in *three* fields in Syria, occupied by the missionaries of the American Board, viz., among the Armenians of Constantinople, the Nestorians, and the Arabs of Beirut and Mount Lebanon. The hand of God in the East may prove a signal, calling the churches in this Western world to prayer and effort for the extension of the kingdom of Christ.

"WORSE BOOKS THAN THE BIBLE."—The Pope, in his late bull, speaking of the efforts made to send the Bible into Italy, uses the following language:

"This society strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse *books still*, or Tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"*Worse books than the Bible!* (says a London paper.) So then the Bible, in the language of the people among whom it is circulated, is, by a solemn decree of Gregory XVI, pronounced to be a *bad* book!"

THE BAPTIST CHURCH AT COPENHAGEN.—We gave an account of Mr. Mœnster's imprisonment some time ago. Late information says: "During Mr. Mœnster's imprisonment, the church at Copenhagen, which now consists of about 300 members, is sadly harrassed, meeting for worship on commons in the vicinity of the city, and even here they are pursued and dispersed by the police. They however remain steadfast, and by their meek and quiet deportment, have created much sympathy from all parties."

MOURNFUL.—A letter from the Bahamas, written to Rev. Mr. Knibb in Jamaica, says:—"You will be pained to learn that the 'Colonial Church Union of Jamaica' has extended itself to these once peaceful shores, and that we are afflicted by seeing our poor, dear people, hated, scorned, fined, whipped, and imprisoned, for no other reason whatever than that they are Baptists."

"CAN'T BE RELIGIOUS ANY MORE TILL AFTER THE ELECTION."—In an article under this head the Oberlin Evangelist says: "Certainly not, unless you *intend* a most sacred regard to your conscience and the will of God, in casting your vote, and in your conduct prior to that event. Nor without the deepest repentance can you be more religious after the election, unless your 'eye has been single' up to that time."

ANTI-SLAVERY CONVENTION.—The N. Y. State Anti-Slavery Society held its ninth annual meeting in Utica, Sept. 19. It was attended by a large concourse of intelligent and enthusiastic citizens; and addressed in a spirited manner by several distinguished philanthropists.

A CONGREGATION OF MINISTERS.—It is stated that there were a thousand ministers present at the late Missionary Meeting in Worcester—the largest number ever convened in this country.

REVIVAL.—The Village Watchman, published at Waynesburg, Pa., says that a protracted meeting has recently been held in that vicinity, which resulted in the professed conversion and baptism of about 70 persons.

ABNER KNEELAND, for a long time editor of the "Investigator" at Boston, died at Salubria, Iowa, on the 27th of last August.

DEATH OF MR. SHIPHERD.—The Rev. JOHN J. SHIPHERD, the well known projector and founder of the Oberlin Institute and Colony, and formerly pastor of the Presbyterian Church at Elyria, died at Walton, Michigan, on the 16th inst., aged 42 years.

Gov. Hammond of S. C., has appointed Thursday, the 3d day of October, as a day of Thanksgiving, Humiliation and Prayer, throughout the State.

"The bishops, in *theory*, are indeed the governors of the church. In *practical effect*, however, on the minds of the majority, the editorial chair stands far above them."

WHISKY.—The distilleries of this city and Brooklyn now make about 25,000 gallons per day and consume about 8000 bushels of grain, two-thirds corn and one-third rye.

A very severe storm commenced in New York about mid-day on Saturday. The wind at first was from the north-east, but about noon on Sunday it chopped round to the south-west, blowing with great fury, while the rain fell during some of the time in torrents. The tide in Harlem river rose higher than ever before known, everflowing the bridge, and washing away some parts of the embankment. Several fine trees in the city and several chimneys were blown down, and considerable injury was done in the harbor.

A writer from Philadelphia gives the following account of the storm there:—

"We were visited yesterday morning with a steady rain which has continued up to the hour of closing, with but the slightest intermission. It will no doubt be productive of great benefit to the country, but here it has done considerable damage, by the filling of cellars, &c. in various parts of the City and District. Washington Square has suffered materially. Two large willow trees are blown down, one of them having been torn up by the roots. Several vessels have also sustained damage."

SABBATH ACCIDENTS.

STORM AND LOSS OF LIFE.—On *Saturday* afternoon the city of Montreal was suddenly visited by squall from the North and West, resembling in fury a tropical tornado. The morning had been oppressively hot, and about the time we mention a gathering of dense clouds, preceded by a slight fall in the barometer, took place, and there was a general expectation of a heavy thunder storm. Suddenly, however, a gust of wind arose with such violence as in a few moments to elevate the whole dust of the city, and to suspend it like a funeral pall, and darken the whole atmosphere until it floated away.

The river was of course a perfect sheet of foam, and some trifling damage was done in the harbor by vessels straining their moorings.—The course of the storm being nearly on the line of the river, it was felt for some distance to the North. We learn that the Souter Johnney, which arrived here yesterday at noon from Quebec, saw one schooner on her road which had lost her mast, and another which had her sail blown away.—We fear that we shall shortly have intelligence of many calamities.

It is our painful duty to relate, that during the height of the squall a melancholy catastrophe occurred on the river. Mr. Cooke, the writing master of the High School of Montreal, in company with two brothers of the name of Dean, lately from England, and a gentleman named Wilkinson, were on their way to Sorel, on a voyage of pleasure. When opposite Point au Tremble they were overtaken by the full fury of the squall, their canoe was upset, and melancholy to record, all sunk to rise no more. A person who was in a canoe about ten yards behind them, and who narrowly escaped the same fate, relates that their canoe was whirled twice round, and immediately overturned, and that not one of the party ever appeared on the surface.

ACCIDENT.—A sad accident occurred at Cheetowago, Erie Co., N. Y., on *Saturday*, the 28th of Sept. "The accident happened at a Loco-Foco gathering, which had been called for the purpose of raising a hickory pole, when some of the tackling gave way, by which the tree fell and killed Major Geo. Zahm, editor of the German paper in Buffalo, and Mr. Chas. Esslinger, a jeweller, also of that city, besides breaking both legs of a Mr. Peter Smith, and inflicting serious injuries to a fourth person."

The steamer H. S. Thibodeaux sunk near the mouth of the Kentucky River, on Saturday last, while on her passage from New-Orleans to Cincinnati. She had considerable of a cargo of merchandise to different consignees in that City. She only sank to her cabin floor, and probably will not be a total loss. She was partly insured.

General Intelligence.

FROM MEXICO.—The New Orleans papers of Sept. 19th, contain very late and somewhat important intelligence from Mexico.

The most important news is that the town of Metamoras has been destroyed by a hurricane. It occurred on the night of the 4th ult. and was more tremendous in its effects than the hurricanes of '35 and '37. More than two-thirds of the houses of the city were prostrated, and the remainder were more or less injured.

The correspondent of El Censor de Vera Cruz estimates the whole loss at above two hundred souls. The direst destruction, however, so far as we can learn, was at the two mouths of the Rio Grande, some thirty miles below the city of Metamoras. Here scarcely any were saved.

The most active measures were taken at once for the relief of the sufferers, and a general subscription was about to be opened for the purpose.

The Picayune of the 20th says: The greatest destruction occurred in the mouth of the Rio Grande. This river debouches by the *Boca del Rio* and *Boca Chica;* at each of these there were settlements, and as one paper informs us, over three hundred inhabitants.

Both were entirely submerged. A letter dated August 9th, states that the remains of sixty-four people who perished at the Boca del Rio had already been found and interred, and that it was ascertained that as many as twenty seven were destroyed at the other mouth of the river.

It is presumed that many more have perished whose names were unknown. The Mexican papers are full of details showing of how frightful a nature was this catastrophe.

It is reported, verbally, and by private letters, that active measures are in progress, both to collect men and prepare them for the campaign. Desertions, it is added, are scarcely less numerous than recruits.

We hear nothing farther, by this arrival, of the "advance army of 10,000," which it was before reported had marched toward the Rio Grande.

THE POTATOE CROP.—The following extracts we copy from the North American:

The potatoe crop in this state is ruined. The Shakers, who engaged to deliver fifteen thousand bushels here, have given notice of inability to furnish a single bushel, and will hardly have enough for their community, offering to the "world's people" the whole crop if they would dig it. The only section from which no complaint is made is Maine, but it is hardly possible that even there the crop has escaped the disease.

CATSKILL, September.—The potatoes are all perishing about us, and indeed all through this part of the state, in the ground and out of it. In some instances, after being dug and put into barrels in the cellar in perfect order, they have been found in three days so offensive, as to render it necessary to throw them away. This will prove a great public calamity, so important is the potatoe crop to all.

HOMER, Sep. 16.—The only essential crop that has failed is the potatoe; that has suffered amazingly from the gangrene. If a quarter of a crop should be realized, it will be more than I anticipate.

CLEAVELAND, OHIO, Sep. 20.—The potatoe crop in this section, which a few weeks since promised to be a very large one, we learn from our agricultural friends is much injured by diseased potatoes. We are informed that in some instances diseased potatoes have proved fatal to swine fed with them.

The New Haven Herald says:

We have been told that in one town in this county the effluvium exhaled from an undug potatoe field was as offensive as whitefish, and that this is the case at Horse Neck, &c. That at Colchester men could scarcely be hired at two dollars per day to remove these putrifying articles from cellars, and in some places farmers had ploughed them in deep to get rid of them.

NEWS FROM THE OREGON EMIGRANTS.—Five men arrived at Independence, Missouri, in the beginning of this month, bringing intelligence from the emigrants who left last Spring for Oregon. These men are direct from Fort Laramie, distant about eight hundred miles from Independence. They state that the last of the emigrants left Fort Laramie on the 3d of August, and expected to reach their place of destination about the first of October. The emigrants had plenty of Bacon, but were badly off for Flour and Bread-stuffs, and it is feared, had nothing like a supply to carry them through. Although there was plenty of flour at the Fort, the price being forty dollars per barrel, and only to be had for cash, they could not procure it. Sugar and coffee were also quite scarce with them. Their teams were jaded and weak, and their cattle generally in a bad condition. It rained incessantly during the first two months of their journey, so that all the water courses were unusually high. They complained greatly of the hardships and fatigues of the trip, but enjoyed good health, and had lost only one man by death. They had divided and formed themselves into several parties, owing to dissensions which had taken place in the company. It was thought that they would reach Buffalo in five or six days after leaving Fort Laramie, where they hoped to lay in a sufficient supply of provisions to subsist them till they arrived at their destination. Fears were entertained of their being harassed by the Sioux Indians, whose Chief had despatched a large war party for the purpose of attacking them; but the only danger they apprehended in the event of such an assault was the loss of cattle.

REGISTRATION OF THE INDIANS.—Mackinac, the kingly isle of our Mediterraneans, has recently been literally encompassed by savages. Some 3500 of the different bands of the Chippewas assembled there to receive their annual stipend from the General Government, and their lodges and bark canoes arranged along the silvery beach presented a fine view of an extensive Indian encampment. Previous to receiving the payment a registration of the numerous families of the tribe takes place, and a correspondent of the Chicago Journal thus notices the registration at Mackinac:

In the registration of the Indians, it is an object for them to make their families as numerous as possible, being paid per capita.—Barefaced falsehood and every species of cunning were resorted to to enable them to count. Children were lent and borrowed—accomplices corroborated each other's statements, and endorsed each other's falsities—but all to very little effect. The very efficient officer of the Government in almost every instance detected the deceit and discovered the truth. A smile from the whole assembly greeted a failure in any of these attempts at deception.

A group, consisting of a slender youth of fourteen, a woman of mature years, and a number of grave, noble-looking old men, attracted my attention. On inquiry I found them the hereditary chieftain of the tribe, with his mother and privy councillors. A strong leaven of cunning destroyed in the young chieftain an otherwise fine countenance; the queen mother bore the impress of high rank in the perfectly negligee arrangement of her costume, which scarce protected her from the vulgar gaze. But the old braves, who composed the council, would have graced any court in Christendom. One, the prime minister, the Nestor of the group, was a magnificent fellow—about three score years and ten, erect, commanding, with eye undimmed and countenance denoting intellect and energy; he seemed the last remnant of the nobility of his race. An instance of the arrogance of the young chieftain, perfectly characteristic of the savage, occurred in the evening. He bought a barrel of flour, beckoned three or four stout fellows to roll it to his tent, and strutted beside them with folded arms, with all the pride of the Cæsars.

[Cleveland Herald.

MORMON NEWS.—We learn from the Warsaw Signal that Lyman Wright, one of the leaders of the Mormons, has left Nauvoo for the pine region of the Wisconsin, with about two hundred followers, comprising the most reckless of the Mormon community.

Sidney Rigdon is said to have left for Pittsburg, and it is added that a large number of the English will soon follow him.

Dissensions are said to exist among the Mormon leaders. Mrs. Smith, the widow of Joseph Smith, is accused of withholding the transfer of property belonging to the Church, held in Joseph Smith's name. There was a rumor that she had purchased property at Hampton, where Law, and the seceders reside.

Brigham Young lately preached a sermon in Nauvoo, in which he is said to have avowed the spiritual wife doctrine—a matter which had been charged upon and denied by them.

The temple is going ahead with astonishing rapidity, a great portion of the population being employed upon it. The leaders prophesy the reappearance of Jo., to consecrate and dedicate it to the Lord, and to hasten this event, the poor fanatics are exerting themselves to the utmost.

Many persons are leaving Nauvoo, and others would leave if they could dispose of their property. At a meeting of Mormons in the Bear Creek settlement, week before last, they resolved to quit the country.

ACCIDENT TO JOHN QUINCY ADAMS AND HIS LADY.—The True Sun says, Mr. Adams and his lady were both considerably injured a few days since at the City Ferry, by falling between the dock and a pier, while on a journey from Washington to Quincy. Mr. Adams says his injuries have "nearly laid him up, and will confine him for several weeks." It is stated that the escape of both Mr. and Mrs. A. was a very narrow one.

IMPORTANT DECISION ON THE NATURALIZATION LAW.—The Judges of Maryland have decided that, no matter under which law of the U. S. Congress, or at what period, if the parents are naturalized, the children, if then under age, at once, and by virtue of the naturalization act, of Congress of the 14th of April, 1802, and especially of the 4th section of that act, are made citizens. Reverdy Johnson says: "I repeat, then, as my decided opinion, that the construction I give the law (as stated) is the correct one, and I *know* that such has been, and is, the interpretation given to it by all the Courts in Baltimore, *Federal as well as state.*" Judge Marshall of the Frederick County Court concurs in the views expressed by Mr. Johnson. Mr. Johnson is one of the ablest lawyers in the Union.

MANUFACTURING ESTABLISHMENTS AT SALISBURY AND AMESBURY, MASS.—The Flannel Manufacturing Company in Amesbury, went into operation in 1822. The capital stock is $150,000. The number of persons employed is about 90 males and 85 females. The pay-roll amounts to about $4,000 per month, and 15,000 yards of cloth are produced weekly.

The Salisbury Manufacturing Company went into operation the same year as the above. The capital stock is $300,000. There are three Mills containing 9,300 spindles, 210 looms, 31 sets of cards, employing 150 males and 180 females. The pay-roll is $7,000 per month, and 40,000 yard of cloth are made weekly.

AFFRAY AND DEATH.—A fight occurred between W. W. Rives and Charles Tait, in Wilcox Co. Ala. on the 14th, in which Rives was mortally wounded. Tait made his escape Eastward. This brutal butchery is thus commented on by the Cahawba Gazette:

"This affair would be revolting enough to nature, even were it entirely disconnected with all the circumstances connected with it. So far as we have been able to learn, they were briefly these: Mr. Rives was engaged to be married to Miss Sarah Tait, daughter of Capt. J. A. Tait, and sister to Dr. Charles Tait; the consent of all the family except perhaps Dr. Tait, had been given, and the father had given Rives a certificate to obtain—which he did—the marriage license. The marriage was to take place at 8 o'clock on Saturday morning.

Accordingly on that morning Mr. Rives, accompanied by one or two friends, went to Capt. Tait,s to have the marraige ceremoney performed. On arriving at or near the door of Captain Tait's dwelling, he and his friends were met by Dr. Tait, and after passing friendly salutations, the friends of Rives were invited to pass into the house, and Rives requested to step aside that he, the said Tait, might speak a few words with him. After stepping aside a short distance, Tait commenced an assault on Rives with a cane, which Rives soon wrested from him, when he drew forth a revolving pistol and shot Rives in the lower part of the stomach, from which wound Rives died on Monday morning.

We learn that after Rives had been carried into the house the marriage ceremony was performed.

USE OF THE AMERICAN FLAG IN THE AFRICAN SLAVE TRADE.—Extract of a letter, written by a respectable American shipmaster, and dated Zanzibar, January 29, 1844:—"I arrived here December 19th, after a very tedious passage along the coast, stopping at Delagoa Bay, Quilimane, Mozambique, Ebo, and Majunga. The first four ports are Portuguese, and formerly slave marts. At present the trade is carried on to some extent, although the English are doing all in their power to prevent it; but since the right of visit is not allowed by America, much abuse is made of the American flag in the traffic. Indeed, the Portuguese tell me they have no fear of detection when once on the ocean. For instance, I met a master of a Portuguese vessel, fitted as a whaler, with boats, &c. He left the coast a few days after my last voyage, with 1,100 slaves. When off the Cape of Good Hope, he met the English admiral, in a frigate, who pursued him. He accordingly hoisted American colors. The frigate hailed him, but a few yards distant; all he could say in English was 'Fish,' which satisfied the English admiral, who bore up, wished him a pleasant passage—the ladies on board the frigate waving their handkerchiefs as a parting salute. The slaver went on his way rejoicing, and landed on the Brazil coast 1035 slaves, making an enormous profit on the speculation."

[English paper.

EARTHQUAKE IN LIVINGSTON CO.—A correspondent of the Courier states that a violent shock of an earthquake was felt in the neighborhood of Lima, Livingston Co., on Thursday evening of last week. At Avon it was quite severe. It was accompanied by an explosion, like a very heavy clap of very distant thunder, though the night was perfectly cloudless and the air extremely mild and quiet. The windows of the houses were shaken violently, and several persons who had retired (it being about 10 o'clock) leaped from their beds and went into the street to seek the cause of their alarm. At Caledonia, 15 or 20 miles west, windows and tables were severely jarred, and in one instance a candle was thrown from its candlestick, and loose panes of glass were shaken from the window. The explosion lasted for nearly a minute—quite fifty seconds.

EARTHQUAKE AT TRINIDAD.—By the schooner Sarah, at Baltimore on Friday from St. Thomas, Sept. 11, we learn that on the 30th August, about 3 o'clock, A. M. the inhabitants of Trinidad were roused from sleep by the shock of an earthquake, the violence of which far exceeded that of any other they have ever experienced, except the one of 1825. Great fears were entertained for the safety of the town, but no material damage was sustained. The deepest anxiety was manifested on behalf of the adjacent Islands, from neither of which had any positive information been obtained up to the time of the Sarah's leaving on the 3d inst.

EXTRAORDINARY CIRCUMSTANCE.—A daughter of Mr. Ephraim B. Irish, of this place, aged about 12 years, who has been subject for the last 18 months to spasmodic complaints, has had, within a few days, ten pins and needles taken out at different times from one of her heels, and it is supposed some yet remain. She has no knowledge of the manner in which the pins and needles came there. It is supposed she must have swallowed them while unconscious of the act.

[Newport (R. I.) Mercury.

THE POTATO CROP.—The Philadelphia Chronicle says: We mentioned, a day or two ago, the apprehended deficiency of the potato crop, owing to disease of the plant. Few of our readers, however, are probably aware of the enormous growth of potatoes in this country, or of the serious loss—pecuniary or otherwise—that would result from a general failure thereof. According to the census of '40, the potato crop of the United States exceeded one hundred and eight million bushels—equal in value, at twenty-five cents a bushel, to $27,000,000. Of this quantity, there were produced in

New York,	30,123,614 bushels.
Maine,	10.395,280 "
Pennsylvania,	9,535,673 "
Vermont,	8,869,751 "
New Hampshire,	6,206,606 "

MULBERRY PAPER.—We have received from Dr. D. Stebbins three samples of writing paper, manufactured from the bark of a mulberry tree. The first experiment produced a very dark colored, but smooth paper; the last is very white, glossy and stout, but not quite free from spots. He hopes that at the fourth trial, which is about to be made, will be produced a sample of writing paper which will be equal in every respect to any in use, and made from the mulberry tree.

[Northampton Courier.

RAILROAD TO MOUNT SINAI!—The last steamer brings information that the important railroad from the Red Sea to the Nile is to be immediately prosecuted to completion. The line from the Nile by Cairo to Suez on the Red Sea, has been surveyed by Mr. Galloway. There is not the least difficulty on the whole route. The distance is 84 miles. The soil presents remarkable facilities for the cheap construction of the road bed, being composed of gravel or pebbles. For the first ten miles, being the valley of the Nile, the ascent is 570 feet above the water of that river. The line of the road is then very level; the summit, 54 miles from the Nile, is 900 feet above the Red Sea.

THE WEATHER.—On Saturday morning shortly after day light, we were again favored with another rain, which continued with slight intermission until Sunday morning, part of the time coming down "with a perfect rush," which will doubtless set the mills going in all the country round about. We also had a few slight sprinkles yesterday, which was a cold, raw, disagreeable day, rendering overcoats and hickory fires any thing but uncomfortable. Indeed we learn by passengers from Cumberland, that on Saturday night quite a heavy snow fell on the mountains, to the depth of near two inches.

[Balt. Sun.

INFLUX OF FOREIGNERS.—An article in the New York Journal of Commerce, based on statistical authorities, gives the whole number of foreigners arriving in our country in thirty-six years ending with 1816, as 220,000, averaging 6,111 per annum. During 15 years ending Jan. 1, 1844, there arrived in New York alone 684,469, averaging 45,631 per annum. During the first seven of these years the average was 38,966, and during the last eight years 54,137. In these 15 years the total immigration into the United States is estimated at 1,000,000, average 66,666 per annum, which is eleven times greater than the average of the thirty-six years ending in 1816.

U. S. GOVERNMENT EXPEDITION AMONG THE INDIANS.—A gentleman who left Fort Leavenworth on the 10th of last month, informs the Philadelphia Inquirer that preparations were then in progress among a body of five hundred U. S. dragoons, to march westward under the command of Major Clifton Wharton. The objects of the expedition are to endeavor to make peace between certain Indian tribes that have been a long time at war, to hold Councils with various tribes along the route, and to impress them with the necesity of preserving peace among each other. Also by the display of a considerable and well appointed force, to convince them of the ability of the United States to punish them for any aggression committed upon our citizens, while in the Indian country. An artist is to accompany the expedition, to take sketches of the Indian Councils, games, &c.

ACCIDENT TO OTTO MOTTY.—We learn from the Barre Gazette that while riding in the ring at Petersham, on *Saturday*, Otto Motty was thrown from his horse and severely injured. Some of his ribs were broken.

A LITTLE ARMY.—There recently died at Villa Clara, in Cuba, an old and esteemed Spaniard aged 80 years He had been married twice. He had 13 sons by his first wife, 10 of whom are now living and married. In addition he had 90 grandsons and 49 great grand children, making in all 149 individuals.

LAUNCH.—A beautiful steamer, called the Albemarle, was launched in fine style from the Novelty Iron Works, Sept. 22, between 8 and 9 o'clock. She is owned by Messrs. G. F. Anderson & Co., of this city, and is intended to run from Norfolk, Va., through the Dismal Swamp Canal, into North Carolina, carrying freight and passengers.

CHAIRS OF ANTIQUITY.—Deacon Abraham Capen, of Stoughton, has now in this city a couple of high back chairs, made in England, and brought over in the Mayflower, in 1620. One of these chairs formerly belonged to Elisha Bradford, grand-son of Governor Bradford, who was once its proprietor.

MAMMOTH APPLE.—The Philadelphia U. S. Gazette says that an apple has been raised by James Woodward, in Bridgewater, Bucks county, which may rank among the wonders of the day. It weighs twenty-six ounces, and is fifteen and a quarter inches in circumference.

ANTI-DICKENS.—Mr. Murray, in his work on America, declares that were he an American, he would be proud of his country; of its enterprise, its magnificence, its gigantic resources, rivers, forests and scenery, and still more proud of its widely diffused education and independence, and of the imperishable memory of its heroic founder.

James Cox, a notorious villain and a bigamist, has been arrested near Portsmouth, Va. He recently escaped from Richmond City Jail, where he was confined on a charge of having kidnapped and sold a free Negro.

The editor of the Cincinnati Advertiser says, "I am kowing of the fact in 1835, of senator Black of Mississippi, receiving, under frank, the Waverly novels, in 38 volumes, weighing at least 35 pounds, as public documents."

Letters from Oregon Territory announce the death of G. W. Le Breton, formerly of Newburyport. He was shot by an Indian, and died two days afterwards. The indian was immediately killed by a Mr. Winslow.

The steamship British Queen, which formerly ran between Liverpool and New York, and was afterward sold to the Belgian Government, is advertised to be sold by auction at Antwerp, without reserve.

The winter arrangement of the Boston and Providence Railroad, which began on Monday, is as follows: The night line will leave Boston via Stonington, daily, except Sundays, at 4 o'clock P. M. The morning line will leave Boston at 7 A. M. on Tuesdays, Thursdays and Saturdays.

The weather this morning was freezing cold, such as to put an end to vegetation in the open air for the present season. The trees are in the "sere and yellow leaf," but vegetable productions are beyond the reach of injury by the frost. Great-coats and coal fires are in demand.

[Bost. Transcript, Satuaday.

Mr. Philip Thomas, of Cumberland, R. I., and two of his hands, are reported to have died from eating diseased potatoes. We have heard none of the particulars.

[Prov. Transcript.

Gov. Shannon of Ohio, Minister Plenipotentiary to Mexico from the United States, arrived on 23d at Vera Cruz, and was received with every mark of kindness and consideration. During his journey to the city of Mexico, he was waylaid between Perote and Puebla, and his trunks completely rifled.

A Mr. Battle, of Shreveport, La. and one of his negroes were both killed in a well, a few days since—having gone down to remove some watermelon rinds that had been thrown in and were tainting the water.

The potato crop, which this year has been worthless in many places, is good on Long Island.

The Naval Court Martial in the case of the steam frigate Missouri is in session at Washington City. Some half-dozen witnesses have been examined.

MARRIED,

In Hopkinton, R. I., on the 21st ult., by Eld. Henry Clarke, Mr. CORYDON CLARKE, to Miss JULIA A. LANGWORTHY. Also, on the 22d ult., by the same, Mr. OLIVER LANGWORTHY, to Miss PHEBE C. LANGWORTHY, all of Hopkinton.

In Stonington, Ct., Sept. 28, by Rev. James D. Moore, Mr. THOMAS R. WELLS, of Kingston, R. I., to Mrs. ELIZABETH RHODES, of Stonington.

On the 30th ult., by Elder John Greene, HORACE GREENE to SALLY BLAKE, both of Richmond R. I.

☞ In our marriage list of last week, John G. Sisson should have been Joshua G. Sisson.

DIED,

At New Market, N. J., Sept. 21st, JONATHAN R. DUNHAM, aged 64 years. His death is much lamented by all his acquaintance. For twenty-two years, he had been an efficient member of the church, and his profession was honored by a pious deportment. In the church, in his family, and in all his relations in life, he was the Christian. One of his greatest enjoyments appeared to be in bearing burdens with his brethren. Not only the church of which he was a member, but the various benevolent institutions of the day, have enjoyed the fruits of this. As a man of business, his loss will be much lamented. Having been for years engaged in mechanical operations, he gave employment to many, who have depended upon the rewards of their labors, for the support of their families, and who testify of his uprightness and kindness. In the death of Brother Dunham, the church has lost one of its pillars, his family a kind and pious husband and father, and the neighborhood a valuable citizen. For three years he has suffered much affliction, and for months he has been anxiously waiting for his deliverance to come.

W. B. G.

On the 20th ult., Deacon ZACHEUS MAXSON, aged 88 years. He was a soldier in the revolutionary war, as well as a soldier of the cross; and he came to his grave like a shock of corn fully ripe.

In Hopkinton, R. I., in the 22d ult., after a very painful sickness, ANN, daughter of Deacon Simon Kenyon, in the 16th year of her age. The deceased was a member of the 3d Seventh-day Baptist church in Hopkinton. A large circle of relatives are left to mourn her early death, but not as those who mourn without hope.

LETTERS.

Sherman S. Griswold, William Henry Potter (thanks,) S. P. Stillman, Henry Clark, Horace S. Babcock, John Green.

RECEIPTS.

Scott.—Geo. W. Maxson, $2.
Westerly, R. I.—Henry Clark, $2.
Newport.—Erastus B. Stillman, $2.
Portersville, Ct.—William Henry Potter $2.
Amity.— D. B. Ovett, $1.

☞ We have been inquired of by several individuals, whether this office is responsible for moneys paid towards the fifth vol. of the Register. To such we wish to say that a list of names was published in No. 2 of the Recorder, including all who were reported to us as having paid in advance; for these we are responsible. Others without doubt will be satisfied by the former publisher.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	½ to 1½
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	¾	Salisbury Bank	2
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1½	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1½
Carlisle Bank	1½	South Carolina:	1½
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	2
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Phila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Co. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 50.

Miscellaneous.

WOMAN'S INFLUENCE.

Say not that woman's voice
 Must stay its silvery note,
While the far hills and vales rejoice,
 And on each breeze doth float
Glad tidings from the field,
 Where 'Virtue' takes her stand
Against 'licentiousness' to wield
 The sword with fearless hand!

Let woman, too, rejoice,
 To see the foe recede;
And let her in the 'still small voice,'
 The cause of 'virtue' plead;
And while the thunder-tone
 Of eloquence is stirred,
Her whispered warning God may own—
 His voice through hers be heard.

Say not that woman's heart
 Its fullness must contain;
Nor from compassion's fount impart
 To other hearts again;
For since her sex hath shared
 The evils of the foe,
Let not her sympathy be spared
 Where yet is felt the blow.

Say not that woman's hand
 For 'virtue' hath no power—
That she must meek spectator stand
 In reformation's hour.
See how that gentle band
 Of sisters onward move—
How in one cause have heart and hand
 United works with love!

PROVISION FOR DISCHARGED CONVICTS.

The Newburyport Herald publishes the following petition to the Legislature of Massachusetts. It contains a plan for the prevention of crime, which at least deserves to be considered.

To the Senate and H. of Representatives of Massachusetts:

The undersigned, citizens of Massachusetts, perceiving and lamenting the failure of our present system of penal laws to do what they think might be done for the prevention of crime and the general welfare of the community, do respectfully ask your attention to the following preamble and petition:

Whereas, the punishment of crime has, by the experience of our own, and all preceding ages, been proved insufficient to deter men from its commission; and whereas the *prevention* of crime is an object most worthy to receive the attention and employ the resources of a wise and good Government; and whereas this object would seem most thoroughly and most satisfactorily effected by the reformation of criminals; and whereas it must be admitted that the discipline of our prisons and penitentiaries neither effect nor is well adapted to effect the reformation of those committed to them; and whereas the condition of convicts discharged from these institutions is beset with temptations and inducements to return to their vicious habits, and mournfully destitute of counterbalancing encouragements to commence a better course of life; and since a wise economy will rather employ its resources in changing bad men to good, than in merely punishing them while they remain bad; and since humanity and religion unite with the interests of political and social life to demand some attempt to amend society by reforming the most ignorant and vicious portion of it;

Therefore, we, the undersigned, do petition your honorable bodies to establish from the funds of the State an institution, suited to enable and encourage those who are discharged from our prisons, penitentiaries and houses of correction, to abandon their vicious courses, and commence forthwith the formation of a new character and the use of honest labor for their subsistence.

These unfortunate men and women are usually destitute of any honest occupation. *It is the interest of State* to supply them with employment.

They are invited with open arms by their former vicious companions, and urged with hearty sympathy and apparent kindness, to return to their former corrupt courses. *It is the interest of the State* to invite them as cordially, and with equal manifestations of sympathy and kindness, and not only invite, but *enable* them, to commence a better course of life.

So great is the repugnance manifested by respectable people to admit to their society or engage in their service the convicts discharged from our prisons, that these have often no alternative but to return to a vicious life, or to commence their *honest* course by deliberate deception relative to their past history and occupation. *It is the interest of the State* to release them from this false and most dangerous position, by providing them with means, both for present honest subsistence and for the formation of a new character.

Your petitioners believe that a large portion of the convicts who now go out from our prison to resume their vicious lives, and ultimately to return for a severer punishment, might be really reformed, saved, and made valuable members of society, by the adoption of such means as they propose.

They ask, therefore, that as the first experiment in an enterprise which they think so hopeful, you would forthwith establish an institution, and cause to be erected buildings, sufficient for the reception of sixty men and forty women, supplied with teachers and all needful facilties for instruction in agriculture, the mechanic arts, and the ordinary househould occupations, and with the necessary arrangements for food, clothing and shelter.

They ask that every convict discharged from our State Prison, or from any of our minor prisons, penitentiaries, or houses of correction, may be earnestly and cordially invited to enter this institution, and remain in it one year, receiving food, clothing, shelter and instruction, and giving his or her faithful labor for ten hours per day to such art, trade or employment as he or she may prefer, of those taught and practiced in the institution.

They ask, also, that a liberal provision may be made in this establishment of such books and periodical publications as are suited to increase the knowledge, enlarge the minds, and elevate the moral and religious principles of its inmates; and that their instruction in the fundamental principles of religion and mortality be farther provided for by the employment of suitable teachers, male and female.

Your petitioners believe that a year's probation, spent by the recipients of this benevolence in industry and sobriety, and the certificate of the superintendent, testifying to their good conduct during that period, would readily obtain them good situations and honest employment at the close of that time; they believe that such an offer would be thankfully embraced by the majority of convicts on their release from prison; they believe that a full and fair trial of its results would show good cause for the enlargement of this, or the formation of other similar institutions, and that as these establishments prospered, the calls for expenditure on prisons and almshouses would diminish; and they expect from such an arrangement incalculable advantages, to the malefactors, redeemed from sin and shame, to those in the community who now suffer from their misdeeds, and to the community itself, doubly blessed at a single operation by the removal of its vicious, and the increase of its virtuous, members.

And your petitioners will ever pray, &c.

HINTS ON THE EARLY CONVERSION OF CHILDREN.

The parental office is so important and difficult, that every well meant hint should be received with candor; and though none can lay down rules for others, which do not require modifying by individual circumstances, yet to direct the attention to the duties of parents, seldom fails to be beneficial. The early conversion of children is a subject of great practical importance, especially to mothers. The time of childhood is short, and a similar season can never return to the individual, in any course of after years. The impressions are often so strong, that they are probably never lost in their effects; every moment, therefore, should be urged on the parental mind, to defend from loss these precious moments; and no opiate should be offered, that may prevent the improvement of the treasure, of the worth of which the youthful possessor is entirely unconscious. If the human mind be capable of very early conversion, it is greatly to be desired, and earnestly to be prayed for. Let not any mother apprehend that her child is by this means (if the object be gained) fitted only for an early departure to glory; but rather let her hope, that the youthful convert is preparing to fulfil a long course of service in the church of Christ on earth, to which early purity of conduct may add consistency and cheerfulness of character, while it will also be the means of silencing gainsayers. Many eminent Christians have looked back on early convictions as special mercies. A mother may quickly be removed by death from her infant offspring. Will she not then desire to see them, at as tender an age as possible, included within the fold of Christ, enjoying the blessings of the covenant, embraced within His arms from whom no one shall pluck them?

It is not necessary that children should be made, by their religion, early professors, or youthful prodigies. A mother, deeply anxious for her child's early piety, should not talk of it to others, but like Mary, that beautiful pattern of female character, "keep all these things, and ponder them in her heart." Her desire should be, that religion should manifest itself in all the graces of the Christian character, in watchfulness, prayer, love to the Scriptures and God's house, subjugation of the passions, industry, obedience, and integrity; and that these qualities may be produced, not from parental authority only, or affection to herself, but by the influence of the Holy Spirit, and by the belief in an unseen God, and an ever-living Saviour. The expressions of this piety may be juvenile, the sins of the child, or the exercises of self-denial so small in the apprehension of an elder Christian as to create a smile, and the witnesses may be God and the parent only; but the principle will be as genuine, the influence on the heart as real, as that which has produced great acts of faith, of which the world have been the spectators.

Life has a commencement, though it is progressive in its developement, and this may be said of the life of the soul as well of the body. What is conversion in adults, but the work of the Holy Spirit when he enters the heart, and produces therein repentance for sin, and watchfulness against it, the belief that Christ has suffered the punishment of our guilt, and love to Him through whom these blessings are procured?

It may be said, that children have not an equal burden of actual guilt, or so enlarged a view of the requisitions of God's holy laws, as to display to them the need of a Saviour, yet there may be a deep sense of the weakness and incapacity of their nature to do any thing good of themselves, and though the review of the past may not be so extensive as with the adult, yet there may be a deep and vivid sense of broken resolutions, which will explain the Scripture account that they are by nature "children of wrath." What barriers do pride, unbelief, and familiarity with sin, present to the reception of the humbling truths of the gospel, and especially in reference to our fallen state by nature. And though it is not said that in the mind of a child these do not exist, yet they are not grown into such formidable obstructions.

The affections of children are warm and tender, and are soon won by the love of those around them. There is an exalted dignity, gentleness, and kindness, in the character of Jesus, as exhibited in the Gospel, that is particularly calculated to attract their love. Many a gifted Christian might be glad to share in the simple reliance, and heartfelt affection displayed in their expressions of love to their glorious Redeemer. "And Jesus saith unto them, yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. xxi. 16. Let but parents make the conversion of their young children the object of their fervent prayers, and try to instil gospel motives into their minds, and it may be that they will find, under God's blessing, a heaven-taught simplicity in their piety, greatly edifying and refreshing to their own hearts; they will see the force of our Saviour's exhortation, "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The minds of the young may be much affected by visible objects, their memory may be treacherous, and their apprehension of future pleasure or evil comparatively weak and inefficacious. We may look with suspicion at their early commencement of piety, knowing their weakness, and the snares to which they will be exposed. These considerations should lead their instructers to exercise great delicacy and caution in allowing their religion to be expressed beyond the limits of the nursery, or their mother's apartment; but where is the grand receptacle to which the advanced Christian must resort in future need? All must ask for daily, hourly grace, and the child may drink freely from the fountain of life its daily cup, increasing in size with growing years, as well as the elder Christian his larger draught of grace. The Bible presents no limit of age at which piety may commence; let it not then be said, "Ye have not, because ye ask not." Blessed were those Hebrew mothers who brought their infant offspring to Christ, and drew forth that tender yet severe expostulation from the adorable Redeemer, "Suffer!—sufferthe little children to come unto me, for of such is the kingdom of heaven." CHARLOTTE ELIZABETH.

WHO WRITE OUR NOVELS?

I have thought it might be well to look a little at the character of the men who write the most popular novels of the day. I believe it is the professed design of most if not all these works to teach some excellent moral or system of morals; and, of course, we have a right to inquire and ought to know what is the standard of the morality of their writers. The streams that flow from a fountain show what the fountain is, and so does the character of the fountain determine with considerable certainty what will be the character of its streams. A man of loose morals is not the best teacher in the world to give moral lessons to our children, and never can be, till a poisoned spring can be made to yield pure and healthful water.

The most popular writer of modern romance is perhaps SIR EDWARD BULWER; certainly among novel readers of the highest degree of intellectual refinement, he is a very general favorite. Perhaps Dickens would dispute the palm with him; but, however this may be, we have no room for Dickens in this article. He shall be served when his turn comes. Bulwer is, unquestionably, the writer of the most fashionable romances of the day. His works are sought after with eagerness, and read with interest all over the country. A firm of professing Christians—one of the most extensive publishing houses in the country—have lent their influence in bringing before the American public the complete works of this author in a form so cheap, as to place them within the reach of almost every reader; and they may be found in thousands of virtuous families, and seem to be regarded by many Christian parents as innocent books for their children. Bulwer professes to be a moral teacher. Now, to say nothing of the morals of the heroes of his tales—to say nothing of the general moral influence of his works, judged of by themselves, let us ascertain from his character and habits how capable he is of teaching morality. After that, perhaps, we may determine whether it is best to send our children to school to him.

An accomplished female writer who has made Lady Bulwer a visit, and who learned from her many facts in relation to the novelist's character, gives a very dark picture of his morality. Before Lady Bulwer had been married a year, she had proofs too incontestible that her husband was a finished libertine. When their first child was born, he ordered it to be sent several miles from home to be nursed, declaring that children were his detestation. When the child was about six years old, he procured a governess, who assumed authority in the family, and offered the grossest indignity to Lady Bulwer. It was not long before the latter discovered that this base woman was one of her husband's victims. Lady Bulwer, when she could bear the insults of the governess no longer, insisted upon her discharge: and her brutal husband struck her a blow which felled her to the earth! She afterwards declared to him that herself or the governess must leave the house. "Very well," said Bulwer, with the most provoking coolness, "certainly, it shall be as you say. You shall leave—you shall pack off this very moment, and the governess shall remain." She seized her children, and poor and unprotected, left the door of the man who had sworn to support and cherish her; and this fiend, as he pushed her rudely from her home, observed with mock gallantry, "Permit me the pleasure, madam, of closing the door upon you!" It is unnecessary, and too revolting to detail the cruelties and indignities which this exiled woman suffered from her husband. Suffice it to add that when he banished her from his house, he said to her, "Madam, remember that you are fatherless and brotherless, and I will crush you to atoms;" and while he has continued to live with his paramour, he has to this day done all in his power to execute this inhuman threat with fidelity.

Christian parents! will you admit such a teacher of morals in your families? Can such an accomplished scholar in vice be a proper companion for your children? Will you, with this knowledge of his history, stop to debate the question whether he is a safe writer? These facts are well authenticated. They rest not alone on the testimony of the lady to whom we have alluded. They are matter of common animadversion by the British press.

EUGENE SUE is another of the most popular novelists of the present day. His "Mysteries of Paris" has produced a greater sensation among the readers of this species of fiction than anything of the kind which has appeared for years. Two rival editions have been published in this country; and of one of these editions nearly forty thousand have been sold by a single concern. The work we have not read, though the criticisms of the American press upon its morals are exceedingly severe. Its very name gives an idea of its character. The author introduces his readers to the haunts of crime that so abound in that pleasure-loving and voluptuous capital, and makes them familiar with scenes which virtue must blush to behold. It is not the book, however, but the man, that we have to do with at present.

Eugene Sue, the author of the "Mysteries of Paris," is represented by those who are acquainted with his character, as a libertine of the highest order, even for Paris; and that is saying a great deal. We are informed by credible men, that he is a seducer of female virtue, and an open and reckless debauchee. Hear the testimony of N. P. Willis respecting him: "When I visited him ten years ago, he was an elegant voluptuary of the first water. He is by this time *sloped from his meridian*, and apparently turning his experience into commodity." So it would seem; for while the "Mysteries of Paris" were in course of publication, the police of that city arrested the author, on the ground, that the scenes of that book were too licentious for Frenchmen; and the last arrival from Europe brings the intelligence, that for the same reason it had been prohibited in Vienna, by municipal authority.

Such is the character of two of our most popular novelists. Be their society and standing in life what they may—though they may be courted and caressed in circles of refinement—though men of high reputation as disciple of Christ act as godfathers to their miserable literary progeny, and send them into every city, and hamlet, and town, throughout the country, to inflict a curse a hundred fold worse than the plagues of Egypt—this is their character, and this their manner of life.

"Oh come not ye near innocence and truth,
Ye worms that eat into the bud of youth."

Fathers! mothers! will you allow the moral characters of your sons and your daughters to be developed under such an influence? Will you allow them to breathe an atmosphere exhaled by such monsters in human form?

F. C. W.

HOW TO TREAT A WIFE.

First get a wife. Secondly, be patient.—You may have great trials and perplexities in your business with the world; but do not therefore carry to your home a clouded or contracted brow. Your wife may have had trials, which, though of less magnitude, may have been as hard to bear. Do not increase her difficulties. A kind conciliating word, a tender look, will do wonders in chasing from her brow all clouds of gloom. You encounter your difficulties in the open air, fanned by heaven's cool breezes, but your wife is often shut in from these healthful influences, and her health fails, and her spirits lose their elasticity. But, oh! bear with her; she has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their anguish. Notice kindly her little attentions and efforts to promote your comfort. Do not take them all as a matter of course, and pass them by, at the same time being very sure to observe any omission of what you may consider her duty to you.—Do not treat her with indifference, if you would not scar and palsy her heart, which, watered by gentleness and kindness, would, to the latest day of your existence throb with sincere and constant affection.

Sometimes yield your wishes to hers. She has preferences as strong as you, and it may be just as trying to her to yield her choice as to you. Do you find it hard to yield *sometimes?* Think you it is not difficult for her to give up *always?* If you never yield to her wishes, there is danger that she will think that you are selfish, and care only for yourself, and with such feelings she cannot love you as she might.

Again, show yourself manly, so that your wife can look up to you, and feel that you will act nobly, and that she can confide in your judgment.

CONVERSION OF A JEW.—A very pleasing incident has been related to us concerning the conversion of a Jew to the Christian faith. The name of the convert is Israel Boothrod. He is a young man of pleasing manners, and apparently fine talents, a native of London, England, where his parents and other relatives reside. He has been in this country but a short time. Before he left home, his grandfather, who is a Jewish high priest, enjoined upon him in the most solemn manner, never to read the New Testament, or believe in Jesus of Nazareth as the Messiah. At Liverpool he became acquainted with a Christian lady who took an interest in his welfare, and urged upon him to read the New Testament. He refussd; but she, without his knowledge, placed the forbidden book in his trunk. Finding it on shipboard, he could not restrain his curiosity, and read it through twice carefully, but still regarded it as fictitious, and its divine Author an imposter.

How he came into this region we did not learn; but last week he went to a camp meeting of the Methodist Episcopal Church, near Beaver, and while attending in a listless manner to the preaching of the gospel, his mind was suddenly arrested by the words of the preacher, and he began to inquire in his own mind, "what if all this is true?" His feelings became so excited that he attempted to leave the ground, but on second thought concluded it was not fair to reject the testimony of the preacher without a hearing. He returned and listened, and after the discourse was over retired to the woods under great agitation of mind, and began to pray to the God of Abraham and Isaac and Jacob—the God of his fathers—to show him whether Shiloh had come, and whether Jesus Christ was the Messiah. His anxiety increasing, he returned to the meeting, and earnestly sought salvation in the name of Jesus Christ, as the only true Messiah, who had already come into the world. His petition was attended with success. He found peace in believing. His exclamations, on being enabled fully to confide in a crucified and risen Savior, were, "the Shiloh has come! the Shiloh has come!"

On Monday last he attended a Methodist Camp Meeting, near this city, and took upon himself the profession of Christianity in the ordinance of baptism. Previous to the ceremony, in the presence of the assembled congregation, he gave an account of his early life and Christian experience, and in a most affecting manner professed his faith in Christ, when the holy rite was performed in the name of the adorable and ever blessed Trinity, his joy was so great in the confident belief and trust in a Messiah already come, that he sunk to the ground under overpowering emotions.

His parents are said to be very respectable and wealthy, and it is supposed that his profession of Christianity will seriously affect his future worldly prospects. May we not hope that he will be instrumental under Divine Providence in leading many of his erring race to a full belief in the only Messiah who will ever bless our world—the only Star of Hope ever to arise over the mourning and desolate tents of Jacob?—*Pittsburgh Gaz.*

THE OSSIFIED MAN OF DUBLIN.

A writer in the Christian Advocate, under the head of "Transatlantic Recollections," speaking of the Museum at Dublin, remarks:—"What calls and rivets the attention of every visitor, whether scientific or otherwise, is the celebrated skeleton of an ossified man; it is said to be the only instance of entire ossification ever known. It is the skeleton of a young man named Clark, who was of large frame and strong constitution. Falling asleep in the open air, during a state of perspiration, he caught a severe cold, at which time, it is supposed, ossification commenced, and continued to progress for many years by slow degrees, till finally he was all bone, except skin, eyes and entrails. For a length of time before his death his joints grew together so that he could not move; and thus did death in this horrible and terrific form, creep over him by slow degrees, until at length his sight departed, his tongue became stiff and useless, his teeth grew together in one solid mass of bone, so that to prolong his miserable existence, an aperture had been broken through which to pour nutriment."

BATHING.—Winslow, an able writer on the diseases of the mind and body, is a great advocate of bathing. The state of the mind, says he, is closely dependent upon the condition of the cutaneous secretion. I would advise those who are subject to mental depression, hypocondriacism, vapors, ennui, or by whatever term it may be designated, to try the effect of bathing. I feel assured that in many cases, violent attacks of insanity may be warded off by the use the warm or cold bath. In cerebral irritation, evidently the result of vascular excitement, bathing the head every morning with cold water, or vinegar and water will be found highly advisable.

"Cheap literature, means publishing cock and bull stories at a shilling a-piece, badly printed, on worse paper, instead of paying seventy-five cents or a dollar, as we used to do, for a volume of a classical author, got up in a respectable style both for reading and preservation. I maintain that, all things considered, these cheap publications are the dearest that ever were palmed on the credulity of mankind."

INTERESTING.—Dr. Lambert states that three-fifths of the sustenance we swallow, passes through the skin. According to this, one's complexion is, in a measure, under his own control, for what passes through the cuticle must certainly affect its condition and color. This subject is worthy of much consideration. The learned lecturer also states that those who perform on wind instruments discharge their superfluous contents by blowing, and glass blowers, require much more food than individuals of other habits.

GROSS INHUMANITY.—On Saturday of last week a German named Monk, from Herkimer County in this State, appeared at the State Prison in Sing Sing, and presented a pardon for his daughter, Catherine Monk, who had been imprisoned upwards of two years, on a charge of larceny. On examining the pardon, it was found to be dated September 24th, 1842, having been granted by Governor Seward, on the representation of the Judge and the Jurors, before whom she was convicted, as she was almost an idiot. This pardon the unfeeling father had actually kept back for two years, and probably would not have used it at all but for the fact of Mrs. Farnham, the matron of the prison, writing to him that his daughter's term was nearly out, and stating that some one ought to come and take care of her, as she was unable to provide for herself. She had only eleven days to serve when the pardon was presented, and the affectionate father has by this means had his idiot daughter supported by the State, instead of providing for her himself, as he must have done, if he had presented the pardon when granted. We challenge the annals of prison statistics to produce a parallel case.

[Courier & Enquirer.

MORMON NEWS.—The last Nauvoo Neighbor says that the hand of fellowship has been withdrawn from Elders Rigdon, James Emmit, and Zachariah Wilson. The Warsaw Signal says it was rumored, that on Saturday week last, nineteen of the leading Mormons were ejected from the church, among them, John A. Forge and Emma Smith. The Temple is still going ahead, the third teir of windows being ready to receive their caps. Above them is to be a belt of coarse stone, and then six feet of plain cut stone work will finish the walls.

The Signal says that twenty-five Mormon families have left Bear Creek, taking with them several horses valued at $700 and many head of cattle, which they had stolen; they had gone to Nauvoo. The Mormons were also leaving Morley's settlement.

Serious dissensions are said to exist in the church. Rigdon has about 400 followers, who admit his claim to the leadership, and deny the right of the twelve to govern; of this number are Edward Hawley and Robert Price.

John P. Green, Marshal of Nauvoo, died last week. [St. Louis Repub. Sept. 16.

DEATH OF MADAME SANTA ANA.—The New Orleans Courier of the 16th confirms the news of the death of Madame Lopez Santa Ana, wife of the President of Mexico, on the 22d ultimo, of a breast complaint. Her remains, in compliance with her dying wishes, were taken to Alvarado, the place of her birth, for interment. The authorities and people of Vera Cruz were waiting to bestow on her corpse, which was to arrive there on the 9th inst., the honors due to her rank.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton-yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85 @
Rye, Northern	68 @
Corn N & Jersey	50 @ 54
Southern	48 @ 47
Barley N.R	

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & Rio Grand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com.	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes, No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80
Turpt W'ton sft	2 50 @ 2 62½
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 14
Do order to good	8 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	[illegible]
No. 1	[illegible]
No. 2	25 a 28

The Sabbath Recorder,

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$2,50 per year, when payment is delayed *six months*, at which time all subscriptions will be considered as due, and bills forwarded accordingly.

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Biographical.

FRANCIS BAMPFIELD.

[Continued.]

In the year 1680, the church gathered by Mr. Bampfield wished to obtain a more public place in which to hold its meetings. But there was a difference of opinion, whether it should be at Great Morefields, Spitalfields, or Pinner's Hall. This difference of opinion seems to have arisen from the fact, that the confidence of some inclined them to take a noted public place, while the timidity of others inclined them to secure a more quiet retreat. It was at length agreed, however, to decide the question by lot; and that they might *not* limit the ALL-FREE AGENT to either of the three places named, they put in a fourth. The lot was cast; and "when it spake PINNER'S HALL, we all rejoiced that our Lord Jesus Christ had so far honored us as to instruct us to one of the most open noted places in all London."

Accordingly, they at once engaged Pinner's Hall, in Broad street, and met there the next Sabbath, when a discourse was preached from the text, Zechariah 6: 9—15. In that place they continued to worship for about two years and a half, during which time the Lord greatly blessed them, so that a large number of young people were drawn in to hear, became great admirers of Mr. Bampfield, and united with the church. This so enraged the grand enemy of mankind, that he smote the under-shepherd, threw him into prison, and for a time scattered the flock. A full account of the transaction is given by Mr. Bampfield himself; and from it we will collect the principal *facts*, in order to introduce our readers to the spirit of the examinations and trials of that day:—

On Sabbath, the 17th day of the 12th month, 1682, the church assembled at Pinner's Hall at the usual hour. While Mr. Bampfield was engaged in reading Isaiah 63: 19—"We are thine; thou never bearest rule over them; they were not called by thy name"—a constable and several other officers came in, and commanded him in the King's name to come down. He replied, that he was discharging his office in the name of the King of kings, and could not. "But we have a warrant from the Lord-Mayor to interrupt you." His answer was, "I have a warrant from Jesus Christ, who is Lord Maximus, to go on." He went on reading that verse, while the under-officer *was pulling him down.*

From this place he was taken, with six others, to the Lord Mayor's office. The following is Mr. Bampfield's account of what took place at the office. "The Mayor demanded of the constable for what cause he had brought me before him. The constable answered, that they took us at a meeting, and that I would not give off when he commanded me to do so. The Lord Mayor then applied himself to me, saying that we, and such as we, would bring in Popery. I replied, that we were more Christians, and more against Popery, than those who so wrongfully accused us; for we owned Christ for our one and our only Lord over our consciences and Lawgiver to our souls, and the Scriptures of truth for our one and our only rule of faith, worship, and life. We declared against Popery, as being against God, against Christ, against Christianity, against the word of Christ, against the laws of Christ, against humanity. 'You speak great words for yourselves,' said the Mayor. 'We are ready to prove all this to any of your chaplains, or to any other persons, if we are called unto it.' 'Who shall be judge?' inquired the Mayor; to which I replied, 'We will refer the determination of it to *your own conscience*, if you will give us a fair hearing.' 'What calling or profession are you of?' asked the Mayor. 'I am a minister of the Gospel,' was the reply; 'and this also I am ready to prove, if any question my call.' The Mayor said, 'It is under a pretence of such private conventicles, that all the popish plots are hatched and carried on.' I replied, 'Our assemblings are in one of the most open public places in all London for such meetings, where both doors stand wide open for such to come in as will; and so it used to be at my private dwelling.' 'Do you keep Saturday Sabbath?' asked the Mayor. 'I observe the seventh day as the weekly Sabbath day.' One who stood next to the Mayor inquired, 'Do you keep the Sunday?' 'There is but one day in the week that is the weekly Sabbath day,' was the reply. 'You break the King's laws,' said the Mayor. 'We observe, keep, and obey, the Scripture laws of King Jesus, who is King of kings and Lord of lords.' Upon this I was bid to stand or sit by."

After Mr. Bampfield was disposed of, four others were examined, who agreed in the same testimony, declaring that there was scarcely any other congregation in London which brought in a fuller testimony against Popery. These were discharged after the examination; several of the friends, however, were fined £10 a man. Soon afterwards, Mr. B. was likewise permitted to return to his own house.

In the afternoon of the same day, at the usual hour, the brethren came to Pinner's Hall, unlocked the door, and went in. But the officers being on the watch, came and shut the door against such as had not entered, pulled Mr. B. out of the pulpit, and after much discussion turned all into the street. They went immediately to Mr. Bampfield's house, however, where they spent the time in reading, expounding the Scriptures, and praying, until towards evening, when each retired peaceably to his own house.

On the next Sabbath day, being the 24th day of the 12th month, they came to Pinner's Hall as usual. The front door was found locked, but they entered through a side door. While Mr. Bampfield was praying, another constable and another set of officers came into the place, pulled him down, and led him away towards the Court of Sessions, where the Mayor then was. As they marched him along the street, a gazing-stock to the assembled crowd, he carried his Bible open before him. Various were the remarks which were drawn forth as he passed. Some said he was a Christian Jew; others said, "See, how like an old martyr he goes, with his Bible in his hands." At one place in their way, a large number had collected, some of whom singled out one of the constables, called him an "Informer," and pelted him with stones and dirt.

At the Court of Sessions he was taken into an upper room, from which an attempt was made to exclude all his friends. But he claimed that courts of justice should be open, and some were therefore admitted. While waiting there for his turn to come into court, when the constable told for what he was brought in, one man said that his *praying* was *prating*. To him Mr. Bampfield administered a most severe rebuke, admonishing him to repent of his sin in so doing, while mercy was yet to be obtained.

At length he was brought into the Court, where he was charged with breaking the King's laws, endeavoring to bring in Popery, and kindred crimes. But he, holding forth his Bible, said it was a maxim of the country, that God's law was the law of the land; and if so, he was ready to defend himself. He declared earnestly against Popery, and was permitted to state fully his views in regard to it. They then asked him if he would take the oath of allegiance. To this he answered, that his liberty was taken from him for another cause, which was preaching and praying according to the dictates of his own conscience, and when that was settled, he would consider of taking the oath. He was asked if he came from Oxford University; to which he replied, that he had spent eight years at Oxford, and had received two degrees from the University. He was again called upon to take the oath, which he told them he could not do, because an oath was "for confirmation," which was not true in this case. When told to take off his gloves, he refused, because the Court had no right to dictate in such matters. Mr. B. having a Bible in his hand, the clerk was told to read the oath, since his own Bible would be sufficient without touching theirs. Seeing that they were anxious by such means to secure their object, he laid his own Bible on the table. Upon this, concluding him resolute, he was delivered over to the jailor, who led him away to Newgate prison. The Lord was with him there, according to 1 Samuel 2: 30, "Them that honor me, I will honor."

Mr. Bampfield continued in prison, in company with several ministers of his former acquaintance, from the 24th day of the 12th month, 1682, until the 12th of the 8th month, 1683. On the latter day, he was brought before open [illegible]ions in the Old Baily, but was remanded [illegible] refusal to take the oath. On the 13th, he wa[illegible]ught in, but with like result. On the 17th of the 11th month, he was again brought in, when he was permitted to state at length the reasons for his former course, and for his refusal to take the oath. On the 28th of the same month, he was called up, in company with several others, to receive his sentence. Without being asked if he would then take the oath, and without being allowed to speak for himself, his sentence was pronounced; he was declared to be out of the protection of the King, his goods to be forfeited, and he to be imprisoned during life or the King's pleasure. As the officers led him away from the court, he said, "The righteous Lord loveth righteousness; the Lord be judge in this case."

Mr. Bampfield did not long survive his final imprisonment. His constitution had always been feeble; and the anxieties of his trial, together with the privations which he endured, brought on disease, of which he died in Newgate, on Sabbath day, February 15, 1684, at the age of sixty-eight years. A funeral sermon was preached on the occasion of his death, by Mr. Collins, one of his fellow-prisoners in Newgate; and his body was interred, amidst a large concourse of spectators, at the burial ground of the Baptist meeting house in Glass-house Yard, Goswell-st., London.

The Recorder.

For the Recorder.

THE PROPER OBSERVANCE OF THE SABBATH.

"The Sabbath was made for man." It is an appointment of the benevolent Creator. In his infinite wisdom, he saw that it was necessary for the race of man, in every age, and through every successive religious dispensation, to the end of time. The blessings resulting from a proper observance of the Sabbath are many and great. The sacred day was given to man as a season of rest, in which he is to lay aside the common avocations of life, and the cares connected therewith, and attend to his spiritual interests. To the Christian it is a joyful season, a foretaste of that "rest which remains for the people of God." The "preaching of the cross" on the Sabbath, enforced by the holy lives of Christians, is God's appointed means for the upbuilding of his cause, and the salvation of sinners.

Although the Sabbath is an appointment of heaven for man's benefit, yet if it be not kept according to the commandment, the blessings connected with its proper observance will not be enjoyed. And efforts put forth to convert men to the Sabbath, will, for the most part, be in vain, however conclusive our arguments may be, unless we ourselves strictly observe this sacred day.

The first thing necessary to a proper keeping of the Sabbath, is a *right spirit in regard to it.* We are to "call it a delight." (Isa. 58: 13.) It is truly delightful to the child of God, to dismiss worldly business and worldly cares, and to fix his thoughts without interruption on heavenly and divine things. Both the public and private duties of the Sabbath are to him pleasing and profitable. His heart is gladdened by every returning Sabbath. It is to him the best day of the week, emblem of the saint's everlasting rest. How different are the feelings of many persons, with regard to the Sabbath! To them it is a weariness. They long for its sacred hours to be gone, that they may engage in trading, or something else that will gratify their carnal feelings. Very many have no relish for the private duties of the Sabbath, and of course are seen rambling over the fields, observing the state of the crops, picking fruit, and visiting their neighbors. This they do, because they have no relish for reading the Bible, and other private duties of the Sabbath. Of such it cannot be said, "their delight is in the law of the Lord."

Again, we are not to "*find our own pleasure* on the Lord's holy day." Here those amusements that are proper on other days are forbidden on the Sabbath. Children ought especially to be kept from their plays, and taught to reverence the day. Visiting for pleasure is forbidden also. We may indeed visit the sick when our assistance is needed to alleviate their sufferings. But the sick ought not to be neglected on other days. There are those, however, who are so avaricious that they have no time to visit the sick on a week day, and therefore use up a part of the Lord's time for this purpose, and sometimes make this an excuse for not attending the house of God, when the true reason is, because they have no desire to worship God. In some places it is customary for numbers to meet on the Sabbath, at the house of a sick neighbor, to hold a conference for conversing on worldly topics. There are not a few, who uniformly spend this day in visiting kindred and friends, to talk of subjects as foreign to religion as thought can conceive. Reader, do you believe the Judge of all the earth will approve of such persons, when seated on the "greatwhite throne?"

Again, we are not to "*do our own ways*" upon the Sabbath. This forbids all secular labor, except works of mercy or real necessity. To feed our domestic animals is no violation of the Sabbath law, any more than to alleviate the sufferings of our fellow creatures. The conscientious Sabbath-keeper will do up his "chores" beforehand, and have every thing needful in readiness, so that when the Sabbath commences he may be ready to attend to its duties. Works which are necessary to be done on the Sabbath are fewer than is generally supposed. Not only trading and trafficking, but sitting down and looking over accounts is forbidden.

Children are to be restrained and forbidden to labor. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work; thou, nor thy *son*, nor thy *daughter*," is the language of the commandment. Some professed Sabbath-keepers are guilty of the inconsistency of sending their children to school on the Sabbath. Study and school exercises are the work of children when they attend school, and attendance upon them is manifestly a breach of the fourth commandment. It is the labor of the teacher to instruct, and of his pupils to learn; and if it be right to send children to school on the Sabbath, it is right to hire teachers to teach on that day, and consequently it is right for teachers to work when God hath said they shall not work. None can be excused by saying that they are unable to control their children at home. This shows them to be doubly guilty.

The fourth commandment forbids us to require the labor of others on the Sabbath. "Thy man-servant, thy maid-servant, and the stranger that is within thy gates," are mentioned. It forbids likewise the working of our domestic animals; "thine ox or thine ass." We may not let them out to others to work on that day. When we give our sanction to this labor, we acknowledge a principle which conflicts with the commandment. We are directed not to be partakers of other men's sins, nor to have fellowship with the unfruitful works of darkness. Is there not danger of doing this by allowing our beasts to be used for business purposes on the Sabbath?

Traveling for business is also forbidden. Yet there are very many who think it no harm to spend a little part of the Sabbath in riding about to do some little business so as to save time. Many, also, when on a journey, are unwilling to rest on the Sabbath, because of the expense attending it, or because they are in a hurry to see their family or friends, or to attend to their business at home. Are these they that love Christ more than "father or mother, son or daughter, houses or lands?" Verily, if they loved Christ, they would keep his sayings.

The last thing forbidden on the Sabbath, which I shall mention, is *worldly conversation*. On this holy day we are not to "speak our own words." Exclusively worldly conversation is unbecoming on any day, but all worldly conversation is forbidden on the day of "sacred rest." Yet how generally is this forgotten! In many families, it is difficult to tell, by the conversation, which is the Sabbath day! How many, as they go to the house of worship in company with friends and neighbors, instead of preparing their minds for the solemn worship of God, spend the time in conversing about the crops, their bargains, law-suits, business of various kinds, and politics, until they arrive at the meeting-house; and then frequently they stop at the door, and pursue the same theme of conversation till meeting begins! They stay and hear the discourse without much interest, having no heart to engage in prayer or praise—and as soon as they leave the door they commence in the old strain, and go home "barren and unfruitful in the knowledge of the Lord." Such persons may indeed rest their bodies on the Sabbath, but they find no rest to their souls. They reap no spiritual benefit from their privileges. Many of them suppose that they are good Sabbath-keepers; yet if they would study the Bible, they would find themselves guilty of desecrating and wasting holy, precious Sabbaths. If it be wrong to "speak our own words" on the Sabbath, it is also wrong to read secular books or newspapers on that day.

We turn now from contemplating *what is forbidden* on the Sabbath, to contemplate its *appropriate duties.*

Spiritual meditation is one of these duties. We may think on the character, perfections, and works of God, and have his "comforts delight our souls." We may meditate on the works of creation, and behold in them the wisdom, power, and goodness of God. It is appropriate also to the sacred season, to meditate upon his providences, his wondrous grace in devising a way to save rebellious man, and that rest which he has "prepared for them that love him."

Self-examination is another duty appropriate to the Sabbath. We are commanded to "examine ourselves whether we be in the faith;" and while the heart is deceitful, and we are in danger of being led away from the right path by slow degrees, it is highly important to attend to this duty often.

Much time should be appropriated to secret and family prayer, and reading the Scriptures, on this day. But especially should we attend public worship on it. "The seventh day is the Sabbath of rest, a holy convocation." (Lev. 23: 2.) The Apostle Paul exhorts us not to "forsake the assembling of ourselves together, as the manner of some is." The Psalmist expresses his feelings on this subject in the following language: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. A day in thy courts is better than a thousand. I had rather sit at the threshold of the house of my God, than to dwell in the tents of wickedness." We should go to the place of worship with a devotional frame of mind, praying for a blessing to attend the services, both to ourselves and others. We should join heartily in the songs of praise, and in the petitions offered to the throne of grace. We should hear as for eternity, with deep interest, with prayer, self-application, and a determination to be "doers of the word."

Thus attending to the duties of the Sabbath, "calling it a delight, the holy of the Lord, and honoring him, not doing our own ways, nor finding our own pleasures, nor speaking our own words," we shall enjoy the love of God shed abroad in our hearts, shall be successful in promoting the Sabbath cause, shall be abundantly useful in life, and finally spend an eternal Sabbath with the general assembly and church of the first born in heaven. Neglecting thus to keep the Sabbath holy, we shall be a disgrace to the cause of God, stumbling-blocks in the way of others, and finally, if we do not repent, inhabitants of that dark region to which Sabbath-breakers and all other impenitent persons will be eventually consigned.

C. A. O.

Ninth Month, 10th.

TO PREACH WELL, WE MUST LIVE WELL.

When a man delineates religion, not so much as the result of study and reasoning, as a matter of his own history; when he unfolds it with that inexpressible character of life and earnestness which accompany truths drawn from one's own bosom, he cannot be powerless. There is nothing vague and uncertain, nothing obscure or unintelligible in the speech of such an one. He presses earnestly towards his object. His heart's desire is that his hearers may be saved. The power of that inward emotion he cannot conceal. Chains cannot bind it. Mountains cannot bury it. It thaws through the most icy habits. It bursts from the lip. It speaks from the eye. It modulates the tone. It pervades the manner. It possesses and controls the whole man. He is seen to be in earnest; he convinces; he persuades.

It is a most important service which religion has rendered not only to the eloquence of the pulpit, but to every department of Christian literature, by putting the *faculties under the pressure and power of a grand motive.* The heart of man must be pressed and well-nigh crushed before it will give out its wine and its oil. "Woe to me," said Paul, "if I preach not the Gospel of Christ." He who would preach with force and effect, must subject himself to that religious sense of responsibility which is alone competent to bring into action every dormant faculty; and bear about him the solemn and weighty reflection that he watches for souls as one that must give an account. Whenever the heart and conscience exert their combined power in this direction, every talent will be employed: the whole man is urged to full and efficient action. Cast such a man into prison, and like Bunyan, "ingenious dreamer," will he describe the progress of the soul to God; confine him to a bed of sickness, and like Baxter will he sweetly muse and write of the rest of the saint in heaven; blind his eyes in total night, and "celestial light" will shine inward, enabling him, like glorious Milton, to

> "See and tell
> Of things invisible to mortal sight."

Fetter him with chains, and in the very presence of kings and governors, he will, like Paul, reason about a judgment to come; nail him to the cross, his heart will still palpitate with inextinguishable love, and his latest breath will be spent, like his Master's, in praying and speaking for other's good.

[Watchtower.

ADAM BY THE BODY OF ABEL.

Translated from the German of Krummacher.

As Abel lay in his blood, and Adam stood over the body of his murdered son, weeping, a cherub from Paradise came to the father of our race, and stood by his side in silence; and his countenance was serious.

And Adam lifted up his eyes, and said, "Is this the image of the race that is to spring from my loins, and must the blood of brothers always flow by the hand of brothers, to defile the earth?" The cherub answered, "Thou hast said." "With what name then shall we call the awful deed?" With tears in his eyes, replied the heavenly one—"War." Then the father of men shuddered, and with a deep sigh, he said, "And must the noble and the good always fall by the base and the wicked?" The cherub was silent. But Adam continued his lamentation, and said, "What then is left to me in all my misery upon earth?" "To look towards heaven," replied the cherub; whereupon he suddenly vanished. But Adam stood till the setting of the sun, and as the stars appeared, he spread out his hands toward Orion and the Wain, and exclaimed, "Ye shining watchers, who stand before the portals of the sky, wherefore do ye walk your rounds in silence? If a mortal may hear the sound of your voice, O then speak to me from that land above, where dwells my beloved Abel?" And Adam fell on his face and prayed, and as he prayed, he heard in his heart a soft whisper, which said, "Behold! Abel thy son liveth." Then Adam went his way, comforted; and his soul was calm and full of sadness.

[Christian Observer.

THE LAW OF KINDNESS.

"In the tribe of Nedgde there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemently desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself like a lame beggar, and waited by the side of the road, knowing that Nabee, the owner of the mare, would soon pass. As soon as Nabee appeared, Daher cried in a feeble voice, 'I am a poor stranger; for three days I have been unable to stir from this place to get food; help me, and God will reward you.' Nabee offered to carry him home; but Daher said, 'I am not able to rise; I have not strength.' Nabee generously dismounted, brought his mare near, and helped the beggar to mount her. The moment he was mounted, Daher touched her with his heel and started, saying, 'It is I, Daher, who have got her, and am carrying her off.' Nabee called upon him to stop, which he did. Nabee then said, 'Thou hast my mare; since it pleases God, I wish thee success; but I conjure thee tell no one how thou hast obtained her.' 'Why not?' said Daher. 'Because some one really ill might remain without aid; you would be the cause why no one would perform an act of charity more, from the fear of being duped as I have been.' This discriminating kindness subdued Daher; he immediately dismounted, and returned the mare to Nabee; and when they parted, they parted sworn friends.

[Lamartine.

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

NEW YORK, OCT. 10, 1844.

AGGRESSIVE WORK OF THE CHURCH.

Few will deny, that the church is bound to put forth efforts for the enlargement of her borders, and the spread of the truth. Yet there are many churches in which no disposition is seen to engage in this work, but in which the main desire appears to be, to maintain their present standing, and to continue in what is called "the good old way." This condition is for several reasons a dangerous one. It implies a neglect of the positive duties enjoined by the commands to "preach the gospel to every creature," and not to "suffer sin upon a brother." It implies an unjustifiable carelessness about the truth, and often leads to entire neglect of it. It prevents the church from exhibiting a light to the world, or exerting a saving influence upon it. It exposes her members to the displeasure of God, who has pronounced the worst evils against such as are at ease in Zion, and who has threatened to spue out of his mouth such as are neither cold nor hot. There is no neutral ground in the warfare between truth and error—between those who serve God and those who serve him not. To refuse to engage in the strife for Christ and the truth, is to rank ourselves among those who are against him.

But many professed followers of Christ, while they will allow that it is dangerous to neglect active labors to promote his cause, yet have objections in their minds which prevent their engaging earnestly in such labors. Let us look at some of these.

1. It is said, that our religious opinions and feelings are known, and there is therefore no need of urging them upon the attention of others. This objection is raised alike against efforts to awaken in the mind of the sinner a sense of his danger, and efforts to make known any truth by which a believer may be distinguished from his brethren. But those who raise the objection seem to forget, that it is by "line upon line, and precept upon precept," that truth has always been taught with effect. The Israelites were directed to teach their children when sitting in their houses, walking by the way, lying down, or rising up. So should it be with the Christian. His interest in whatever he receives as the truth of God, should be such as to prompt him constantly, both by his words and his actions, to instruct and admonish others. When he professes to hold truths of which he cannot speak in this way, we must fear that he does not really believe them, or that his practice is so contradictory that he dare not avow them.

2. It is feared, that no good will result from the effort. This is an easy way to dispose of what is felt to be an unpleasant duty; and it is very likely that the probabilities of good result will be greatly diminished by the presence of such fears. But how do you know that it will do no good? Here is a passage of Scripture designed for the encouragement or admonition of just such objectors, which they would do well to lay to heart:—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." It is written again, "They that sow in tears shall reap in joy." With such promises before us, how can we hesitate from a fear that our labors will be fruitless in the Lord? Besides, we do not believe it to be the business of a Christian thus to deliberate with manifest duty, and then do or not do, according to the rising or falling of his hopes. It is always safe to obey the calls of duty, and always unsafe to refuse to obey. The consequences, it is not possible for us fully to estimate in most cases. We know of no better conclusion in regard to such a matter than this of an old divine, which deserves to be written in letters of gold:—"*Duty is mine; the issues and success of things are the Lord's, and do belong to him.*"

3. The last objection to which we shall refer, is, that we are scarcely able to keep up the religious arrangements in our own societies—much less to labor for the advancement of the truth among others. Now, we do not believe that a single religious society can be named, which has found it more difficult to maintain its own arrangements, because of its labors for the benefit of others. On the other hand, we do know of societies in which these arrangements have been maintained with greater ease as the result of efforts to make known the truth abroad. Instead, therefore, of finding here an objection to engaging in the aggressive work of the church, we should find a strong argument for it. And in view of these considerations, our advice to feeble churches and societies, even though needing the help of others, would be, to think with sympathy of the wants of those around them, and sometimes to contribute to make known the truth abroad. We apprehend that this course would greatly promote their own interests, and help to develop and strengthen whatever is good in them.

The church of Christ is represented as a militant church—a church in a state of conflict. It becomes a triumphant church only when its members, having done their work, are brought home to their reward. That is not a triumphant church which is satisfied with its present attainments, and glories in its great numbers and commanding influence. Nor is it properly a militant church. It is a voluntary association of aristocratic religionists—nothing else. The real church is to be found wherever Christian hearts unite to promote the cause of Christ and truth. Such a body will always find aggressive work to do. Error and injustice, it will endeavor to bring to the light and remove. Whatsoever things are true, honest, and lovely, it will cherish. Whatsoever is opposed to these, it will reject and labor to destroy. This is its appropriate work; and only in faithfully doing it, is there safety and blessedness.

INSTITUTIONS FOR THE BLIND.

Blindness is most common in the equatorial regions, and decreases gradually as we recede from those regions. There are some tribes, among whom one blind person may be found to every four hundred. In Europe, however, there is only one to every fourteen hundred; and in the United States, one to every fifteen hundred and fifty. Almost every age has had its distinguished blind men; and some of their works will continue to be read with interest wherever genius is appreciated.

The first effort ever made to improve the condition of the blind was made in Japan, by means of academies for imparting oral instruction. But the means for carrying out this plan were not extensive, and the institutions became asylums rather than places for education. In 1782 an institution was opened for their benefit in France at Paris. Soon afterwards institutions were established at St. Petersburgh, at Berlin, and a number of places on the continent of Europe. Since then, they have been established at London, Liverpool, Dublin, Glasgow, and Edinburgh. That at Edinburgh is regarded as the model institution for the Old World. In our own country, the institutions at Boston and New York were first, dating from 1802. We have now six institutions, in which may be found about 300 scholars out of the 10,000 afflicted with blindness.

The institutions of this country differ from those of other countries, by being designed more for the education of the pupils than any others. The first work is to learn to read by the raised letters. Some blind persons will learn the letters in two or three hours, and learn to read in as many weeks. For this facility they are indebted to the fact, that their attention is undivided. The result of their education is, that they are enabled to spend their time pleasantly and profitably, and often become useful members of society. The whole Bible is now printed in raised letters for the blind, and can be obtained in nine volumes for about twenty dollars. There are also reading and spelling books, as well as works in the higher branches of education, adapted to their wants. By the use of these helps, they may receive a thorough education, and become fitted for every position in society. Thus have a few philanthropic men, by their zeal and perseverance, become strictly "eyes to the blind."

"GATHER UP THE FRAGMENTS."

We have lately fallen in with a fragment of an old book on the subject of the Sabbath, commencing with page 25 and ending with page 80. From the running-title we learn that it was "An Answer to Mr. Wadsworth;" but the name of its author, or the date of its publication, we are unable to learn. In the Mill Yard Church Records of 1720, mention is made of "*Brother Smith's Book,*" fifty copies of which were sent to this country. This may possibly be a part of one of those copies. We will make some extracts from it, for the double purpose of showing how the discussion was carried on in former times, and asking any one who may have another copy of the work to give us information concerning it.

THE RESURRECTION.

"But suppose it were really true, that Christ did rise on the first day of the week, which is but conjecture at the best; and had rested on't, which he did not, but traveled fifteen miles; and it is more probable, that he did not rise that day; yet this would not make it a Sabbath day without a special positive command from God, in the Holy Scriptures, no more than God's resting on the seventh day would have made that a Sabbath day without any command for it, nor so much neither; for God rested on the seventh day, but Christ traveled the next day after, or on that day he rose from the dead, from Jerusalem to Emmaus and back again, which is computed to be fifteen miles; and I can tell you, notwithstanding your flourish, it is more plain that God rested on the seventh day, than that Christ rested on the first day. For the first is true according to the Scriptures, but the latter is false, and contrary thereunto. And so all that weighty and important matter, which you have so much declared with so much emphasis, vanishes like smoke." pp. 34, 35.

WILL-WORSHIP.

"Whatsoever is introduced into the worship and service of God, having no command for the observation of it in the Holy Scriptures, nor threatening for the neglect of it in the Holy Scriptures, nor promise in the performance of it in the Holy Scriptures, is will-worship and superstition.

"But the introducing of the observation of the first day of the week for a weekly Sabbath day, into the worship and service of God, has no command for it in the Holy Scriptures, nor threatening for the neglect of it in the Holy Scriptures, nor promise in the performance of it in the Holy Scriptures.

"Therefore, the introducing of the observation of the first day of the week for a weekly Sabbath day, into the worship and service of God, is will-worship and superstition." pp. 39, 40.

"UPON THE FIRST DAY OF THE WEEK."

Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." From which Scripture is affirmed by Mr. Wadsworth both precept and precedent for the keeping holy to God, (as the Christian Sabbath,) every first day of the week, as in page 24, 27. From whence I infer, if that in Acts 20: 7, were to be a precedent to after ages, yet was it no precedent for keeping Sabbath on that day, but the contrary; for the preaching and breaking bread there mentioned, were in the night; and it was either the night before the first day of the week, or the night after; but it was the night before the first day of the week, as I think is plain from other Scriptures, i. e. that the night before the day belongs to, and is part of the day, as appears from Gen. 1: 5, "And the evening and the morning were the first day." Further, the first day begins when the Sabbath ends; but the Sabbath ends soon after sunset, as appears from Mark 1: 31. Therefore the night preceding the day belongs to the day, and is part of it; which I might abundantly prove. But since Dr. Mather has acknowledged it, and fully proved it, in his Preface to his Sermon upon Isa. 65: 2, printed in 1712; therefore I take it for granted, (at least by you Presbyterians,) that the night on which Paul preached and broke bread, Acts 20: 7, was the night immediately after the Sabbath, and so part of the first day of the week; and then SEE WHAT A SABBATH YOU HAVE GOT, or what a precedent you have for a holy Sabbath; for at break of day Paul departed to go to Assos, as in the 11th and 13th verses, which is computed to be 36 miles. From whence it is more than manifest, if possible, that neither St. Paul, nor those Christians with whom Paul broke bread, did esteem that first day of the week for a holy Sabbath day.

"Secondly—But if it were the night after the first day of the week was ended, then it was the first of the second day of the week on which all that service of preaching and breaking bread was performed; and so you lose your precedent for Sunday-Sabbath-keeping, go how it will." p. 45.

THE MIDNIGHT CRY.

The new discovery of the Second Advent believers, which makes it morally certain to them that Christ will come on the tenth day of the seventh month, has probably unfitted their minds in a great measure for the consideration of the claims of the Sabbath upon their attention. The editor of the Midnight Cry, after a faint attempt to enlighten his readers in relation to the claims of the "Lord's Day," abandons the investigation with the following apology:

"We cannot afford more room for this subject now. We did not wish to grieve any dear brother or sister. We prize the Lord's day as a blessed privilege. We believe the constitution of man calls for a weekly rest from labor. We know the soul needs to be released from earthly cares, as often. The fourth commandment accords with the wants of all mankind. We consider the observance of the first day of the week as equally pleasing to God as the observance of the day preceding it, and we feel ourselves warranted in this belief, by the language of Paul, and the example of the early Christians. We are grieved by the horrible abuse of that day, and strive, by precept and example, to inculcate its entire consecration to God."

Thus a belief that "the observance of the first day of the week is EQUALLY PLEASING TO GOD as the observance of the day preceding it," is made an excuse for the future neglect of one of the most solemn appointments of Jehovah. God blessed the SEVENTH DAY and sanctified it, and has plainly said, "in IT thou shalt not do any work." Who are they that profess to love God, and will not keep his commandments? "*This is the love of God, that ye* KEEP HIS COMMANDMENTS." Are the believers in the speedy Second Advent those that keep the commandments of God and the faith of Jesus? Are they REALLY PREPARED to meet Him, until they have, by conformity to the law of the Lord, laid down their weapons at the feet of Jesus, to follow him in his example of obedience? He taught on the SABBATH DAYS, as did the Apostles. But alas! the Man of Sin has *changed times and laws,* and the professed friends of Christ wear the mark of the Beast without compunction.

"Our besetting sin has been, a desire to please those around us, instead of inquiring simply what would the Lord have us to do." "In vain do ye worship me, *teaching for doctrine the commandments of men.*" By whose commandment do ye observe the first day of the week? Is it of God or of men? When did God unsanctify the SEVENTH day? By abolishing the seventh-day Sabbath, which is the TYPE of *everlasting rest,* would not God also abolish the promise of the antitype, or rest itself? Blessed be God, "there REMAINETH a rest" to His people; by which we may know, that he hath not taken away the TYPE of this infinite blessing.

T.

ANNEXATION OF TEXAS.

The following is an extract from a sermon recently delivered by Rev. Orville Dewey, on "Slavery and the Annexation of Texas." The subject is so vitally connected with the well-being of our country, that it ought to be studied and understood by every citizen. We are glad to see it made a theme for calm discussion in the pulpit.

"All the horrors involved in the domestic slave-trade are certain to be extended and prolonged by the Annexation of Texas. Let me not be told that it is a rich country—a great acquisition; all this weighs nothing with me against the insuperable moral objection. If its plains were paved with gold, and its mountains were studed all over with diamond-rocks, I would not take it on the terms proposed. If it were the paradise of heaven, I would not take it on those terms!

"Nay, and if I thought it probable, as some believe, that the Annexation of Texas would shorten the term of slavery, I would not take it. To extend the system over new territories, is certainly a very strange way of shortening its reign; and this is far enough, we know, from the purpose of its leading projectors and advocates. The Texans themselves have declared in their Constitution, that slavery there shall never be abolished! There is such a thing, doubtless, as weakening a thing by diffusion; but I cannot see in slavery any such tendency. Let alone, it must die out of itself; its only chance of living is to take root in new and richer lands. Is not that the very argument of many of the advocates of Annexation? "Our prosperity is failing us; it must have another field." But even if I thought it might sooner die in that richer field, I would not consent to take it. I cannot do evil that good may come. I cannot espouse what is wrong, on any plea of expediency. I cannot espouse the system of human bondage, in order to gain relief from it. I cannot do wrong, in order to destroy wrong."

FAIR OF THE AMERICAN INSTITUTE.

The Seventeenth Annual fair of the American Institute, opened in this city on Monday last. The general arrangement of the exhibition is allowed to be equal to that of any preceding anniversary. Indeed, it would be hardly possible to present in a more tasteful and ingenious manner, the numerous specimens of agricultural and mechanical industry which are here brought together. In the variety and number of articles exhibited, not less than in their happy arrangement, the former reputation of the Institute will be fully sustained. In some departments, former years will be outdone.

On Monday evening the throng of spectators was called to order by Gen. TALLMADGE, and addressed by Hon. LUTHER BRADISH, late Lt. Governor of New York. His address was an eloquent exposition of the policy of protecting and rewarding the productive industry of the country. It was warmly applauded by the multitude. The evening's entertainment was closed by a display of fireworks.

On Tuesday evening, JUNIUS SMITH read an able address on the leading features of Steam Navigation. The attendance was large, and the visitors were greatly interested.

MISSIONS IN INDIA.

We have published several accounts of the encouraging state of things in India. None, however, give a more glowing picture of the present condition of that country than the following, which was presented at a late extra meeting of the London Missionary Society:

"There is no country so open to the labors of the Christian Church as Continental India. England is not nearly so much at the disposal of the Christian minister to preach the Gospel where he pleases, and how he pleases, as is Continental India. I never entered a village of the Mysore country, or even an obscure hamlet, at which I could not at any time get up in the street, or stand against one of the temples, and find no other obstruction than the argument of a petulant Brahmin, to proclaiming as long as I pleased the truth of God. My station was sixty-one miles from any European residence. We were among the people without any protection or defence; and where, if they had been disposed, they might at any time have interfered with or suspended our missionary labors. If 20,000 British missionaries could be found, and transferred to India, they might at once obtain large and attentive congregations, and not a man amongst them who had ever heard the Gospel before."

EPISCOPAL MISSIONS.—The Episcopal Board of Missions held its third triennial meeting in Philadelphia on the 3d inst. An increase of its Missions in China was recommended in the Report; and the appointment of a bishop there and for Africa, was urged. By a letter read from the Archbishop of Canterbury, it seems that the Church of England is ready to co-operate with the Church of the U. States; and that £3,000 had been set aside for the establishment of a Bishop in the celestial Empire.

ANTI-MISSION CHURCHES.—A strange kind of churches, one would think; but they nevertheless exist. There are in Kentucky, connected with the Baptists, 204 churches, and 84 ministers, avowedly anti-mission. The whole number of their members is 7,877, or 38 members to a church. The average annual addition to them by baptism amounts to a fraction over two each. The number of these churches is said to be rapidly diminishing. Would it not be well for such churches as are *practically* opposed to missions to think of this?

PERSECUTION IN MADEIRA.—We noticed some time ago, that a woman had been condemned to death in the Island of Madeira for favoring Protestant doctrines. It is now thought that she will not be put to death, because this punishment is seldom inflicted in that island; but she will probably be sent to the coast of Africa to end her days. Another woman has since been condemned to imprisonment for six months, for having declared that she loved the saints in heaven, but not the images on earth, and would worship only God. Another has been beaten with such violence as to endanger her life. It is reported, that the civil authorities are in favor of these movements, and that threats are frequently made of their repetition.

BENEF[illegible] FREE PRESS.—Much is now said with ju[illegible] of the *evils* of the free press. It has its *benefits* likewise. One of close observation has said [illegible] it "impels the illiterate foreigners who swarm among us, and who never knew any thing in politics but submission to force, nor in religion but blind faith in the priesthood,—it impels them to learn to read, to learn to think, and often to learn to be good citizens and intelligent Christians."

JEWISH CHRONICLE.—We have received the fourth number of this monthly journal, published under the direction of the American Society for Meliorating the Condition of the Jews. It is edited with much care, and contains a variety of interesting articles concerning the Jews.

From this number of the Chronicle we learn that the Society's Board of Directors have invited Mr. John Neander, of Germany, to visit this country, and labor as a missionary to the Jews under their direction. They have also extended an invitation for the same purpose, to Mr. R. H. Herschell, who has lately returned from a tour for the benefit of the Jews, through different parts of the Continent of Europe.

CHARITIES.—It is stated that the religious charities of England during the year ending June 1, 1844, amounted to $3,450,000. If more of this had been expended in securing JUSTICE to the millions of suffering and oppressed poor, the CHARITY would have been much greater in our estimation.

A CARD.

The subscriber is anxious to collect all the facts or records to be obtained, which throw light upon the history and spirit of Sabbath-keepers both ancient and modern. He would therefore request any friends who may be able and disposed to aid in making such a collection, to forward him the information of which they are in possession. Copies of letters, extracts from church or family records, notices of books or pamphlets, copies of inscriptions on tomb stones, autographs, prints—indeed, anything calculated to assist one in judging of the characters of individuals, would be gratefully received. The *loan* of books, when the owner may wish to keep them under his control, or the plainest statement of facts, when one has little time to dress them up, will often be of great service. It is hoped that many will show their readiness to promote this object by furnishing what may be in their power. An opportunity to forward by some one visiting New York can generally be found. Address No. 9 Spruce street.

GEO. B. UTTER.

SELLING LIQUOR ON SUNDAY.—Our readers will remember, that some weeks since, warrants were issued against several keepers of large hotels in New York, who were brought to the police office, for selling liquor on Sunday. Until that time, the law had never been enforced, except against some of the small dealers. It was agreed that one case should be tried, and that the other defendants should abide by the decision. Justice Drinker has given his decision, overruling all the objections raised by the defendants, and fully sustaining the complaint. Hereafter, therefore, it will be a summary process to enforce the law in such cases.—We should be glad if the law and the decision reached farther, and would prevent the sale of liquid death on the *Sabbath*, as well as on *Sunday.*

SELLING A LICENSE AT THE SANDWICH ISLANDS.—On the Island of Maui only one license is granted for the sale of intoxicating liquors. This is sold at auction to the highest bidder. At a recent sale, it was purchased by a mercantile firm for the sole purpose of suppressing the traffic. They paid for it the sum of $1310; and would have paid $2,000, rather than that it should fall into the hands of those who would use it. Most of the difficulties with ships' crews at the island arise from drinking; and by this means they hope to prevent them.

AN EXPEDIENT.—The last expedient we have heard of to promote the temperance cause, is one adopted in Ireland. The repeal feeling is almost universal there, and it has led a large number to unite in a pledge of total abstinence from all excisable articles, especially from ardent spirits and tobacco. The plan is said to have originated with Father Mathew, who hoped by this means to *bring* into the temperance ranks some who *would not* take the pledge for its own sake. May they continue it long enough to become established in the good way.

DECISION.—It is much easier to endure the talk of a decided and radical errorist, than that of a man who has either a set of opinions for every man or no opinions at all. The one we respect for his zealous and candid defence of what he deems to be true; the other we despise for his servility, or pity for his ignorance.

END OF THE WORLD.—The believers in the speedy Second Advent of Christ seem to have taken a new start within a week or two past. It is said, that there never has been a time when the interest among them was so great, the confidence so entire, and the contributions so abundant. The consequence is, that the press is throwing off their publications as thick as autumn leaves, and distributors are to be met with in every direction. The time now fixed upon is the tenth day of the seventh month of the Jewish year, which they say occurs about the 22d of October.

PUBLIC EVENING LECTURES IN BOSTON.—We perceive that extensive arrangements have been made for furnishing Boston with this species of fashionable amusement and instruction. Among the Lecturers are representatives of almost every profession, as well as almost every shade of religious belief. The call for tickets, and the indications of prosperity in the Associations which issue them, are said to be unparalleled.

SUFFERING AND DEATH FROM HEAT.—So intense has been the heat in Africa during the past season, that several caravans have died from want of water and the impetuosity of the Gebli winds. Masters and servants, horses and cattle, were left *dead* on the road, presenting a scene which beggars description.

"TOO MUCH DEVIL."—A young gentleman who spent the last winter in Louisiana, tells the following:—In one family I observed a young slave whose bright and intelligent countenance attracted my attention and excited peculiar interest. And I remarked to one of the family, that I thought that slave could not be so stupid as the others, but his intelligence must render him more valuable than the other slaves. To this he replied, "Not so; he has too much devil in him to make him more valuable." I asked an explanation, and learned that "*too much devil*" in a slave, signifies a slave's *love of freedom.*

CHARLES T. TORREY.—We find in the Boston Morning Chronicle a long article from Mr. Torrey in justification of his recent attempt to break jail. This frank and manly statement of the case, ought to secure for him that sympathy which seems to have been somewhat checked by his attempt and failure.

THE GRAND LIGNE MISSION among the French Romanists in Canada, has five stations, three substations, twelve missionaries, and more than a hundred youth in different schools, some of whom are preparing to be missionary laborers. The first fruits of this mission promise a glorious harvest.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

LIBERATION OF O'CONNELL—CLOSE OF THE WAR IN MOROCCO—VISIT OF THE QUEEN TO SCOTLAND.

The steamer Caledonia arrived at Boston since the publication of our last, bringing Liverpool dates to the 19th ult.

The most important item of news is the Liberation of O'Connell, by a decision of the House of Lords that his conviction was unfair and illegal. The announcement of his liberation, in such a way, will be received with joy by every lover of liberty. It seems that on the day that the last steamer left, the Judges had given their decision upon the law points, seven out of the nine deciding that although several counts in the indictment were informal or bad, yet that this did not vitiate the judgment. When the House of Lords met again on Wednesday, the discussion was confined to the law Peers. After considerable debate, the question was taken, and the *judgment reversed* by a majority of one of the law lords—three to two.

This result came upon every one so unexpectedly—the opinion of the majority of the judges delivered on the previous Monday against the traversers having been universally regarded as decisive of that question—that the world could not credit the announcement. The sensation which the news produced in London and the other large towns where it became known, has rarely been equaled in modern days.

The excitement in Dublin was intense. Great crowds had assembled on Kingstown pier. The packet arrived before 5 o'clock; some repeal agents on board, holding up white flags, inscribed, "Judgment reversed by the House of Lords—O'Connell is free!" The crowd hurraed—the news spread, and cheers reechoed throughout the city. Mr. O'Connell's rooms in Richmond Penitentiaay were at once invaded by a crowd of congratulators. He is said to have borne the intelligence "with the same calmness that it was manifest he would have shown had it been of an opposite nature." The Repeal Association held a special meeting to concert measures for giving eclat to the occasion; and it was resolved to escort Mr. O'Connell from jail in procession.

The order for the liberation of the traversers reached Dublin on Friday the 6th instant, on the evening of which O'Connell left the prison privately, accompanied by his sons, John and Daniel. The other traversers also left in the course of the day. O'Connell was soon recognized, and as he passed along a crowd collected and followed him, forming a great concourse when they reached Marion square. Having gained his home, he came out into the balcony and made a short speech, containing little besides an expression of thanks for the tranquillity which the people had maintained during his incarceration. On being dismissed, the crowd quietly dispersed.

Although the Liberator had left the prison on Friday evening, the good folks of Dublin were not to be disappointed of their procession; and that it might have all due effect, early on Saturday morning Mr. O'Connell went back to his prison. The procession was an immensely large one, which traversed a great part of Dublin and reached Mr. O'Connell's house near evening.

Having entered his own house, Mr. O'Connell mounted the balcony, and addressed the people. He began with—"This is a great day for Ireland—a day of justice! All that we ever desired was justice; and we have got an installment of it at any rate. The plans of the wicked and the conspiracy of the oppressor—the foul mis-management of the Jury-panel—the base conspiracy against the lives, the liberties, and the constitutional rights of the public—have all, blessed be God, been defeated. Justice has thus far been attained; and Ireland may, if she deserve it, be free. But do I doubt the people of Ireland deserving it? If I did, I would be the most stupid as well as the most base of mankind. How could I doubt them?"

On Sunday the liberation was celebrated by a high religious ceremony in the "Metropolitan Church." On the left side of the Sanctuary was a lofty throne, with crimson canopy; on which gorgeously robed and mitred, sat the Roman Catholic Archbishop of Dublin. Beneath the pulpit were "chairs of state," on which sat Mr. O'Connell and his companions of "the Captivity." In that state was offered "pontificial high mass," with "a solemn Te Deum, in thanksgiving to Almighty God for the deliverance of the beloved Liberator of his country, and of his fellow-martyrs, from their unjust captivity."

On Monday Mr. O'Connell attended a meeting of the Repeal Association, where he was received with the greatest enthusiasm, peal upon peal of acclamation rising from the assembled multitude of old and young, rich and poor. After the first bursts of applause had subsided, Mr. O'Connell addressed the assembly in a lengthy speech, rehearsing the facts connected with his trial, and expressing his satisfaction in the result.

O'Connell, before he left the jail, gave instructions that all persons of good character, who were imprisoned by reason of not paying fines, should have the amount paid for them, so that they might be free.

The Queen's Visit to Scotland.—The Queen and Prince Albert left London on Monday, the 19th instant, for Dundee, in the steam yacht Prince Albert, accompanied by the leading members of the Court, where they arrived on Wednesday, and immediately proceeded to Blair Atholl. The Queen received a hearty cheer when she left the Thames, and an equally hearty greeting on her landing in Scotland.

FRANCE AND MOROCCO.

The war between France and Morocco is at an end. The Sultan has given way, and dreading the power he has provoked, sues for terms. The telegraphic despatches transmitted by the Prince de Joinville from Tangier on the 10th instant states that

"The Moorish Government has demanded peace. The fleet arrived at Tangier this day. The Govenor of the town came on board to renew his demand. Our conditions have been signified and accepted, and the Treaty signed. During the day the Consulate General has been reestablished, and its flag saluted by the town. Orders to cease all hostilities, and to leave the Island of Mogador, will be dispatched this afternoon."

This intelligence, which has been most favorably received in France, has been also gratefully received in England, as it will prevent any possible chance of a collision between the two countries.

The Municipal Council of Toulon have made great preparations to receive the Prince de Joinville in triumph on his expected return to France; having voted 20,000 francs for the purpose, beside 500 francs to be given to the widow of each sailor from Toulon killed at Tangier or Mogador. The Prince is looked for in Paris about the 15th inst. There is a talk that he will be made Lord High Admiral of France; a post filled, in 1270, by Florent de Varennes, and last borne by the Duc D'Angouleme.

SPAIN.

Spain, according to some accounts, is threatened with another revolution. In one of the most important towns of Spain there is a regiment of 1,800 men, and in the provinces of which that town is the capital there are two battalions ready to turn their arms to Esparto's use; and agents are at work in the town of Navarre and the Basque Provinces.

EGYPT.

A letter from Alexandria, dated the 8th August, states the result of Mehemet Ali's late escapade; which now appears to have been by no means made for nothing—"A Council was held at Cairo, on the evening of the 5th instant, of all the Pachas, Beys, and men of influence in the country, to take into consideration the different reasons of complaint his Highness Mehemet Ali had to make against them; and they all acknowledged at once their guilt in not having duly made his Highness cognizant of their acts, and having done things without his authority; and they also represented their readiness to submit to any punishment which his Highness might be pleased to inflict upon them. Mehemet Ali left them to pass judgment on themselves, and withdrew; and the Council came to the determination, at the proposal of Ibrahim Pacha, the President, that he himself (Ibramim Pacha) should be deprived of one year's salary, and the other members of six months' salary. Mehemet Ali, however, found the award too great, and reduced the punishment to the loss of six months' salary to Ibrahim Pacha, and four months' salary to all the others. After this decision, Mehemet Ali seems to have been quite satisfied; and the profit that his Highness will make by it is calculated to amount to upwards of 250,000 dollars. His Highness then sent down instructions to Artin Bey, at Alexandria, to inform the five Consuls-General of his perfect re-establishment in health, his renouncement of going to Mecca, and his determination to direct affairs himself as hitherto. On the 6th, his Highness ordered his steamer to be in readiness to bring him down to Alexandria.

Advices from Alexandria of August 30, announce that Mehemet Ali contemplated an expedition against the Abyssinians, "to punish them," he said, "for their frequent inroads on the territory of Aleche."

CHINA.

By news from Canton to the 21st of June, it appears that Americans are in good repute there. The commercial interests of the United States in China are very great; and the Mission of Mr. Cushing is likely to do something in its favor. The populace, however, manifest much discontent at the presence of foreigners.

MISCELLANEOUS.

Christening of the Young Prince.—Lofty was the ceremonial, splendid the feast, in Windsor Castle, on the 6th instant, when Queen Victoria's second son was christened. He is called, "Alfred Ernest Alfred."

The Fees of Her Majesty's Accouchers.—The fee presented to Dr. Locock, first physician accoucher to the Queen, is, it is understood, upon the birth of a royal infant, £1000. Dr. Ferguson receives £500, and Sir James Clark the same amount. Mrs. Lilly, the Queen's monthly nurse, receives "for the month" £300. This amount is generally swelled to upwards of £600, the extras being derived from the handsome presents the nurse receives from each guest invited to the christening. The wet nurse is said to receive £100 per month for her services, beside the gratifying prospect of some portion of her family being provided for, either in the army or navy, or in some of the public offices.

The road between Rome and Naples is again infested by robbers; and two diligences have been recently attacked by them, travelers have been recently compelled to make the voyage by sea, in French steamers.

A war steamer, constructed of mahogany, and intended to be the largest in the world, is on the stocks, and will probably be launched in April next. She is to be called the Terrible.

At a meeting held in London on Wednesday, it was resolved to make an atmospheric railway from Portsmouth to London, joining the Croydon line eighteen miles from the metropolis.

The export of flour and wheat from Canada to England has greatly increased this year. To the 9th August last year, 50,000 barrels of flour, and 15,000 bushels of wheat were exported; this year, 307,000 barrels of flour and 237,000 bushels of wheat.

Surgical Cure for Consumption.—A physician at Darmstadt has discovered a surgical mode of curing consumption. The seat of the ulceration having been ascertained by means of the stethoscope, the matter is discharged outward by an incision being made in the cavity of the breast, penetrating the lungs. The cure is finally effected by medicine injected into the wound by a syringe.

General Tom Thumb.—This small personage, who has been and still is making a tour of the principal towns of England, is exciting the greatest interest wherever he goes. At present he is in Manchester, in the very heart of the spot "where merchants do most congregate"—the Exchange. Next week he appears in Liverpool, the first place in which he was exhibited before he became familiar with royalty.

The Steamer Kosciusko.—The New Haven papers gives the following particulars in relation to the narrow escape of the passengers by this steamer, which was overtaken by the late storm on Saturday night. About one-eighth of her freight was thrown overboard, valued at about $8,000. There were about 30 passengers on board, six of whom were ladies. One lady having twins was told she must not attempt to save her infants if the boat went to pieces and they were washed from her—but her reply was like that from any mother—"if my children drown I will perish in the attempt to save them." Some 10 tons of railroad nails were in the cabin, which operated as excellent ballast.

All on board abandoned the hope of getting on shore by means of the Kosciusko, after her fuel had been washed over and her fires put out. Accordingly preparation for a wreck was made. Ropes were lashed to the persons of all; cotton bales and other articles that would swim were prepared with ropes attached to them, and in this way the passengers and crew awaited their fate. The boat was now at the mercy of the waves, the water constantly dashing over her. Under these circumstances, a favorable change of wind occurred, and a final effort was made to get her to an anchorage, which barely succeeded. All the loose timber, some of the doors, and a part of the promenade deck, were put into the furnaces, and steam enough was raised to move the boat. In this way she was, with much difficulty, taken to an anchorage near Cape's Point, L. I., arriving there about 3 o'clock P. M. on Sunday. Capt. Lefevre went on shore in a small boat, but was unable to return till the next morning, on account of another change of wind, and the heavy sea. He lighted fires on shore, however, as a guide to those on board, in case the boat was wrecked.

More Difficulties about the Mormons.—The Nauvoo troubles seem not to be ended yet. Gov. Ford has lately called out some of the troops, with a determination to bring the murderers of the Smiths to trial. The troops were marched to Carthage, where writs were issued against T. C. Sharp, editor of the Warsaw Signal, and Col. Williams of the same place, both charged with participating in the murder of the Smiths. The Sheriff went to Warsaw to arrest Sharp, but he refused to surrender himself, and was sustained by the people. The Sheriff returned and reported his inability to arrest him, whereupon three hundred of the troops were ordered to march to Warsaw. They had not arrived at the last intelligence, but Sharp and Williams had escaped to the Missouri side of the river.

The Louisville Journal of the 3d instant, states that Gov. Ford had issued writs returnable at Nauvoo, for the apprehension of the whole guard that was placed over the Smiths, and that the greatest alarm existed in the town, persons flying hourly.

Capture of an American Vessel by an English Man-of-War Brig.—Many of the papers are publishing a long letter from Capt. P. C. Dumas, late master of the American brig Cyrus, describing the capture of his vessel by the British brig-of-war Albert, on the coast of Africa. It seems that on the 2d of June, the British brig was lying at anchor near Cobinda, and sent a boat alongside the Cyrus. After inquiring the name and port of the Cyrus, the officers of the boat came aboard, opened the hatches, examined the vessel, and asked for her papers. This being refused, the British officer, after much altercation, went below, where he was told the papers were in the captain's trunk, broke open the trunk, and took them out. Upon this the captain of the Cyrus demanded his papers, which were refused; whereupon he with his crew abandoned the vessel.

This is the account of the matter given by Capt. Dumas. He has since arrived in New York, on Sunday last, and confirms the statement above.

Wonderful Escape.—A few days ago a daughter of Aaron C. Ward, of Newark, N. J., about 8 years of age, while on a visit to the country, accidentally fell into a well about 25 feet deep. She was alone, and as she fell she caught the bucket, and held to it, by which her fall was broken. The water, as it happened, was only about three or four feet deep, and therefore not over her head. She immediately called for help, but she could make no one hear. She then undertook to climb up by the stones. When she had climbed a few feet she fell back into the water. Another attempt was equally unsuccessful, but the third time she reached almost to the top, and again fell back in the water, bruising herself considerably. At the next attempt, however, she succeeded, and the first intimation that the family had of her fearful escape was from her own lips.

From Lima.—On the 5th of July martial law was proclaimed at Callao, and in the whole province of Lima, by Don Dominge Elias, who was at the head of affairs. Gen. Castilla, with an army of 3000 men had approached within a few leagues of Lima. Negotiations were pending between Elias and Castilla, and hopes were entertained that an armistice would be agreeed upon.

From Rio Grande.—The news from Rio Grande is, that a war with Buenos Ayres is inevitable, and whether Brazil has declared war with Buenos Ayres or not I cannot tell, but that troops have been and are being banded and sent to the South, I know very well.

The Free Mails.—In a neighborhood on Long Island, not far from this city, the inhabitants have made frequent application to the Postmaster General for a daily mail, but no notice has been taken of their request. The convenience of establishing such a mail has been every thing that could be desired. A daily stage wagon, connected with the Long Island railroad, runs through every day, and the mail might be carried for a very moderate compensation.

Weary of fruitlessly calling upon the head of the post-office department, application was made to one of the anti-postmasters, in Wall street, who granted the request with the greatest readiness, and a daily express mail, established by private enterprise, now runs between that neighborhood and New York every day. [Eve Post.

Empty Jail.—The Grand Jury in Winnebago county, Ill., in a recent address to the court, state that the jail of that county is without a prisoner, and has had but one since January last.—They add, with truth, that this fact speaks eloquently for the character of that county, and for the love of morality, temperance, and good order, cherished by its people.

Mad Bull.—A mad bull escaped through Chatham and Nassau sts. N. Y., on Tuesday, oversetting two or three apple stands in his way, and running down a small boy, whose leg was slightly injured. He turned into William st. and was brought up at a coal yard and secured.

True bills have been returned by the grand jury of Philadelphia against John Taggert, for the murder of George Shiffler, during the Kensington riots, in May last; Samuel Vandergrise, for the murder of H. C. Troutman, of Germantown, in July; Andrew McClane, for the murder of John Guyer in July; Hy. Haughey, for participating in the murder of Joseph Rice. Peter Devlier, for riot and participating in the murder of George Shiffler.

A boy named William Piercy, aged eleven years, fell from the roof of his father's house in Washington city, on the 4th inst., and alighting on his feet, sustained but little injury. The distance he fell was nearly 40 feet!

The Spanish government require thirty millions of dollars to pay the government, which they find great difficulty in raising without oppressing the people, but the income of the Spanish clergy is seventy millions, all of which is exempt from taxation.

SUMMARY.

On Sunday afternoon last, the body of a man was found suspended from a tree in the woods on Weehawken Hill, about two miles from Hoboken, and in the vicinity of the supposed murder of Mary Rogers. It is thought the deed was committed a week ago. The person was about 20 years of age.

We learn that 200 men, women and children of the Mormon faith went up the Mississippi a few weeks since, to form a settlement near the mouth of Black river, and are soon to be followed by 600 more.

On the night of the 30th ult. a bold robbery was committed at Cincinnati. Two old men, who were sleeping in their berths on board of the Iron City, were relieved of a gold watch valued at two hundred dollars, a silver watch, and twenty-five dollars, all of which were about their persons.

During the blow on Wednesday the barge Sandusky which is employed in getting up the Erie, went ashore at Cattaraugus Creek, carrying with her the boiler, shaft and walking beam, successively raised from the wreck.

Mr. Cushing had an interview, on the 16th of June at Macao, with the imperial commissioner Keying, and the business of the mission there commenced. There is considerable sickness amongst the soldiers at Hong Kong, which is not by any means healthy, though we hope for an improvement on the last year's experience.

The firm of James Read & Co., of Boston, which stopped payment in March, 1842, owing $850,000, have since paid their creditors every cent of the amount. The firm took the benefit of the Bankrupt law.

Caleb Atkins, Esq. was killed at Columbia, Pa. on Wednesday, by the accidental discarge of his fowling piece, as he was stepping into a boat.

I. T. Hough, tailor and draper Fifth street, below Market, Philadelphia, has closed his store, and placed the following inscription on his shutters:

o o o o o o o o o o o o o o o o o o
o This shop is closed in honor o
o of the King of Kings, o
o Who will appear about the o
o 22d of October. o
o Get ready, friends, to crown o
o him Lord of all. o
o o o o o o o o o o o o o o o o o o

Major Popham, in the 93rd year of his age, is the President of the Cincinnati Society of New York. He has been connected with the Society for more than 60 years.

An accident occurred on the Harlem Railroad on Monday. As the train was passing over the river, the locomotive and tender ran off the track into the river—no lives lost.

Charles Edwards, of Northampton, Mass., an express rider, was recently held to bail for taking a sealed letter.

The Prussian government, in order to avoid accidents on Railroads, has founded at Berlin a school specially designed to teach the art of managing Locomotives. This idea has attracted considerable attention among scientific men.

Cassius M. Clay and Gerrit Smith are to hold a personal controversy at Syracuse, time yet to be appointed, on the question whether Henry Clay or James G. Birney is best entitled to the votes of abolitionists. [Com. Adv.

Mr. Devore, a minister of the Gospel, was murdered in the Choctaw Nation on the 6th ult. He had been on a visit to Texas, and was returning to his home in Missouri. He had with him $250 in money, which was all stolen from him with the exception of $60, supposed to have been overlooked by the assassins.

The amount of Treasury Notes outstanding on the 1st of October, 1844, was $1,940,707 17.

The village of Yonkers was visited by a very destructive fire on Sunday morning, which destroyed two factories and a large flouring or grist mill. Loss about $15,000.

Snow fell to the depth of several inches in Butler, Pa. on the 29th ult.

The loss by the late fire in Guadaloupe is estimated at 5,000,000 francs.

The Evening Mirror says, that on Sunday morning last, about 7 o'clock, the laws were violated, and the public decorum outraged, by a prize-fight which took place on Thirty-Seventh street, between Fifth Avenue and the Bloomingdale Road, on the Corporation grounds. The parties were stripped to the buff, and surrounded by the noisy unruly crowd incident to such occasions. They fought thirty-seven rounds, and left the ground covered with blood and "glory."

A destructive fire occurred at Columbia, S. C., on the 29th ult., which destroyed property valued at $40,000.

The firm of Geo. Crocker & Co., of New Bedford, which suspended payment and assigned their property two years ago, have given notice that in consequence of success in business, they are ready to meet the deficit of said firm, principal and interest, amounting to $30,000.

MARRIED,

On the 12th ultimo, by Rev. Joshua Clark, Mr. Randolph Titsworth, of Metuchin, N. J., to Miss Lucinda L. Caldwell, of Pompey, N. Y.

At the First Christian Church in this city, on Sunday evening, the 6th instant, Mr. Charles C. Greenough, to Miss Sarah Ann Baker, all of New York.

LETTERS.

Dr. C. H. Stillman, Henry W. Clark; Postmasters at Oxford, Great Valley, Byron, Ia., East Rodman.

RECEIPTS.

Berlin—John Whitford, $2.
Oxford—Herman A. Hull, $2.
Great Valley—Charles Ward, $1.

ACKNOWLEDGEMENTS.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following donations to the funds of the Society:—

From Ladies' Jew's Society, Bristol, R. I., by Rev. Dr. Baird,	$20 00
Mrs. Staniels, by Rev. W. W. Everts,	5 00
E. Gunning and Andrew Gavin, 50 cents each.	1 00
R. D. Church, at Grand Rapids, Michigan, by Rev. G. H. Fisher,	1 00
Missionary Society of the Associate Reformed Church, (Rev. Dr. McCarrell's,) Newburgh,	50 00
Miss Stryker, by Mr. Mott,	5 00
Mrs. S. M. B., through Mr. A. Rook,	15 00
Coll. R. D. Church, Hyde Park, after lecture, by Rev. J. Lillie,	4 00
Coll. R. D. Church, Bloomingdale & Rosendale, do.	4 00
Coll. R. D. Church, Kingston, do. do.	15 00
Mrs. Stryker, Subscription to Jewish Chronicle for one year, (an English Sovereign,)	4 84
Subscriptions to Jewish Chronicle,	58 25
Don. &c., per S. Bonhomme, agent,	146 94
Subscriptions to Jewish Chronicle,	60 75
	$390 78

Thomas Bussing, Treas.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co. Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

Miscellaneous.

THE HAPPY HOME.

TRANSLATED FROM THE FRENCH.

I love the hearth where evening brings
Her loved ones from their daily tasks;
Where Virtue spreads her spotless wings,
And Vice—fell serpent! never basks!
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whispering near,
While thrilling hearts the notes prolong,

For there the father sits in joy,
And there the cheerful mother smiles;
And there the laughter-loving boy,
With sportive tricks the eve beguiles;
And love beyond what worldings know,
Like sunlit on the purest foam,
Descends, and with its cheering glow,
Lights up the Christian's happy home.

Contentment spreads her holy calm
Around a resting place so bright;
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears it front no more;
There pity's pearly tear-drop starts,
And charity attends the door.

Oft have I joined the lovely ones
Around the bright and cheerful hearth,
With father, mother, daughter, sons—
The brightest jewels of the earth;
And while the earth grew dark around,
And fashion called her senseless throng,
I've fancied it was holy ground,
And that fair girl's a seraph's song.

And swift as circles fade away
Upon the bosom of the deep,
When pebbles tossed by boys at play,
Disturb its still and glassy sleep,
The hours have spent in pure delight,
And wandering feet forgot to roam,
While waved the banners of the night,
Above the Christian's happy home.

The Rose that blooms in Sharon's vale,
And scents the purple morning breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones, amid the tomb,
May like the blushing rose decay;
But still the mind, the mind shall bloom,
When time and nature fade away.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of glory near,
And executes his perfect law,
The ransomed of the earth, with joy,
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

ENGLAND'S EXCELLENCIES AND EVILS.

The following letter is the last of a series written from England by Prof. WRIGHT, and published in the Boston Morning Chronicle. It presents in an eloquent manner the reasons for hope or despondency in view of the present condition of that country.

Time, which tarries not for mortals, has brought me to the close of my look at England. It is very awkward to sum up and generalize when one has only begun to observe; therefore, understand me as giving generalizations of things as they *seem* to me—what a fly, that lights upon England for a twinkling and is off, thinks of it.

As to the bounties of Providence—substantial blessings and beauties—I cannot conceive how more could well have been granted in the same space, than is the lot of this, so far as nature has made it, "merrie England." After seeing the golden harvests of the rich eastern counties and Yorkshire, the meadows of the Thames, above all, the garden valley of the Tweed; the mines of Derbyshire, and of another region to which the wise do not carry coals; the bens and lochs of Scotland; the pikes and fells, and dales and meres of Westmoreland; the springs of Malvern; the valleys of the Severn and the Wye—even taking a nap on the brow of the Wyndecliffe—surely I have a right to say, "Avaunt, all geography; this island is the very spot where the human race ought to develope itself in all its power and glory." But truly, the race, as a mass, is far and painfully below what a nurseling of republicanism, alighting on the Wyndecliff, and drinking in the beauties of the wide landscape, and knowing nothing more of England, would expect to find it. There is ignorance, and coarse brutality, and sullen hopelessness, and haggard wretchedness, far beyond what there ought to be in the midst of such beauties and blessings. Yet there is not a little, but a great deal among the human inhabitants, that is, like the landscape, noble, and lovely, and glorious—and that, not in one class, but in all classes, from the highest to the lowest. And a peep at history will convince one, too, that the race is here making a progress that is truly encouraging and sublime. Indeed, history writes this upon the landscape. The old feudal castles, now possessed by ivy and owls; the ruinous abbeys, the dimly-remembered battle fields and "Smithfields," are way-marks that show how the race has gone forward. The Alfreds, the Shakspeares, the Hampdens, the Newtons, the Miltons, the Howards, ths Wesleys, the Hogarths, have not lived in vain. Their mantles are worn worthily by men whom it might be invidious to mention now, but who will shine as the stars by and by; men who are doing what Cromwell did, in a wiser way. They have approached in fact, nearer than in form, to the desired goal. In enumerating the governing powers of England, you have not done when you have mentioned king, lords, and commons. The press is to be named, and that not at the tail of the list. The press has outgrown the power of what is called the government, to control it either by fear or favor. Look at the Times newspaper, with a net revenue equal to that of a third-rate European potentate. Ministers have bribed it till it is beyond the reach of their bribery. They look up to it with fear and trembling, and a degree of humble obedience. It is the voice of the most vigorous intellect of England, saying what will be most likely to find an echo in the breasts of one hundred thousand independent Englishmen as they swallow their buttered toast and boiled egg. Look at Punch, too, with wit and wisdom enough to insure him a hundred patents of immortality. He governs a great part of England, very much for its good. The Pecksniffs of the land take hints from him, much to the benefit of their dupes. Hence one may conclude that England is growing, and has grown, wiser, and, of course, happier. Yet if one were to task himself, to write down the folly, and humbug, and unhappiness of England, it would be difficult to decide where to begin, and quite impossible to end.

England may be said to live under a trinity of evil, kingcraft, priestcraft, and beercraft. In this let me not be understood to speak disrespectfully of that interesting daughter of Eve, the queen, who with such exemplary patience obeys the command imposed upon her aforesaid mother, nor of the reverend clergy, nor yet of the noble brewers, many of whom write *sir* before and *bart.* after their names. They are all honorable persons, I hope and trust; but the *craft* to which they were born or bred, does, I am sure, cost England immeasurable woes. O that I had the eye of a prophet, and could say that there was visible in the dimest distance of the future, any thorough relief. As it is, sanguine hope, without seeing any thing, guesses that deliverance must come, somehow and at some time or other. The order in which the evils press upon the country seem to me to be, first *beercraft*, second *priestcraft*, third *kingcraft*. Till the beercraft is removed—till the people get the clear heads and strong hearts which pure water gives,—in vain you lift at the others. Suppose you abolish the taxes and tithes, and give England a cheap government, and free-church, and full suffrage, to what will it amount, so far as the masses are concerned? Precisely to more beer and consequences of beer! I may be mistaken; truly I have found warm and zealous promoters of thorough temperance, but they seem to be regarded as the maddest of fanatics. Nine men out of ten among the laboring classes, so far as I have been able to observe, and I have been quite inquisitive, have not the slightest barrier between themselves and stupidity and drunkenness, but their inabilty to get enough beer. It is their undoubted creed that beer is a blessing, and one of their deepest sorrows that their wages will not allow them to get plenty of it, with a drop or two of gin by way of luxury. Look at poor chartism, befogged in beer! fighting as often as any way against itself, and selling to its worst enemies even the little suffrage it commands! If the masses of England could be roused to enter upon the career so gloriously begun by those of Ireland, they would soon take a position which would settle many of the knottiest questions of politics, and the *crafts* of the priest and the king would be swept away like the meshes of the spider. The state and the church would then take their places as servants of the people—not masters. Yet with all this, which to an American mind is so evident, staring them in the face, there are plenty of sincere philanthropists here, enemies of slavery, of corn laws, of church tyranny, of a vampyre aristocracy, who will *pity* you for not drinking wine with them! who will raise the cup of Circe to their own lips, and then lament the oppression and degradation of England's poor! Put the brewers of England in the same condition with her feudal castles and monasteries, and her poor will soon take care of other vampyres.

There is one sign of the times, however, which is hopeful. The discovery in Germany of the wonderful sanatory properties of *cold water*, is making a deep impression upon the higher and middle classes here. The doctors are not able to laugh it down. After spending fortunes on physicians in vain, invalids go to Grafenburg and are healed. A child with the scarlet fever is wrapped in a wet sheet and gets well. Men rummage their libraries, and find that just such cures have been performed at Melvern a hundred years ago, and the water when analyzed is the purest possible. And they find cases in which patients with raging fever and delirium have broken loose from their nurses and jumped into the Thames or some horsepond, and their madness has proved better than the wisdom of the doctors. Many are coming to the conclusion, that disease is chiefly some mysterious modification of that great poison, *diet*, with which we are sent into this world to battle, and this rebounds greatly to the advantage of *pure water*. Setting poisons to catch poisons is growing into disrepute with these people, and consequently they may by and by be expected to see the absurdity of sending one dram of alcohol into the stomach to cure the disease made by its predecessor. The multitude of experiments which have now put the matter fairly to the test, seem to demonstrate that coldness combind with pure water, is the best means that has ever been tried to quench human inflamation, and when properly applied will cure any patient *who has strength to be cured in any way.* This being true, the occupation—I do not say of the doctors, for it will require science and wisdom to apply cold water—but of the druggists—of all medical poison manufacturers, is gone. And shall not alcohol be included? From the hold this subject has taken of the most intelligent here, I look for a great *pathological* reform, which I think cannot fail to set the principle of total abstinence upon a more commanding foundation than it has hitherto occupied. If you can get the *wine* out of the heads of the philanthropic of the higher class, then will they see clearly the effects of beer upon the lower. Both once delivered, the nation would not be long in discovering the folly of working itself to death to support a class of grand and idle hereditary pickpockets, nor long in devising means of relief. See if the new vision bestowed upon the Irish people does not work out such results. England wants an oculist like Father Mathew.

POST-OFFICE LABELS.

We copy the following article from a London paper, partly because the information it affords may be of use on our side before long. We hope to see the day when cheap postage and the convenient label system will be established among us also.

POSTAGE LABELS AND ENVELOPES.—The following facts relative to the manufacture of our present postage labels and envelopes may not be uninteresting to the reader. The manufacture of the postage envelope is effected by many powerful, yet accurate machines. The paper is pervaded by colored threads as a security against frauds; and when sent from the manufactory of Mr. Dickenson, it is delivered to the firm of Messrs. De La Rue. It is there cut into lozenges, by the engine of Mr. Wilson, with the utmost precision, at the rate of 60 or 80,000 a minute. Previous to being stamped, each lozenge has a notch cut in each side for the convenience of folding; this is done by an angular chisel. The envelopes are then stamped at Somerset House, by a machine which combines the operation of printing and embossing—the invention of the late Sir. W. Congreve. The last process, the folding and gumming, is performed by the Messrs. De La Rue, who employ thirty-nine folders on an average; and a quick hand can fold 3,500 a day. One engraving on Mr. Perkins' hard steel roller will afford 1680 transfers to soft steel plates; these again will, when hardened, admit of 60,000 impressions being pulled upon each, so that one original will afford 100,800,000 impressions of labels. Twelve years ago common envelopes were sold at 1s the dozen; now the postage envelope, with its medallion, may be bought wholesale at a half a farthing, exclusively of the stamp; and yet, though the manufacture is peculiarly costly, it returns a small profit to the government. More than 220,000,000 of chargeable letters were posted in 1843; so that supposing all the letter boxes in the United Kingdom to be open twelve hours in the day, and to communicate with one large spout, the letters would keep flowing through it at the mean rate of fourteen in a second.

COUNTENANCE.—Amenity of temper has a great effect upon the countenance. It is a foe to wrinkles of all kinds. A woman lately died at Peoria, over 70 years of age, and it is said her face was as smooth and her skin as soft as a young girl's. But she was a quiet, tranquil-hearted creature. Care never troubled her, and she had never been known to frown. Verily, indeed,

"How noiseless falls the foot of Time,
When it only treads on flowers."

A LEGAL PARADOX.—An ejectment case tried at Utica, recently, presented this singular result. The defendant paid for a piece of land by the acre. There was a dispute about the boundary and his neighbor sued him. It was found that he had the whole quantity he had purchased, without coming on the disputed territory. He was beaten. He then recovered back from his granter, on this warranty, part of his purchase money. A new trial was obtained in the ejectment suit, and he is now successful in that:—so in the first place he gets land which he did not buy, in the next place, makes another man pay him for it, and finally holds both the land and the money. This goes beyond the celebrated cracked kettle case, in which the borrower said he should prove, firstly, that he had never had it, secondly, that it was cracked when he got it, and thirdly, that it was whole when he returned it.

APPLE BREAD.—A Frenchman has invented and practiced with great success a method of making bread with common apples, very superior to potato bread.

After having boiled one-third of peeled apples, he bruised them quite warm into two-thirds of flour, including the proper quantity of yeast, and kneaded the whole without water, the fruit being quite sufficient. When the mixture had acquired the consistency of paste, he put it in a vessel, in which he allowed it to rise for twelve hours. By this process he obtained bread, full of eyes, and extremely palatable and light.

YANKEE NOTIONS.—A vessel cleared at Boston, last week, for Demarara, with the following cargo; 150 bbls. apples, 16 kegs butter, 10 bbls. carrots, 3000 cabbages, 200 celery roots, 15 boxes cheeses, 6 half bbls. cranberries, 50 bbls green corn, 10 half bbls. eggs, 3000 fresh fish, 75 live hogs, 200 lobsters, 50 bbls. onions, 100 boxes oyesters, 50 bbls. potatoes, 75 live sheep, 50 half bbls. turnips, 10 boxes poultry, 15 boxes peaches and pears, 150 tons ice. [Jour. of Com.

SINGULAR PHENOMENON.—On Wednesday, Sept. 11th, about 9 o'clock, was observed from the deck of the sloop Mount Vernon, by Capt. J. P. Smith, and also by all his crew, what to all appearance was a star, but of such a size and brilliancy, considering the sky was unclouded, and the sun pouring down its rays with unusual lustre, as to almost lead to the belief that it was some supernatural vision. This singular phenomenon is represented as being, in appearance, nearly equal to the size of the moon. It remained visible nearly the whole day, and disappeared only as the shades of night were fast approaching, when all expected to have a better and more distinct view of this brilliant and apparently erratic heavenly body. Capt. S. states it to have presented an appearance, in color, similar to that of the planets at night only a shade whiter. [Key West Light of the Reef.

A PLACE TO LIVE IN.—In traveling in Wisconsin Territory, a correspondent of the Cleveland Herald was assured that the township of Milton, Rock county, raised 70,000 bushels of wheat last year; that not a glass of liquor was ever sold in the township; and that in no one year has a justice of the peace ever received fees enough to pay for a barrel of salt.

AGRICULTURAL ITEMS.

From the Cultivator for October.

EXPERIMENT.—A gentleman cultivated two hills of cucumbers, each having the same number of plants, under precisely the same circumstances, excepting in the following particular, viz: the ground around one hill was hoed every day, as long as the state of the vines would admit—the other was hoed just often enough to keep down the weeds, but no more. The hill which was hoed every day, produced more than twice the quantity of cucumbers that the other did. Who can give the "why and because?"

A HINT.—Don't suffer your revolving hay-rake, and your wagon rack, and hand rakes, and whatever else you have used in the haying and harvesting just finished, to be out in the fields exposed to the weather, but see them well housed for another season. The weather destroys more tools than hard work, with some farmers; and more valuable time is lost hunting up and repairing lost implements, than their original cost.

COST OF FENCING.—Mr. Biddle, in an address before the Philadelphia Ag. Society in 1842, makes some calculations as to the cost of fencing, which will surprise those who have paid little attention to the subject. He estimates the expense of farm fences in Pennsylvania, and gives the data upon which his calculations are based, at $105,600,000. He thinks that the interest on this outlay, and the annual wear and tear of fences, is equal to an annual tax of $10,000,000 upon the farmers of that State.

MORTALITY AMONG SYCAMORES, OR BUTTONWOOD.—The destruction of sycamores which has for several years been complained of in Massachusetts and some of the other eastern States, begins to be seen here. We have noticed several trees along the river, and some in other places, which will hardly survive the season. We are not aware that the cause of this destruction has been yet fully ascertained. Some suppose it to be an *epidemic*, which commencing (as did the cholera,) at the east, is sweeping over the country, Others alledge that the cause of death is a minute insect, which corrupts the sap. Others think that the severe frosts of the last three winters have occasioned the trouble.

CEMENT FOR GLASS WARE.—Cover the broken edges with a thin coat of common whith-lead paint, and then pass a cord round the glass article or vessel, to bind the parts closely together. In a few weeks it will become perfectly dry, and will be found to have adhered very firmly together. Tried by the writer and known to be good.

STANZAS.

Dedicated to the Board of the Mariner's Family Industrial Society, of the Port of New York.

I love the sailor! and I joy to know
That noble hearts are pledged to work his weal;
My soul exults the Bethel Flag to show
And hails the *homes*, whose inmates for him feel.
I love the sailor—and the sailor's rights,
But dearer still to me, will ever prove
The interests of my sex, whom love unites
To those who roam—these share my warmest love.

They need our sympathy—the ones whose lot
It is to "watch and wait" through weary time,
Ere those they love with glad return can blot,
The memory of those hours that waste their prime.
Ah! marvel not, if soon the eye grow dim,
The cheek turn pale, the brow its light forego;
They change with watching, and the bridal hymn,
Soon tunes "its cadence to a mournful flow."

Wealth may be theirs, but if the heart be true
To "woman's mission," think ye not they sigh
For those kind looks, and words that could imbue
Their life with sweetest joys? Ah! lowly lie
The gifts of fortune when the spirit weeps
In bitter loneliness which none may share:
And sad the vigils the poor *lone* one keeps;
Wealth gives no wings to faith, no zeal to prayer.

But when to absence from the loved, we add
The ills of poverty, the want, the dread,
Which often bid the sailor's wife, grow sad
And wring from childhood's lip the cry for bread!
Oh say! should we not haste such wo to sooth,
And bind their wounds with pity's ready hand;
Before their feet life's rugged pathway smooth,
And answer to the *sailor's child's* demand?

Yes, surely yes! 'tis duty thus to do—
But mark the channel through which aid should flow.
Mark! lest by chance a deadlier thorn ye strew,
And fearful harvests from your seed there grow.
Help them! but not by *alms* unless ye seek
To crush the spirit that is bending low;
Drive not all self-dependence from the weak,
Teach them how best they can their strength bestow.

Thank God! one band of sisters in our midst,
Are aiming thus the lab'rer's path to cheer;
Aid them, amid their weakness, *thou* who didst
Not scorn the lowliest place while toiling here!
Incline the hearts of *all*, who love the *poor*,
Who love the *sailor;* and who love their *God;*
The "Charity of Wages" to ensure,
To all who bend beneath want's iron rod.

ALMIRA.

New York, Aug. 30th, 1854.

"Oh, thou beautiful
And unimaginable ether! and
Ye multiplying masses of increased
And still-increasing lights! what are ye? what
Is this blue wilderness of interminable
Air, where ye roll along, as I have seen
The leaves along the limpid streams of Eden?
Is your course measured for ye? Or do ye
Sweep on in your unbounded revelry
Through an aerial universe of endless
Expansion, at which my soul aches to think,
Intoxicated with Eternity."

GOOD ADVICE.—Girls, beware of transient young men—never suffer the addresses of a stranger; recollect one good steady farmer's boy or industrious mechanic is worth more than all the floating trash in the world; the allurements of a human dandy-jack with a gold chain about his neck, a walking stick in his paw, some honest tailor's coat on his back, and a brainless, though fancy skull, can never make up for the loss of a kind father's home—a good mother's counsel, and the society of brothers and sisters; their affection lasts, while that of such a young man is lost at the wane of the honey moon. 'Tis true.—*Ex. paper.*

TO YOUNG MEN.—Be cautious of that young lady who runs from the wash tub to change her dress at your approach—you will want a long purse to support her. Also beware of her, with half a dozen rings on her fingers, and who sits in church with her glove off, that all she has of any value about her, may be seen to advantage; she will, if you wed her, soon get the RING of poverty in your nose.—*Ib.*

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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Edmeston—Ephraim Maxson
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Persia—Elbridge Eddy
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NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland,good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- - a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21½a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood,Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand,lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber,oak,cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves,w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8.50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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$2,50 per year, when payment is delayed *six months*, at which time all subscriptions will be considered due, and bills forwarded accordingly.

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“THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.”

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, OCTOBER 17, 1844. NO. 17.

Biographical.

FRANCIS BAMPFIELD.

[Concluded.]

SOME ACCOUNT OF HIS BOOKS.

Mr. Bampfield several times refers to the books which he had written, as proof of his care for the churches and the truth. Some of these books are upon most interesting themes, are prepared with great care, and embody the results of long-continued and patient investigation. They afford good evidence of his diligence, and are exceedingly instructive and convincing upon many disputed points in theology. As a writer, he is remarkable for the variety of thought and expression with which all his books are enriched, whatever may be the subject. Arguments and illustrations are often drawn from the most unexpected sources, yet with such ease and appropriateness as to please rather than offend. His style, however, as well as his reasoning, often seems to be somewhat involved and obscure. But it is not the obscurity of ignorance or of ill-chosen language; it is rather from the originality and intricacy of the thought itself. Those who become accustomed to read his works, will meet with no difficulty from this source, but will thank him for leading them, even by such a path, into fields of thought which they had never before explored. Hence it has happened, that by his intimate friends and thorough readers, Mr. Bampfield has been enthusiastically admired for the very things which have induced others to throw aside his books. His earnest and fearless investigation of truth, his fervent and loving appeals on its behalf, and his cheerful obedience to it, entitle him to a high place among the writers of that fruitful age to which John Bunyan and his coadjutors belonged.

Mr. Bampfield's works were mostly printed during the last twelve years of his life, and came forth in the following order:

1. “The Judgment of Mr. Francis Bampfield for the observation of the Jewish or Seventh-Day Sabbath, with his Reasons and Scriptures for the same, in a letter to Mr. Ben, of Dorchester.” London: 1672.

The above letter was written from the prison at Dorchester, 1665, in reply to the two letters of inquiry before mentioned, calling his attention to the question which day ought to be kept as the Sabbath. It was published in connection with a letter from Mr. Ben.

2. “The Open Confessor, and the Free Prisoner.” Printed in 1675.

This sheet was written when he was a prisoner in Salisbury, and was designed to show, that he had neither done nor taught what he was afraid to avow, and that although a prisoner he was yet the Lord's freeman.

3. “All in One; all Useful Sciences and Profitable Arts, in one Book of Jehovah Aelohim, copied out and commented upon in created beings, comprehended and discovered in the fullness and perfection of Scripture knowledge. By Francis Bampfield, a lover and admirer of Christ and of his Word and Works.” London: 1677.

None of Mr. B.'s books give so full an exhibition of his character as this. His familiarity with the best masters and schools had led him to the conclusion, that what was called science and theology had very little connection with the Word of God, and was mere conjectural reasoning. He believed that the Scriptures were “a perfect library of all saving knowledge and profitable science,” and that the wise in heart could understand them. He therefore determined to write a book explaining his belief and illustrating its soundness. In this he shows that the most philosophic disputations are mere skirmishes of hard words; that those who talk most about science cannot fully explain the simplest things, such as hearing, tasting, feeling; and that it is only through the study of the Bible, with a true heart and an obedient disposition, that men are safe from error and sure of success. Having explained his design, he commences with the account of creation, speaks at length of the work of each of the six days, and in connection therewith discusses the nature of light and heat, the falling of rain, blowing of the wind, growth of plants and trees, movements of the heavenly bodies, natural history, and the science of human life. Each of these subjects grows out of the work of that day under which they are spoken of; as, for instance, the growth of herbs under the third day, and the history of man under the sixth day. What he calls the “first part” of his book, is occupied with the work of the first six days. The “second part,” which is properly another book, has the following title:—

“The Seventh-Day Sabbath the Desirable Day, the closing completing day of the first created week; which was, and is, and will be, the just measure of all succeeding weeks in their successive courses, both for working on the six foregoing days, and for rest on the seventh, which is the last day, by an unchangeable law of well-established order, both in the Revealed Word and in Created Nature.”

In this “second part,” every question connected with the institution, early observance, pretended change, and present binding authority of the Sabbath, or seventh day, is fully discussed, and much light is thrown upon each. The whole book would fill one thousand pages of an ordinary octavo volume, and cannot be read without interest and instruction.

4. “The House of Wisdom; the House of the Sons of the Prophets; an House of Exquisite Inquiry and of deep research; where the mind of Jehovah Aelohim in the Holy Scriptures of truth, in the original words and phrases, and their proper significancy, is diligently studied, faithfully compared, and aptly put together, for the further promoting and higher advancing of Scripture knowledge of all useful arts and profitable sciences; in the one Book of Books, the word of Christ, copied out and commented upon in created beings—As a second Essay in pursuit of the same design held forth in a former treatise, entitled, *All in One.* By the same author, more and yet more a lover and admirer of Christ and of his Word and Works.” London: 1681.

This book unfolds a plan for religious education, and especially the education of men for the ministry. In a postscript the author announces his intention “freely to impart what in his measure he hath freely received, to any sons whom the Lord shall make willing to be Christ's disciples in this school. Three times in each week, there will be these exercises: One about the proper significancy of original words and phrases; another about Philosophy; a third about textual sermons; to which may be added a specimen or example of some particular art or science.”

5. “The Holy Scripture; the Scripture of Truth; the Holy Letters. A Grammatical Opening of some Hebrew words and phrases in the beginning of the Bible; wherein several Secrets in Nature and Mysteries in Grace are revealed, as grounded upon the letter and significancy of the original languages. As a further Essay in prosecution of the same great and good work commenced in the former treatises, entitled, All in One, and House of Wisdom.” London: 1684.

This book illustrates his plan of giving religious instruction. It is by first expressing the original word; then the significations; and lastly its connection with other parts of Scripture.

6. “A Name, an after one; A Name, a new one; or, An Historical Declaration of the Life of Shem Acher, especially as to some more eminent passages of his day, relating to his more thorough lawful call to the office and work of the ministry for about twenty years past; wherein Paul is propounded for an example, and the case, so far as it doth run parallel, is set down before it; though the pre-eminence is given unto Paul, and the glory of all ascribed in every part, and in the whole of it, unto Jehovah Aelohim, whose rich grace and free love has been, in all this, unsearchably rich and exceedingly abundant; wherein are also several other weighty cases and great questions stated and resolved—about the right of administration in perfecting a believer's baptism; about receiving a member in some case out of one church into another church in the same city, in the main of the same Gospel faith and order; and about the sound evidences of a state of grace.” London: 1681.

Some difficulty seems to have arisen between the church of Mr. Bampfield, and another church in the vicinity, about receiving a member without certificates of dismission. This led Mr. B. to write the above work, in which his views of a call to the ministry, of administering the ordinances, of church government, and several kindred questions, are fully presented. Under an assumed name he gives a short history of himself, which is both interesting and characteristic.

7. “The Lord's Free Prisoner; being a Narrative of the facts connected with the imprisonment of Francis Bampfield.” London: 1683.

8. “A Just Appeal from the Lower Courts on Earth to the Highest Court in Heaven; or, the case of F. B., the Lord's free prisoner, truly reported as to the matter of fact at his examination and trial in the open Quarter Sessions at the Old Baily, vulgarly the 12th and 13th days of the 8th month, 1683.”

9. “A Continuation of a former Just Appeal from the lower courts on earth to the highest court in heaven, in the case of F. B., about his not taking the oath of allegiance under his circumstances.” London: 1683.

In the last of these three works the whole subject of taking oaths is handled in such a manner as to show, that Mr. B. did not act ignorantly in regard to it, whatever may be thought of his scruples. The three works together give a complete account of the circumstances of his trial, with which the reader has already been made familiar.

From this notice of Mr. Bampfield's books it will be justly inferred, that he was a man of laborous habits. Whether engaged in his studies, or in the other duties of his office, he seems to have done with his might what his hands found to do. He had collected a large library, which he was anxious to have preserved for the benefit of the churches, and which he therefore willed to them on certain easy conditions. Through a misunderstanding, these conditions were never complied with, and the books were scattered. His own works, however, continue, and will long be read with satisfaction. He several times speaks of his joy in being able to leave behind him books through which he might speak, though dead; and all who have been permitted to peruse those books have partaken of his joy.

Religious.

AN IMPORTANT INQUIRY.

The following article was written by a lady, and appeared first in the Christian Intelligencer. It presents so truthful a picture of a crying evil, that we cannot forbear to publish it.

Do you punctually and promptly pay to your pastor the annual sum promised him, when he came to perform the duties of his office among you as a laborer in the vineyard of the Lord?

When a clergyman stipulates with his people for a definite amount as a regular salary, it is a common business transaction. There is no gift asked or promised; it is to be for value received that you obligate yourselves to pay the sum proposed. You neither expect or desire to have the services of a clergyman without a suitable compensation; for the same blessed Gospel that he proclaims, makes this *provision* for his *necessities*: “They that preach the Gospel shall live of the Gospel.” Neither would you be willing to spend life, and its brief probation, where the blessings of the sanctuary are not enjoyed.

The clerical profession is not chosen with reference to money-making, or hoarding wealth, but of laboring in the cause of Christ, of promoting the welfare of man, in every possible way, and the glory of God in efforts to do good. The flattering prospects which the world presents, of wealth, fame, and self-indulgence, are relinquished for the conscientious discharge of the multiform duties of this sacred office.—Well for our nation—well for the moral condition of the world—well for our hopes beyond the narrow limits of time, that there are some willing to make the sacrifice.

The clergyman that has made up his mind to this course as his solemn duty, labors in his study when the close air and confinement of these toils exhaust his energies, and waste his physical strength. He attends to the interest of his people amid many discouragements that try his faith and patience. He is expected to remember, even if they forget; he must be at the post of duty if they are not; he must toil when they rest, and be “instant in season,” improving all the opportunities of usefulness that lie in his sphere. The frequent demands upon his time, his influence, his sympathies, his energies, absorb all his soul—and in addition to this, ought he to have occasion to feel that his church, his people, have failed in their duties to him? That they are compelling him to live, to labor, and spend his valuable time, without paying him what they had promised, and on which he of course is depending for temporal sustenance? This may be the case—this *has been* the case, when the fact was not generally known.

Have you ever thought what supports your clergyman when you neglect to pay him? Others are guilty of the same, thinking that the rest are punctual. You know not the evils you cause by deferring, supposing some other time will do as well. He has no other income, no other resource. It is not his *business* to make money; had it been, he might at this moment have been surrounded with the luxuries of wealth; but he is simply and confidingly relying on your promises for the “hire” of which he has high authority for believing that he is “worthy.”

A clergyman must live more expensively than many in a private capacity. His family must welcome the stranger and wayfaring in their kindest hospitalities administer succor to the needy, and help to the destitute. These duties are incumbent on all, but these claims come upon him with greater frequency than on others; and what would be thought of that pastor that would turn away unaided any child of want among those that apply for kindness or charity. He gives his hearty approbation to the cause of benevolence; and often while he is suffering the nonpayment of his own means of living. Suffering in his feelings from such neglect on the part of those for whom his best and most faithful efforts are made, and his constant services bestowed, he stands up and pleads for the cause of God, and ask you to give to the Home Missionary, with a full sense of the missionary's *wants, trials,* and *sacrifices;* to the Foreign Missionary, with many of *his* discouragements lying at his own heart. Still he goes forward, as faithfully discharging his own duties as if his people had not forgotten theirs to him!

Let the churches see to it, that this sin resting upon them hinders not God's Spirit from descending in blessings abundant. Are not those vineyards barren and unfruitful where this blighting rests? “If we regard iniquity in our heart, the Lord will not hear,” though we have many meetings for prayer, and are ever so punctual in the outward forms of religion! The prosperity of Zion is hindered, for it is a *heinous* sin in the sight of God thus to “keep back part of the price.”

See to it that the truthfulness of your promises be *inviolate,* and that to the other cares and anxieties of a servant of Christ, you lay not upon him the burdens of worldly trial, perplexity, and *debt,* which the early performance of your *engagement* would prevent. It is high time that this cause had an Agent, and that Agent should be *Christian people.*

Could you see your Pastor's heart, could it be laid bare before you; *there* you would find not only a weight of embarrassment and trouble, but a nervous *shivering* dread of the *cold* charities of the world. Not because he has not well earned a *competent living,* but the careless management of those who engaged to pay him, has *deprived* him of what he *expected to receive,* and what his family, by taxing the most skilful ingenuity, had saved for the exigencies of the failure!

It is not a clergyman pleading his own cause, but one who knows too well that injustice is practiced, and that, too, without a *just sense* of the evils it causes, or the guilt which it incurs! Not that it is true of all churches, for there are many honorable and blessed exceptions. But let the inquiry be made:—Do *you* pay? is the salary paid by *others?* and you will find deficiencies where they were *least expected.*

The man who subscribes 50 or 60 dollars a year for the support of the sacred ministry, is thought to be liberal indeed. But look at the clergyman himself; he not only gives all that he might gain in any other profession, but in many instances, every thing but a bare living, and that too spun out by his credit, if he is not well paid.

I have seen too many of these evils, not to feel that the subject has been already too long neglected. The pastor has been silent; he has borne his trials in secret, only asking for a fulfilment of an honest obligation. This is all that is required, and even more. No people should wait for this; they know when their liabilities are due, and should have it all made up and promptly paid before he has occasion to ask it. I have seen those who have been laboring years, living on promises that were as deceitful as the “treacherous sea,” incurring debts that necessity had urged—pledging his word, for the word pledged to him, and at length charged with being indifferent about that word, and not obeying the injunction, “owe no man anything.” I have known clergymen of the most perfect integrity suffering the loss of credit among men of business on this account. And even has it been the case, his debts could not be secured without the aid of law; and this because his people had not kept their promises with him. Where, under such circumstances, is the blame? Where the guilt? The unoffending *victim suffers*—but let the church who has caused evils like these, who has failed in her *punctuality,* failed in her *first duty,* come forward to bear the stigma, and amend her faults.

Energy, punctuality, with sound moral principle, will prevent and remedy this evil. Let every church in our land defend herself from its scourgings, that the blessing of the Lord may descend in its refreshing influence upon her, and cause her to be “like a tree by the rivers of water, whose leaf shall not wither.”

BISHOP BEVERIDGE'S RESOLUTION.

I am resolved, by the grace of God, to make the Divine Word the Rule of all the Rules I propose to myself.

As the will of God is the rule and measure of all that is good, so there is nothing deserves that name, but what is agreeable and conformable thereto. And this will being fully revealed and contained in the Holy Scriptures, it will be necessary for me, in directing my course over the ocean of this world, that I should fix my eye continually upon this star, steer by this compass, and make at the only landmark, by which I am to be guided to my wished-for haven. I must not, therefore, have recourse to the inward workings of my own roving fancy, or the corrupt dictates of my own carnal reason. These are but blind guides, and will certainly lead me into the ditch of error, heresy and irreligion, which, in these our self-admiring days, so many poor souls have been plunged in. Alas! how many hath the impetuous torrent of blind zeal and erroneous conscience, borne down into a will-worship and voluntary subjection of themselves to the spurious offspring of their own deluded fancies! If the light that is within them doth but dictate any thing to be done; or rather, if the whim doth but take them, that they must do thus or thus, they presently set about it, without ever consulting the sacred writings, to see whether it is acceptable to God, or displeasing to Him. Whereas, for my own part, I know not how any thing should be worthy of God's accepting that is not of God's commanding. I am sure the word of God is the good old way that will certainly bring me to my Father's house—for how should that way but lead to heaven, which Truth itself has chalked out for me? Not as if it was necessary, that every one of my resolutions should be contained word for word, in the Holy Scriptures; it is sufficient, that they be implied in, and agreeable thereto. So that, though the manner of my expression may not be found in the word of God, yet the matter of my resolutions may be clearly drawn from thence. But let me dive a little into the depth of my sinful heart! What's the reason of my thus resolving upon such an exact conformity to the will and word of God? Is it to work my way to heaven with my own hand? to purchase an inheritance in the land of Canaan, with the price of my own holiness and religion? or to swim over the ocean of this world, into the heaven of happiness upon the empty bladders of my own Resolutions? No!

CHEERFULNESS.

The highest achievement of moral philosophy is to rise above the cares, vexations and disappointments of life; and religion, resting upon a divine basis, buoys the true Christian above the evils that surround him, and inspires him with moral fortitude and vigor to battle with every calamity, and to maintain an unruffled spirit amid the billows and conflicting currents which agitate the ocean of our existence. If a hurricane rages, instead of yielding to its fury, and giving way to despondency, he exerts every energy to ward off danger, and strives to look forward, indulging a soothing hope that the future will be less disastrous than the present. This method of encountering the evils to which everybody in a greater or less degree is exposed, deprives disappointment of its sting, is an antidote to the poison of slander, and begets a spirit of cheerfulness which is essential to happiness. He is like the eagle which, when clouds overspread the horizon, rises above them, to enjoy the sunshine. No matter how prosperous an individual may be in his pecuniary, domestic, and social relations, if he suffer his spirit to be discomposed by trifling annoyances, he is a stranger to enjoyment, and every day of his life is embittered by some petty cause of vexation, which his own morbid disposition magnifies into a serious calamity. On the other hand, [illegible] which can prostrate a man who has been disciplined to patient endurance, and has habituated himself to a uniform cheerfulness of mind.

[Primitive Christian.

PROTESTANT MARTYRS.

JOHN HUSS was offered a pardon when at the stake, and about to suffer for his attachment to Christ, if he would recant; his reply was, “I am here ready to suffer death.”

ANNE ASKEW, when asked under similar circumstances to avoid the flames, answered, “I came not here to deny my Lord and Master.”

THOMAS HAWKES, an Essex gentleman, said on a like occasion, “If I had a hundred bodies, I would suffer them all to be torn in pieces rather than recant.”

When the cruel Bonner told JOHN ARDLY of the pain connected with burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, “If I had as many lives as I have hairs on my head, I would lose them all before I would lose Christ.”

GEMS FROM RICHTER.

Do you desire to see a true pattern of piety? Look at that female bowed down with suffering, perhaps weeping and bleeding within, but yet looking away to God; and in calm confidence, preserving before others a serenity which the storms of the world neither dissipate nor darken. Where is her image in nature? It is found only in the sky. There stands the rainbow. The clouds and winds which fly above it and around it, do not move it—it shines forth before the sun, and its drops become beautiful colors, while it reposes upon the heavens, as the glistening dew of a bright and cheerful morning.

Beyond the sun, roll other suns, whose light has traveled for centuries down to the diminutive earth, but has not reached it. But thou, O gracious and ever-present ONE, as soon as the human spirit opens its feeble new-born eye, dost irradiate it with thy intelligence.

TRUTH IN THE STORM.

“Never,” says Coleridge, “does an important truth spread its roots so wide, or clasp the soul so stubbornly, as when it has braved the winds of controversy. There is a stirring far-heard music sent forth from the tree of sound knowledge, when its branches are fighting with the storm, which passing onward shrills out at once truth's triumph and its own defeat.” Let not the friend of truth, therefore, dread the approach of the tempest. It is in itself a time of darkness and terror; but is, also, the hour of truth's triumph. “God rides upon the whirlwind and directs the storm,” and as the tempest passes by, truth will appear shining upon us from a cloudless firmament, with a divine lustre with which it never shone before. Or, to keep up the figure of the great philosopher, the figure above cited, truth will be seen, like a tall cedar on the top of Lebanon, waving its branches with a strength, majesty and beauty, in which it never before appeared. “I come to send fire on the earth, and what will I if it be already kindled.”

THE BRAVE BOY.

Two boys of my acquaintance were one day on their way from school, and as they were passing a cornfield in which there were some plum trees full of ripe fruit, Henry said to Thomas, “Let us jump over and get some plums. Nobody will see us, and we can scud along through the corn, and come out on the other side.” Thomas said, “I am afraid. I do not like to try it. I would rather not have the plums than steal them, and I guess I will run along home.” “You are a coward,” said Henry; “I always knew you was a coward, and if you don't want any plums, you may go without them, but I shall have some very quick.” Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall, and Henry jumped back and ran off as fast as his legs would carry him. Thomas had no reason to be afraid. So he stood still, and the owner of the field, who had heard the conversation between the boys, told him he was very glad to see that he was not willing to be a thief; and then he asked Thomas to step over and help himself to as many plums as he wished. The boy was pleased with the invitation, and was not slow in filling his pockets with the ripe fruit.

Which of these boys was brave, the one who called the other a coward, but ran away himself, or the one who said he was afraid to steal, and stood his ground?

[Penny Gazette.

GROSS SUPERSTITION.—The cathedral of Treves is in possession of a vestment without seam, said to have been worn by Christ. This precious garment is exposed to the faithful only once in every century, except when the pope grants an express permission. This permission has been accorded by his holiness for this year, and the relict will be exhibited from August 18th to September 30th. The last regular exhibition was in 1809.

[Galignani.

What a glorious world this would be, if all its inhabitants could say in truth and sincerity, with Shakspeare's shepherd Corin, “Sir, I am a true laborer; I earn that I eat, get that I wear; owe no man hate; envy no man's happiness; glad of other men's good; content with my harm.”

The Sabbath Recorder.

NEW YORK, OCT. 17, 1844.

UNION IN THE CHURCH.

There has seldom been a period more distinguished than the present for *talk* about the peace and union of the church, and the coming together of the world. Yet it is doubtful whether a period can be named, in which there has been a stronger tendency to disunion. One needs only to read the religious journals of the popular denominations, to find sad proof of this. He will there see manifestations of exclusiveness, a disposition to exult in present attainments, and a satisfaction expressed at the failings of others, which promises any thing else rather than union and harmony. The strife between high-church and low-church dogmatists, between the advocates of different systems of reform, between Protestants so-called and Catholics, has been carried on not only with earnestness, but in many cases with unsurpassed bitterness.

In such circumstances, the question becomes an important one, as to what is the union recognized and approved by the Gospel. It is certain that much which is called union is neither desirable nor justifiable. A union in doing evil, which is by no means uncommon—or a union in doing nothing at all, which is much more common—few persons would dare to pray for. That union in religious communities, which results from a mutual agreement among its members to say nothing about the subjects concerning which they differ, or that which results from carelessness about these points of difference, instead of being real union, is only a cry raised of "peace, peace," when there is no peace. That apparent union in churches, which results from a pastor's professions of agreement with all his members, however widely they may differ from each other; or from his constant care to preach such things as are likely to please them all; or from closing the doors of the church and the mouths of individuals against the discussion of great moral and religious questions—is unworthy of the name of *union*, and will be broken up as soon as it is secured, with half the labor. It ought to be broken up, since it prevents a free and candid examination of truth, hinders the discharge of duty, and encourages the perpetuation of destructive errors. It is secured at the expense of sacrificing truth and conscience, and every day that it is continued, the same unreasonable price is paid for it.

But we believe there may be union in the church, so far as it is desirable, without such a sacrifice. In order to secure it, several things must be freely granted and faithfully done.

1. The right of individuals to study the Bible for themselves, and to act according to their convictions of duty, must be granted. The necessity of allowing this, is implied in the fact that each must give account of himself unto God. Yet the strict religionist often refuses it, unless one's convictions of duty shall correspond with his creed; and the latitudinarian refuses it, lest investigation should lead to strictness. Until this fearfulness is removed, union is impossible.

2. There must be a willingness to hear and consider the truth, though it may press hard upon us. Narrow minds seldom listen patiently to plain and needed truth, but often withdraw to escape from it. The consequence is, that the difference which at first existed is increased by its presentation. If professing Christians persist in shutting their ears against reproof, treating as enemies those who speak plainly to them, and making such persons offenders for a word, how can they be united? The Bereans were commended for their readiness to inquire after their duty, while the Pharisees were condemned for their self-sufficiency. To which class do the persons just described belong?

3. Strict discipline must be maintained. It is a false impression, that neglect of discipline is consistent with harmony in the church. Under this impression, men are often allowed to go on in the practice of evil surmising, backbiting, whispering, covetousness, and a variety of kindred sins, without rebuke, until heart-burnings, discord, and confusion, are the result. In most cases, the faithful administration of discipline would have easily put an end to such things. But allowing the leaven to work, the whole lump becomes affected to such an extent that remedies are comparatively useless.

4. There must be a disposition, on the part of individuals, to yield in some points to the opinions of others. True, no one can be asked to sacrifice principle for the sake of union. But there are many cases in which *feeling* must be sacrificed. In regard to almost every important movement of a church, there will be more or less difference of opinion among candid persons. If each determines that things shall be done exactly according to his view, nothing at all will be done. It is sometimes duty, in such cases, not only to consider candidly the reasons for an opinion different from our own, but to yield to the wishes of the body if it can be justly done. It is to be feared, that many persons, by a tenacity about their own way of doing things, and by an unwillingness to yield to others, have *become responsible* for the failure of most desirable objects.

5. A worthy object of pursuit must be set before the church. It is not more true of individuals than of churches, that the adversary always finds some evil work for idle hands to do. Unless there is something to be done for the advancement of religion without, there will be discord within. Even if there is work without, there may be discord; since in almost every large body there will be found some members who are "as [illegible] is *favor of the object as any body*," but who are yet afraid of being too hasty, do not know what becomes of the money contributed, or have some other way of throwing off responsibility. Nevertheless, the only safe way for a church is to persevere, and it will finally be seen, that by fixing their eyes upon a common object of interest, its members have been drawn nearer to each other.

Such we deem to be a union approved by the Gospel—a union which acknowledges the right of individuals, allows the free and thorough discussion of truth, maintains a strict discipline, cultivates a yielding disposition, and leads to earnest action. Wherever it is found, the blessing of God will rest upon it, and the truth will be advanced by it.

From "The Perfectionist and Theocratic Watchman."

THE ALTERNATIVE OF SABBATARIANS.

"When we published, a few years ago, an extract from 'Luther's Table Talk,' condemning the legal views of the Sabbath which have been propagated by the Puritans, and exhorting Christians to 'ride, to dance, to feast' on Sunday, rather than give place to any encroachment upon the freedom of conscience, doubts were suggested by clergymen and others, whether Luther ever wrote or said any thing of the kind. At that time the anti-sabbatarian views of Luther, Calvin, and the German Reformers generally, were for the most part concealed from the people, and known only to the learned. But the secret is now exposed. It is no longer disguised by the clergy that Luther and Calvin were opposed to the doctrine of the divine authority of the 'Christian Sabbath.' This was freely admitted by the speakers at the Saratoga Convention, and canvassed as a thing no longer to be kept out of view.

"When this admission shall have had its legitimate operation on public opinion, there must be a great falling off of respect, either for the Sabbath, or for the reputation of Luther and Calvin. If the clergy continue to maintain that the Sabbath is the 'chief bulwark of Christianity,' how can they honor men who confessedly abandoned that bulwark to the enemy, or rather demolished it with their own hands? We judge that the advocates of the Sabbath, when the alternative is presented, will sacrifice the Reformers. The tendency of their present movements is to that end. When Luther and Calvin shall have been convicted of treason to Christianity by their own spiritual descendants, will not Popery triumph, and will not the religious system of New England and Protestantism generally, lose more as a whole, than it can gain for that part of it which is identified with the Sabbath? Calvinists will do well to consider whether it is wise to sink Calvin, for the sake of saving Dr. Bound's day."

REMARKS.

It surprises us, that a writer of so much discernment as the editor of the Perfectionist, should so far confound Sunday, or "Lord's Day," with the Sabbath, as to speak of their interests as identical. He knows that they are entirely different institutions, and were so considered by all of the early Fathers and the Reformers. Wherever, for a thousand years after the commencement of the Christian era, the term Sabbath is found, it must be understood of the seventh day; and the leaders of the Reformation denied the propriety or honesty of applying either the name or the laws of the Sabbath to the first day of the week. The admission of this fact, by those who advocate the claims of Sunday, we must regard as most favorable to the interests of the Sabbath. It weakens the confidence which many had ignorantly felt in a day of human appointment, and thus prepares their minds to consider candidly the claims of the only Sabbath. It will undoubtedly diminish the veneration of many persons for the names of Luther and Calvin; and it ought to do so. But it will deepen the conviction of such persons, that if they are to have any Sabbath at all, they must look for it alone in the Word of God. They will there find a Sabbath, which needs not the support of Fathers, Reformers, or Doctors. While, therefore, we cheerfully admit, that to give up either Luther, or the 'Christian Sabbath,' is a sort of alternative; yet we believe the true alternative is, either to hold to Luther and give up all Sabbaths, or to return to the Sabbath of the Bible.

In regard to what 'the Perfectionist' says about the triumphs of Popery, we may be permitted to suggest, that Popery now triumphs in the fact that the great body of Protestants observe a day of its own fostering; and we will venture to predict, that the general abandonment of that day for the day sanctioned by the Scriptures, would inflict a deeper wound upon Popery than it has ever yet received, and one from which it would never recover.

THE CHALLENGE.

A correspondent of the Religious Herald, recommends Messrs. Breckenridge, Rice and Plumer, who challenged Bishop Whelan, or any other three Roman Bishops or Priests, to discuss with them some leading points of doctrine, at issue between Papists and Protestants, to withdraw the challenge forthwith, "for," he says, "be assured, if *you* engage with the Papists, they will *pour* upon your defenceless heads such a torrent of abuse for stealing from their church the infant *sprinkling* rite, that you will be *overwhelmed* by the deluge. *Verbum sat sapienti.*"

[Baptist Record.

We will venture, however, in the light of former disputes, to promise the correspondent of the Herald, that the *first* "torrent of abuse," will be "for stealing from their church" the practice of observing the first day of the week instead of the Sabbath. The "wise" should foresee the evil and hide themselves.

Distribution of Bibles.—In one county in Tennessee, five hundred and sixty-nine Bibles were recently distributed among those who were entirely destitute. This shows nearly one-fourth of the families to have been without the Bible. It is said that the destitution is still greater in the adjoining counties. There is no lack of missionary ground in our own country.

THE MISSION TO GREECE.

A document published by the American Board, containing some account of the recent visit of Drs. Anderson and Hawes to the mission stations in the East, recommends the abandonment of further efforts to evangelize the Greeks. The reasons given for the course are chiefly, that the people have withdrawn from the missionaries and become inaccessible to their preaching; that their political state is such as to render efforts comparatively useless; that their pride and aversion to strangers interpose a great barrier; that the arrogance and exclusiveness of the Greek church is equal to that of the Roman, and prevents its members from listening candidly to the truths of the Gospel when presented by Protestant ministers. In conclusion, the report refers to the disproportion which exists between the means that have been employed, and the results, in the following language:

"Twenty-seven ordained missionaries of different denominations have labored more or less in this field. A million of copies of books and tracts have been printed by different missionary societies, and scattered broad-cast over the Greek community. Two hundred thousand copies of the New Testament and parts of the Old have been put in circulation in the modern Greek language. Not a small number of Greek young men have been educated in America and England, by benevolent individuals and societies, and more than ten thousand Greek youth have been more or less educated in Greece and Turkey at the schools of the various missions. And yet, not ten persons are known, who are confidently believed to have been truly converted to God through these means!"

THE BIBLE IN THE GREEK CHURCH.

The Patriarch of Constantinople has recently issued an edict against the Bible, somewhat similar to that issued by the Pope of Rome. It is a sad proof of the degeneracy and formality of that church. The following extract is from the New York Observer:—

"And in the days of our most holy predecessors, as well as in our own, the church has not failed to write and to command your holiness most carefully to see to it, that within your diocese there be neither bought, nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion, and their morals. And we do not doubt, that, obedient to ecclesiastical authority, you will discharge this your Episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured politically, religiously, or morally. And especially, influenced by the fact that the Old Testament has recently, (in the year 1840,) been translated from the Hebrew, we would recall to the remembrance of your holiness what the church has written at different times concerning this subject, commanding you unchangeably to perserve in watchfulness, and take good heed that this Old Testament, recently published, be neither bought, nor sold, nor read in your diocese, as not being received by the church, nor any kind of anti-religious, anti-government books. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books, that they may not be corrupted in their politics, their religion, or their morals; and you are, by your counsels and instructions, to confirm them in their civil and religious duties, that you may please God, the royal government, and your holy mother herself, the great church of Christ."

Signed by the patriarch—dated June 9, 1844, Old Style.

PERSECUTIONS IN MADAGASCAR.

The following statements are taken from a letter of one of the London Society's missionaries in Mauritius, not far from Madagascar. They show that the work of persecution is going on there in its worst form.

"Again the blood of martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had for a long time taken shelter in a neighboring province. Having been seized and subjected to torture, but in vain, for the purpose of compelling them to impeach others, they were condemned to death, and ordered to be executed in their own country, one upon the Sunday, and the other on the Monday, in the market place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they, on one occasion, whispered an affectionate farewell to all the Christians, saying, 'let them not fear that we shall disclose their names; we shall do them no harm, but say *farewell!* If we do not meet again on earth, we shall meet in the future life.' With unflinching fortitude they kept this noble promise to the last, and seemed to have been even cheerful in death. Obadiah, one of the Christian brethren, speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but serving as an additional evidence of the unmitigated barbarity of the Queen."

A letter from a native Christian in Madagascar, gives an account of other executions. It seems that some person had fixed a paper containing some reflections upon the government to the walls of a house. This so enraged the Queen that she by proclamation ordered the person to impeach himself within four days, or expect, if otherwise discovered, to be cut into pieces of the size of musket balls. When the four days had expired, and no one made confession, a Christian, who had been baptized and was a head teacher, was accused and compelled to drink the tangena ordeal, from which he died. Another of the persons taken up with him, was put to death for attempting to save him. They were cut in pieces and burnt. Seventeen native Christians, in all, have laid down their lives for the sake of the Lord Jesus.

A Missionary Fallen.—Rev. George H. Apthorp died at Oodoopitty, Ceylon, on the 8th of June last, aged 46 years. Mr. Apthorp was born in Quincy, Mass., 1798. After graduating at Yale College and Princeton Theological Seminary, he went to Ceylon in 1833, where he continued to labor until attacked by the typhus fever in May last, which terminated his life. His last hours were occupied with thoughts about the cause of Christ. One of his wandering exclamations was this, which ought to be impressed upon the mind of every Christian: "O! my God, when will the church cease to trust in this means and that means to build up Zion, and fall back upon *simple personal consecration to Jesus Christ.*"

London Missionary Society.—The hundredth Anniversary of this Society occurred the present year. Circulars were issued, inviting all the churches which co-operate with it, to set apart the fourth Sunday in September for exercises to celebrate the event. The Society has sent out about 400 missionaries, exclusive of their families, and of about 50 medical missionaries, printers, artizans, and schoolmasters. It has now 170 missionaries, 131 native churches, and nearly 500 native teachers under its direction. Its expenditures for the last ten years have averaged about $375,000 per annum.

The Huguenots Slandered.—It is stated that the Paris Tract Society has recently published several Tracts in the language of Low Brittany, where the people are remarkably ignorant. In connection with these Tracts, they have distributed among them portions of the New Testament, in which the word *Gentiles* is translated *Huguenots*, thus leading the people to suppose that it was the Huguenots, or Protestants, who crucified the Lord.

Ministers Needed in Iowa.—A missionary writes to the Secretary of the Home Missionary Society, that there are sixteen counties in this Territory, north of the Iowa river, with but four ordained ministers—one minister to four counties. Truly, the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

An Old Association.—The one hundred and thirty-seventh Anniversary of the Philadelphia Baptist Association was held in Philadelphia on the 1st, 2d, and 3d inst.

Precept and Practice.—The Advent Herald, a leading organ of the Millerites, under date of Wednesday, Oct. 16, contains the following notice:

"As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and *await* the result."

Our Bible reads, "Occupy *till I come.*" It also suggests, that when men say, "Lo here is Christ, or there, believe it not"; "go not after them."

A Mormon Notice.—Among the amusing advertisements with which our daily papers are enriched, the following beats any thing we have before seen:—"*No rest to the wicked*—hell howling—priests growling—honest men believing—and Mormonism triumphant! Eld. Adams, the Mormon lion, and Eld. Wm. Smith, brother of the martyred prophet and patriarch, will lecture tomorrow," &c.

N. Y. Union Theological Seminary.—We are happy to learn, that the prospects of this institution are highly encouraging. More than forty new members have joined the Seminary since the commencement of the term in October, and arrangements have been made to remove its former financial embarrassments.

The Episcopal Triennial Convention is now in session in Philadelphia, and has been since the 2d inst. Several exciting questions have been under discussion. Among them, the most interesting relate to Puseyism, and the questionable good character of two of their bishops. There is little, however, of general interest.

The Fair of the American Institute is still open, and has been receiving constant additions up to the present time.

Rev. Benjamin Harvey, a Baptist minister aged *one hundred and ten* years, preached at the Broad Street Baptist Chapel in Utica, on the last Sunday in September.

Governor Steele has appointed Thursday, the 14th of November, as a day of Thanksgiving.

A PICTURE OF THE WEST.

By one who has spent seven years in Illinois and Wisconsin.

You must visit this country before you can form any conception of its beauty. I could fill pages in telling you of its splendor and resources. But it must suffice to say, that it is rapidly increasing in population and wealth, and will, ere long be the garden of the Union. The character of the people is changing from the recklessness incident to first settlements, to the refined and social character which the religion of the Bible never fails to produce. Churches are springing up in every part of the country. There is nothing to check the enterprise of the people, and it surmounts every thing. The cause of Temperance finds a rapid and healthy growth on our fertile prairies; and there are many villages here in which alcohol has never been sold.

Wheat is selling to-day (Sept. 27,) at 65 cents; oats at 20c, corn at 31c, potatoes at 25c, butter at 15c, and cheese at 8c.

Minutes of the General Conference.—We have received a copy of the Minutes of the Fortieth Anniversary of the Seventh-day Baptist General Conference, held at Verona, N. Y., September 11-15, 1844. In addition to the Minutes of the Conference, the pamphlet contains the proceedings of the American Sabbath Tract Society, and the Seventh-day Baptist Missionary Association. The whole is neatly printed, and deserves commendation. We gave so full an account of the doings of the Conference at the time, that we will only add now the summary appended to the statistics of the churches: Total number of churches 60; Ordained Ministers 52; Licentiates 22; Additions 301; Number of Members 5996.

AMERICAN SABBATH TRACT SOCIETY.

We have already noticed the Anniversary of this Society, which was held during the sessions of the Conference. We have since been favored with its printed proceedings, from which we copy the following

ABSTRACT OF THE REPORT OF THE BOARD OF DIRECTORS.

The Report expresses the conviction of the Board, that the Press is the best medium through which to promote the objects contemplated in the organization of this Society. Great good has already resulted from efforts made in this way. Within two years, an unprecedented interest has been awakened on the subject of the Sabbath throughout the country. Conventions have been held, societies formed, and various documents published. Though these movements do not result directly from the circulation of Sabbath publications, they have undoubtedly been influenced by it. The effort has served to show, that in order to have *a* Sabbath, we must have *the* Sabbath which God has given; and publications on the subject have therefore been sought, in many cases, with avidity. The result is decidedly favorable to the interests of the day for which the Society labors.

Anxious to carry out the objects contemplated in the present organization, the Board, soon after its appointment, entered upon negotiations with the N. Y. Sabbath Tract Society for the purchase of its stereotype plates, tracts, etc. After much consultation, it was thought advisable to await a response from the friends of the Society, before taking the responsibility of the purchase, and in the meantime to procure from the N. Y. Society such tracts as are needed for the agents of this Society. Though efforts have been made to secure that response, nothing has yet been heard which the Board has deemed sufficient to warrant the transfer; and it has not therefore been made.

Agreeably to a resolution of the Society, at its organization, Mr. William Freeman was appointed to labor as a colporteur and financial agent in the vicinity of the Central Association. Mr. Freeman labored for about two months in the vicinity of Albany, Troy, and other parts of Rensselaer county, and Philadelphia; at the end of which time his labors for the Society closed, after a consultation between him and the Board. He distributed about 3000 Sabbath publications, the cost of which, together with his wages, was about $100.

Elder Nathan V. Hull was also employed to labor in the vicinity of the Western Association, as a missionary and agent. In the performance of his duties, he visited most of the Sabbath-keeping Churches in that Association, formed several auxiliary societies, preached many times on the subject of the Sabbath, and circulated about 8000 Sabbath publications. The expense of this agency, for publications and wages, was about $117.

Elder Wm. B. Maxson, as agent for the Society, attended a "Sabbath Convention" at Utica, in November last, and was furnished with 1000 publications for the purpose, amounting to $18. His labor was gratuitously bestowed.

Elder Azor Estee, in a missionary tour performed under the direction of the Missionary Association, in December and January last, distributed 3200 publications for the Society, valued at $67; the expense of which was met by $25 from the Missionary Association, and $41 from the friends in Shiloh, N. J., and vicinity. He has since made an engagement with the Missionary Association for one year, has been requested to act as agent of this Society as opportunity offers, and has been supplied with 8500 publications, to the value of $72.

George B. Utter, as an agent of the Society, visited most of the churches in the Central Association during the months of January, February, and March last. He labored mainly to explain the objects of the Society, and promote a more efficient organization in the churches. In consequence of the discouraging condition of the Society, in presenting his report he tendered gratuitously his services. This the Board was reluctant to accept, on account of his former sacrifices. They however awarded him an order on the Treasury for the price of life-membership.

Knowing that the Eastern Association has had repeated calls for other objects during the year, the Board did not think it advisable to appoint an agent for that section.

Thus it will be seen, that while the Board has endeavored, as much as was consistent with maintaining the character of a Society, to limit its expenses, they have considerably exceeded the income. The responsibility of this rests upon the individual members of the Board. In such circumstances, they presume they will be excused for not augmenting them, by the purchase of the plates, tracts, etc., of the N. Y. Society. They hope the importance of the work in which we are engaged will be well considered by the Society at its session, and that efficient means will be taken to carry it on.

Shocking and Fatal Accident.—On *Saturday* afternoon, 12th inst. in Philadelphia, a number of Native Americans assembled with a field-piece for the purpose of firing salutes in honor of the victory gained in the County on Tuesday last. After having fired a number of times, and the piece becoming heated, in re-loading a premature explosion occurred, by which a man named Francis Roberts had his right arm and left leg shockingly fractured, and his body burned and face disfigured in the most melancholy manner, and another man named E. M. Foster, had his right arm fractured, which has since been amputated. Both were taken to the hospital. One is since dead.

Distressing Accident.—At the raising of a saw-mill in Garland, Me., on Saturday, 21st, one of the bands gave way and fell to the ground, striking in the fall, Mr. James Robinson, breaking all his ribs. Mr. Robinson lived but an hour and a half. Several others were hurt, but not seriously.

General Intelligence.

TORREY AND WALKER.

In a letter to the editor of the Emancipator, enclosing a subscription for these gentlemen, Alvan Stewart uses the following strong, yet truthful language:

"In national hypocrisy and unmeasured violence, in head mercy and heart cruelty, in constitution justice and practical villainy, we have run a race on the track of time, by which we have distanced all antiquity, and come out ahead of all the depravity of modern times. And when impartial history shall assign us our place, it will be on the right hand of Infamy herself, unless she should abdicate in our favor. O! where shall we hide ourselves when the great muster-roll of earth's villains shall be called? Look at the accomplished, humane, and pious Torrey, languishing and dying in the damps and chains of a Baltimore prison, for an act of mercy, in aiding a poor slave to liberty, which an angel might have forsaken his celestial employments to perform. Behold the brave and magnanimous Capt. Jona. Walker, a citizen of Massachusetts, prompted by the most daring generosity, in attempting to convey in his vessel, seven men who were *enslaved*, to a *West India island*; seven days out at sea, on the high way of all nations, where all are free, he is captured by a *Florida wrecker*, piratical from instinct, though barbarian by education, and brought to Key West—the plunder den of privileged robbery; where the functionary of injustice, instead of arresting the wrecker for this act of piracy, sends the deeply wronged Captain Walker to the old Spanish jail of Pensacola; where in filth, pestilence and chains, under tropical heat, he has passed the summer of 1844, and still remains, under the government of the United States, where death will most probably conclude his sorrows and distress!"

Election Returns.—Several State Elections have taken place within a short time past, concerning which we glean the following facts:

Pennsylvania.—Shunk, Democratic candidate for Governor, was elected by a majority of about 4000, over Markle, the Whig candidate. There is also a Democratic majority for Congress.

New Jersey.—Stratton, Whig candidate, for Governor, was elected by a majority of between one and two thousand, over Thompson, Democratic candidate. The Whigs have a majority of 29 in joint ballot.

Ohio.—Bartly, Whig, has a majority of 2000 over Todd, Democrat. The Whigs have likewise *both branches* of the Legislature; the Democrats have a *majority* of Representatives in Congress. The Liberty Party vote was about 10,000.

Georgia.—The Election was for Representatives in Congress only. Eight were to be elected, of whom probably five are Whig.

Maryland.—In this State the Whigs have elected their Governor, and a majority in both branches of the Legislature.

Later from Texas.—The New Orleans Bulletin of the 2d inst. contains some items of Texas intelligence, derived from a passenger overland, who left Galveston on the 14th ult.

Hon. Anson Jones was thought to have been elected to the Presidency, though the returns were not complete.

The decision of the Court Martial in the case of Commodore Moore *had not been officially made known, and would not be until the sitting of the Congress.* It was well understood, however, that the accused was fully acquitted.

The difficulties in Shelby county, which at one time threatened to involve eastern Texas in a civil war, have happily been quelled; the troops which were marched thither were disbanded without finding it necessary to fire a gun. Several persons belonging to each party came voluntarily forward and entered into bonds to keep the peace, and their comrades quietly dispersed. The troops which were assembled for the purpose of suppressing these broils, comprised about 700 men. The celerity with which the different counties complied with the requisitions which were made upon them to raise this force, is highly creditable to the character of the country, as are also the combined energy and forbearance displayed in quelling so serious a feud without bloodshed.

From Nauvoo.—The St. Louis New Era of Oct. 1, says, that Gov. Ford, with the forces under his command, has been at Nauvoo, where the Mormons were very distrustful of the Governor, and much alarmed at the hostile disposition manifested towards them by the troops individually. While the guard was being reviewed at the camp of the Governor, one of the Springfield cadets was accidentally shot in consequence of a false alarm purposely given to try the men; he died instantly. Intelligence one day later says that Sharp, the editor of the Signal, and Col. Williams, have been taken, and that Gov. Ford has disbanded the troops.

From Mexico.—The N. O. Bulletin of the 1st inst. has received accounts from Vera Cruz to the 12th ult. The annual epidemic of the place had subsided, and there was little sickness in the neighborhood. No vigorous measures were in progress towards the threatened invasion of Texas, and it is difficult to understand what are the real intentions of the Dictator. A faint show of raising troops was manifested in some departments, but the bands, it is stated, melted away by desertion nearly as fast as they were collected.

There came by this arrival five of the Texan prisoners, who were recently released. Their names are: W. F. Wilson, W. A. Wallace, T. S. Tatum, W. Ryon, J. C. Armstrong. There still remain of these unhappy men, victims of pefidy, cruelty and cowardice, one hundred and twenty in the jails of Mexico. Most of them are at the Castle Perote. Their misfortunes appeal to the sympathies and justice of mankind.

Santa Fe Trade.—The new paper at Independence gives some useful statistics in relation to the Santa Fe trade of the present year. The Santa Fe companies during the last year imported in specie about $400,000, and in robes and peltries about $50,000. Four companies went out this year containing about 160 men, taking with them goods to the value of $300,000, and their outfit at that place cost about $36,000. Ninety-two wagons were in the companies. The trade this year is said to be much less than usual, owing to the fact that a large number of the traders failed to return from Santa Fe on account of the rains, high water and bad weather.

The editor says that if they were entitled to drawbacks on the articles exported by them, our traders would soon supply the entire trade of all New Mexico, and he urges the allowance of drawbacks, and the establishment of a port of entry at Independence for the accommodation of this trade. We see no good reason why drawbacks should not be allowed on goods exported by land as well as on those exported by water.

All this valuable branch of commerce would be cut off and ruined in the event of a war with Mexico. [St. Louis New Era.

Marine Disasters.—The Nassau (N. P.) papers to the 25th Sept., give an account of the loss of the packet-ship Fairfield, which sailed from New York for New Orleans on the 9th of that month. A few days after leaving port she experienced a heavy gale, in which the ship lost most of her sails. For four days previous to the disaster, Captain Johnson was not able to get an observation, and he scarcely obtained a good one during the passage.

The Fairfield had a full and valuable cargo, all of which it is feared may be considered a total loss. The vessel soon after she struck bilged and started her keel, when the boxes of goods worked out through the bottom of the vessel.

She had eight cabin and twenty steerage passengers, who remained at Abaco from the 17th to the 22d, when they were carried to Nassau, where they published a card of thanks to the captain for his seamanlike conduct, and his attention to their wants.

The bark Hebron, of Boston, Prince, master, from Turks Island, with a cargo of salt, when eight days out, sprung a leak on the 13th of September, in lat. 28 20, lon. 70, and was abandoned by the captain and crew, who took to their boat, and, after being ten days exposed to the weather, they succeeded in landing at Abaco. From the account given by Capt. Prince, (says the Nassau Gazette,) who arrived in one of the wrecking vessels on the 25th, their preservation may be considered providential. [Com. Adv.

The Health of the Country.—The interior of Tennessee and North Mississippi, bordering on the Mississippi, has been and is yet to a very considerable extent afflicted with an unusual degree of sickness. The diseases are generally fevers, which put on more or less a decided type of congestion. In some sections it has been unusually fatal. Immediately on the margin of the river, and for a few miles out, there is generally good health. The sickness extends parallel with the Mississippi down into Louisiana, and appears to be mainly located some miles *back from the river*.

Effects of the Flood.—Many of the bottom farms still lie a dreary waste; the fences, barns, stables, and out-buildings lie in promiscuous heaps of rubbish in the timber below, with confused heaps of cord-wood, trees, drift wood, and rubbish. A large number of fertile and most desirable farms are now nothing more than barren plains of white sand. This sand has been deposited to the thickness of many feet on the bottom fields, and renders them sterile and unproductive. This is the case with many farms in this County, St. Charles, and Warren, and we believe in all the Counties on the Missouri that have bottom farms. [St. Louis New Era.

Vermont Asylum for the Insane.—By the Eighth Annual Report, which is just published, this institution appears to be in a prosperous condition. The buildings have been enlarged this season, furnishing greater accommodations, and improving the means of classification; 232 patients have enjoyed its advantages the past year, 74 have been discharged, and 158 now remain. Of those discharged, 51 have recovered. The terms are fixed at $2 per week, or $80 per year, if the patient remain so long in the institution. Patients from other States are received on the same terms as those from Vermont. [Asylum Journal.

From Trinidad.—Papers to Sept. 24, state that there was trouble between the agricultural laborers in Trinidad, and their employers, in consequence of an attempt by the latter to reduce wages.

The British brig Capricorn arrived at Hamilton on the 15th of September, being in want of water and seamen; the mate had died of yellow fever and four of the hands were laboring under the same disease. The brig was put into rigid quarantine. She had on board as passengers four refugees from St. Domingo—one of them General Romano, who had made his escape while under sentence of death.

The Providence Journal contains a notice that application will be made at the next sesion of the Legislature of Rhode Island for an act of incorporation for an association, to be entitled the 'New York and Providence Steamboat Company,' with a capital of $300,000, for the purpose of constructing four steamboats to navigate the Sound as a regular line between Providenc and New York.

The Colonizationists are likely to succeed in raising the means to effect the proposed purchase of certain portions of the territory in Africa, between Cape Mount and Cape Palmas. The cost will be from $15,000 to $20,000. A gentleman of New York has proffered to be one of fifteen to raise the requisite sum in subscriptions of $1,000 each, and a gentleman of Pittsburg has given $1,000. The commerce of Liberia would be much improved by the consumation of this purchase, and it will have a great influence in breaking up the slave trade which is yet, notwithstanding all the efforts to suppress it, extensively carried on.

Florida, the New York Sun says, "is in a miserable languishing condition, from its being a territory; and its resources will never be developed until it comes into the Union as a State." Why are not the two north-western territories in a languishing condition? In Florida, settlers are encouraged by a bounty—in Wiskonsan and Iowa, they must buy what they would cultivate. The latter thrive vigorously; the former languishes! [Cin. Herald.

We are informed that on Monday afternoon, an Indian of the Tonawanda tribe, 24 years of age, accomplished the extraordinary feat of running ten miles, on the Cold Spring race course, in a few seconds less than one hour. This he effected without any previous training, and without any motive other than that of trying his speed and bottom, he having never before run over five miles at one time. Our informant states the he accomplished the feat without any apparent fatigue. After the race, a purse was made up to him by those on the ground. [Buffalo Gazette.

How many pounds of pork will a bushel of barley make? An English farmer says: The fatting of hogs is profitable, when a pound of green bacon, when it is first dried, is worth more than the tenth part of the price of a bushel of barley; for a bushel of barley is supposed, with good management and a good breed of hogs, to produce 10 lbs. of bacon.

SUMMARY.

There will be a greater number of houses built in Cincinnati this season, than any season heretofore; 1,500, including the northern suburbs. The increase of population for the last twelve months is estimated at seven thousand five hundren souls; and the present population 75,000.

Large and handsome American merino shawls, selling readily at five dollars, are manufactured in Blakely township, Penn., from Pennsylvania wool.

Mr. Walsh, in his last letter to the National Intelligencer, from Paris, after speaking of the riot and violence that attended the recent election in Greece, says that "in a church, where the ballot was held, a general exchange of blows was stopped by a rustic, who emptied a hive of bees in the midst of the combatants."

A son of Mr. Robert G. Shaw, one of the most eminent and wealthy merchants in Boston, has recently embraced the Catholic faith. He sailed for Liverpool in the Hibernia, on his way to Rome, where he intends to study for the priesthood.

William Quin was recently tried in New-York for the murder of Harriet Flatcher, and convicted of manslaughter in the fourth degree.

A newspaper is to be established at Willamette, in the Oregon territory, the materials for which are to be shipped at New York, to the care of Messrs. Ladd & Co, Oahua, Sandwich Islands. The people subscribed $645 for the purpose, and the Hudson Bay Company increased it to $800. [St. Louis Repb.

We learn from the Cincinnati Atlas that a fire broke out in that city on the 6th inst., which destroyed the Washington Brewery, a saw mill, a planing mill, and a part of the Fulton Bagging factory. Entire loss about $15,000—mostly insured. Two mechanics, Mr. G. Hemphill and J Jenks, who were engaged in the planing mill, were seriously burnt in endeavoring to save some of their tools.

The Editor of the Lagrange (Geo.) Herald states that a plot to murder him was recently defeated by timely discovery.

The frequent murders on the edge of Arkansas, and in the Indian country West of that State, would seem to require some legislation on the part of Congress to prevent such occurrences. These tribes of Indians should be well protected from the lawless whites, and life on the borders should be made more secure.

The Editor of the Concordia (La.) Intelligencer estimates the loss of Cotton this year in the lowlands of Arkansas, Mississippi, and those of the Concordia district in Louisiana, by the great overflow of the Mississippi River, at 139,105 bales, valued at $4,173,150. Other actual losses, such as injury to buildings, fences, levees, destruction of corn, stock, &c. are put down at $2,503,890—making a total loss of $6,677,000.

A man named Smith was executed by a mob in Missouri in August last. The ringleader and eight or ten others are now in prison for the deed, and may possibly share the fate of their victin.

It is said that a new and very rich Gold Mine has been discovered on the lands in the upper part of Moore county, N. C. The ore is said to be worth from $10 to $20 a bushel, so far as it has been examined. It is imbedded in a blue flint stone. One of the veins is twelve feet wide; but the richest vein is from eight to twelve inches wide.

A new and valuable discovery of Copper Ore has lately been made in Kickapoo county, Wisconsin, about twelve miles above Prairie du Chien, and six miles from the Mississippi River. The ore is said to be about seven per cent. richer than that found about Mineral Point, and from its appearance, it would yield about twenty per cent. pure Copper. About 2,000 pounds of the ore is raised daily, and the *lode* is proved for some distance ahead, and the mineral increases in quantity the farther they go. There is no doubt that the Mineral Point and Kickapoo country is a much better Copper region than the Lake Superior country, which is making so much talk just at this time.

"We understand that there has been a serious row at Quebec, among the Irish. It appears that on Wednesday last there was a procession and illumination, in honor of the liberation of O'Connell, and that in consequence of some parties having refused to *illuminate*, their houses were attacked, upon which the assailants were fired upon from the houses, and several of them wounded."

In Manchester (Eng.) there are fifty manufacturing houses, which furnish *thirty miles* of cloth per day.

In France several editors are Ministers of State; per contra, forty-seven are in prison for libels on the Government.

An attempt is making in France to work locomotive engines by compressed air.

In Boston an increase of $7,000,000 in the assessment value of property has been made this year, and the rate of taxation is of course less, being $6 on a thousand, instead of $6 50.

With a population of 3,000,000, Sweden has 160,000 distilleries, furnishing more than 400,000,000 gallons yearly.

During a severe storm of hail, which occurred a few days since at Havre, a lump of ice fell weighing three pounds.

The total revenue of the Prince of Wales, now three years old, (from the Duchies of Cornwall and Lancaster,) amounted, in the year ending 31st December last, to upwards of £73,100.

The money necessary to the establishment of the Asylum for the Insane in Rhode Island, has been subscribed.

The steamboat 'Potosi,' on her upward trip from St. Louis to Galena, burst one of her boilers at Quincy, by which three men were instantly killed and about twenty scalded. It was doubtless the result of gross carelessness.

A gentleman who was at Rochester at the time Mr. C. M. Clay spoke there, writes that he has declined to meet Gerrit Smith in public debate.

A Philadelphia correspondent of the Tribune, under date of Oct. 12th, says:—"The Grand Jury this morning brought into Court two true bills, one against John G. Watmough, ex-M. C. for riot during the Southwark disturbances, and Lewis C. Levin, Member of Congress elect from the First District, for *misdemeanor in inciting to treason and riot!* He will be tried probably week after next.

We have now entered the month of October, and can still congratulate our citizens at home and abroad on the continued excellent health of the city. The equinoctial gale occurred on Friday night last, continuing through Saturday and Sunday, and with it a very sudden change in the weather, which has been most bracing and pleasant ever since. We believe there is now as little danger (either for resident or stranger) of contracting illness in New-Orleans as in any spot in the Mississippi Valley. [N. O. Commercial Bulletin, Oct. 2.

Some time since we noticed the arrest of a man named John Haughy, with half a dozen aliases, on a charge of robbing Mrs. Wilson, in Baltimore County. After his arrest, circumstances arose to render a belief that the arrested man was an escaped murderer from New York. Officer Small went to New York to ascertain the particulars, and he yesterday returned, accompanied by the High Constable of Troy, with a requisition from the Governor of New York. The murder was committed about three years ago on the body of a German in Rensselaer County, and the High Constable has identified this man as the murderer. [Baltimore Sun.

Sixty thousand dollars of Municipality and Bank counterfeit Bonds were burnt in New-Orleans on the 1st inst. by the authorities, with appropriate ceremonies. This large amount of counterfeit money was found in the possession of Vincent Clark, lately deceased, who was arrested some eight months ago, and who was discharged from prison by order of the Attorney General, in consequence of his agreeing to make some developments that would materially aid the cause of justice.

An explosion lately took place in a rolling mill in Pittsburg, Pa., by which three men were dangerously scalded.

We learn from the Providence Journal that John Gordon, convicted at the March term of the murder of Amasa Sprague, was on Wednesday brought up for sentence, the Court having unanimously overruled the motion for a new trial. Judge Durfee, after an impressive address, sentenced him to be executed on Friday 14th of February next between the hours of 9 and 3 o'clock.

The steamer Knickerbocker left New York at 5 minutes past 6 o'clock, and although she had on only her usual moderate head of steam arrived at the dock in Albany at 15 minutes before 3, making the passage in 8 hours and 40 minutes.

The business of Calico Printing in the United States gives employment to one hundred and thirty-nine mills. These mills print weekly about 114,000 pieces, and supposing that they work fifty weeks in the year, the total quantity of calicoes produced by them in a year is 5,700,000 pieces of 32 yards each—which is about 28 yards to each person in the United States, white and colored, over the age of ten years.

Out of 223 tailors registered in the London Eastern and Western Unions, 123 are reported as having died of disease of the respiratory organs. This is rather curious, and the causes should be examined and ascertained, whether the leaning posture over the work in any way affects the breathing.

It is stated that there are in the mines of Siberia, no less than twelve thousand persons, Poles and refractory Russians, who have been sent there to toil out a miserable existence, by the Emperor of Russia.

A lady in this village, says the Concord (Mass.) Freeman, reduced to the verge of death by brain fever, whose case was considered hopeless by her regular physician, has been suddenly and unexpectedly restored to health by the application of cold water.

We see it stated in the Albany Cultivator, that Ireland contains only about 15,000,000 acres of land, which is under cultivation—about 4,000,000 more than the State of New York. Yet Ireland, with a population of more than 10,000,000 to support, exports annually more grain than the whole territory of the United States. It is also stated from recent surveys made in Ireland, that there are five millions of acres of good land capable of cultivation, which remain unimproved. It is also further stated that there are more than 15,000,000 of a like character in England and Scotland! So it cannot be supposed, notwithstanding the advance these countries have made in agricultural improvements, that they are as yet anything like what they may arrive at. [Banner and Pioneer.

Carelessness and Death.—A German woman, recently arrived in this country, was crushed to death on a canal boat near Massillon on Saturday morning. The woman was asleep on some baggage on deck, and was crushed by coming in contact with a bridge. Blame, says the Massillon Gazette, is attached to the Captain, who refused to let the woman go below deck to sleep.

Mere theologians are the greatest and narrowest of all egotists; they make God the free servant of their petty parish, and imagine that eclipses of the sun are sent only to shade and cool them on their way to church. [Jean Paul.

In prayer guard your senses; David prayed, "Turn thou off my eyes from beholding vanity." This may serve to explain the Arabian proverb, "Shut the windows that the house my be light."

MARRIED,

On the 7th inst, by Eld. Nathan V. Hull, Mr. John Nelson, of Madison, W. T., to Mrs. Sophia Newcomb, of Darien, N. Y.

LETTERS.

William Utter, Eld. Job Tyler, Joseph Goodrich. Postmasters at Oporto, Mich.; Columbus City, Iowa; Fall River, Mass.

RECEIPTS.

De Ruyter.—Oliver C. Crandall, $2.
Unadilla Forks.—John D. Mills, $2.
Milton, W. T.—Mr. Balding, $2.
Pendleton.—Wm. P. Longmate, $2r
Lockport.—Rev. Leman Andrus, $2; Sally Crandall $1.
Clarence.—Joel Jones, $2.
Fall River, Mass.—Joseph Crandall, $2.
Constantine, Mich.—Daniel Driskel, $2.
Oporto, Mich.—Eld. Job Tyler, $2.

A CARD.

The subscriber is anxious to collect all the facts or records to be obtained, which throw light upon the history and spirit of Sabbath-keepers both ancient and modern. He would therefore request any friends who may be able and disposed to aid in making such a collection, to forward him the information of which they are in possession. Copies of letters, extracts from church or family records, notices of books or pamphlets, copies of inscriptions on tomb stones, autographs, prints—indeed, anything calculated to assist one in judging of the characters of individuals, would be gratefully received. The *loan* of books, when the owner may wish to keep them under his control, or the plainest statement of facts, when one has little time to dress them up, will often be of great service. It is hoped that many will show their readiness to promote this object by furnishing what may be in their power. An opportunity to forward by some one visiting New York can generally be found. Address No. 9 Spruce street.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N.W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1½	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc., Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre do Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Miscellaneous.

BETTER MOMENTS.

BY N. P. WILLIS.

My mother's voice! how often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew to the unconscious flower.

I cannot forget her melting prayer
While leaping pulses madly fly,
But in the still, unbroken air,
Her gentle tone comes stealing by—
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of Nature, and the print
Of beauty on the whispering sea
Give aye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness hath drank up tears;
And there's a mildew in the lapse
Of a few miserable years—
But Nature's book is even yet
With all my mother's lessons writ.

I have been out at eventide
Beneath a moonlight sky of spring,
When earth was garnish'd like a bird,
And night had on her silver wing—
When bursting leaves, and diamond grass,
And waters leaping to the light,
And all that makes the pulses pass
With wilder fleetness, throng'd the night
When all was beauty—Then have I
With friends on whom my love is flung
Like myrrh of wings of Araby,
Gaz'd up where evening's lamp is hung,
And when the beautiful spirit there
Flung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain—
And resting on some silver star
The spirit of a bended knee,
I've pour'd out low and fervent prayer
That our eternity might be
To rise in heaven, like stars at night,
And tread a living path of light.

DOMESTIC SLAVE-TRADE—THRILLING NARRATIVE.

The occurrence narrated below took place at Wilmington, N. C., and is described by a correspondent of the Methodist Christian Advocate and Journal. Such scenes are frequently seen in our land. Who can read the account without feelings of deep indignation mingled with his pity for the sufferers, and without a strong resolution to exert himself for the removal of the evil?

"There are at Washington City, at Norfolk, at Charleston, and perhaps some other places in the old States of the South, slave markets, where slave dealers may purchase upon speculation such slaves as they can obtain, for the purpose of resale at a profit in the extreme South.

"As I went on board the steamboat I noticed eight colored men, hand-cuffed, and chained together in pairs, four women, and eight or ten children, of the apparent ages of from four to ten years, all standing together in the bow of the boat, in charge of a man standing near them. Of the men, one was 60, one was 52, three of them about 25, and one about 20 years of age, as I subsequently learned from them. The two first had children, the next three had wives and children, and the other three were single, but had parents living from them. Coming near them, I perceived they were all greatly agitated; and on inquiring I found that they were all slaves, who had been born and raised in North Carolina, and had just been sold to a speculator, who was now taking them to Charleston market. Upon the shore there was a number of colored persons, women and children, waiting the departure of the boat; and my attention was particularly attracted by two colored females, of uncommonly respectable appearance, neatly attired, who stood together, a little distance from the crowd, and upon whose countenances was depicted the keenest sorrow. As the last bell was tolling I saw tears gushing from their eyes and they raised their neat cotton aprons and wiped their faces, under the cutting anguish of severed affection. They were the wives of the two men in chains. There, too, were mothers and sisters, weeping at the departure of their sons and brothers; and there, too, were fathers, taking the last look of their wives and children. My whole attention was directed to those on the shore, as they seemed to stand in solemn, submissive silence, occasionally giving utterance to the intensity of their feelings by a sigh, or a stifled groan. As the boat was loosened from her moorings, they cast a distressed, lingering look towards those on board, and turned away in silence. My eye now turned to those in the boat; and although I had tried to controle my feelings, amidst my sympathies for those on shore, I could conceal them no longer, and I found myself literally 'weeping with those that weep.' I stood near them, and when one of the husbands saw his wife upon the shore wave her hand for the last time, in token of her affection, his manly efforts to restrain his feelings gave way, and fixing his watery eyes upon her, he exclaimed, 'This is the most distressing thing of all! My dear wife and children, farewell!' The husband of the other wife stood weeping in silence, and with his manacled hands raised to his face, as he looked upon her for the last time. Of the poor women on board, three of them had husbands, whom they left behind. One of them had three children, another had two, and the third none. These husbands and fathers were among the throng upon the shore, witnessing the departure of their wives and children, and as they took their leave of them they were sitting together upon the floor of the boat, sobbing in silence, but giving utterence to no complaint. But the distressing scene was not yet ended. Sailing down the Cape Fear river twenty-five miles, we touched at the little village of Smithport, on the south side of the river. It was at this place that one of these slaves lived, and there was his wife and five children; and while at work on Monday last his purchaser took him away from his family, carried him in chains to Wilmington, where he has since remained in jail. As we approached the wharf, a flood of tears gushed from his eyes, and anguish seemed to have pierced his heart. The boat stopped but a moment, and as she left, he bid farewell to some of his acquaintances upon the shore, exclaiming, 'Boys, I wish you well; tell Molly (meaning his wife) and the children I wish them well, and hope God will bless them.' At that moment he espied his wife on the stoop of the house some rods from the shore, and with one hand which was not in the hand-cuffs, he pulled off his old hat, and waving it towards her, exclaimed, 'Farewell.' As he saw by the waving of her apron, that she recognized him, he leaned back upon the railing, and in a faltering voice repeated, 'Farewell, forever.' After a moment's silence, conflicting passions seemed to tear open his heart, and he exclaimed, 'What have I done that I should suffer this doom? O, my wife and children, I want to live no longer!' and then the big tear rolled down his cheek, which he wiped away with the palm of his unchained hand, looked once more at the mother of his five children, and the turning of the boat hid her face from him forever. As I looked around I saw that mine was not the only heart that had been affected by the scene, but that the tears standing in the eyes of many of my fellow-passengers bore testimony to the influence of human sympathy; and I could as an American citizen, standing within the limits of one of the old thirteen States, but repeat the language of Mr. Jefferson, in relation to the general subject. 'I tremble when I think that God is just.' After we left Smithport, I conversed freely with all these persons; and in intelligence, and respectability of appearance, the three men who have thus been torn from their families, would compare favorably with the respectable portion of our colored men at the North. This is a specimen of what almost daily occurs in the business of the slave-trade; and I hesitate not to say, that there is not a Christian in the whole South who will refuse to unite with his brethren everywhere in the condemnation of, and in the most effective measure to extinguish, the evils of this nefarious traffic.

"Yours, in the bonds of the gospel, A. C."

WHAT MAKES THE DIFFERENCE?

Go into one family, and you will find all its members possessing a good degree of intelligence. They are able to speak of the condition of the heathen, and of the efforts that are being made for their benefit; of the wrong that the slave is compelled to endure, and of the sympathy that is being felt for him; of the onward march of truth; of the latest discoveries in the arts and sciences; of the condition of the church and of the prospects of the state. Go into another, and they have scarcely any intelligent ideas on any of these matters. They know how to manage their own affairs, but are living almost as ignorant of the world as if they were not in it. Do you ask what has made the difference? In answer, it need only be said, the first family have uniformly read a religious newspaper, while the other has never enjoyed the privilege. That tells the story.

The influence of a healthy and well-conducted weekly journal upon a family, when it is read year after year, can hardly be estimated. The amount of intelligence it imparts, the elevated love of moral sentiment it inspires, and the efficient pious action it produces, compensate a thousand fold for the sum it costs. And yet there are some religious families who think they cannot afford to take such a paper! They can afford to be in the fashion, they can afford the expense of a luxurious table, but cannot afford themselves the means of becoming intelligent and useful! If they would reflect a little, they could not but perceive that they *cannot afford to do without it.* Families there may be, whose means are so limited that they cannot well meet the additional expense of a couple of dollars per year, but it is doubtful whether their expenses could not in some other way be diminished with less loss, than to forego the advantages of a weekly religious paper. [Religious Recorder.

THE ORDER OF ODD-FELLOWS.

Some curious statistical details, illustrative of the present state of this extensive fraternity, were laid before the Grand Metropolitan Lodge, at its late anniversary meeting. It appears that on the 1st of April last, when the returns were made up, there were in England and Wales, 3,840 lodges, and 325,000 members, showing an increase of 450 lodges, and 23,000 members over the previous year's returns. The subscriptions for this year amounted to £352,583; the expenditure to £300,000; leaving a balance of £52,583, in favor of the association. The total amount of property belonging to the order (including pictures, flags, banners, lodge paraphernalia, official apparel, and various insignia,) was estimated at £700,000. Amongst the enrolled members are, 130 members of Parliament, 629 ministers of religion of various denominations, and 9,000 honorary members who make no claim upon the funds. If each member were to contribute only one-halfpenny each, it would amount to £34,126 a year. If they were to walk two and two, one yard asunder, the procession would extend 92 miles and 380 yards. If they walked three miles an hour it would take 30 hours and 14 minutes to pass any given spot—10,214 passing every hour. The chief item of expenditure consists of the charge for medical aid afforded to the sick and indigent of the order.

SAGACITY OF DOGS.—The dogs by the Nile drink while running to escape the crocodiles. When those of New Orleans wish to cross the Mississippi, they bark at the river's edge to attract the alligators, who are no sooner drawn from their scattered haunts, and concentrated on the spot, than the dogs set off at full speed, and plunge into the water higher up the stream. An Esquimaux dog that was brought to this country, was given to artifices which are rarely seen in the native Europeans, whose subsistence does not depend on their own resources—strewing his food round him, and feigning sleep, in order to allure fowls and rats, which he never failed to add to his store.

[Blaze's History of Dogs.

THE SPIRIT OF GAMBLING.—A pugilist named Shelton, after a day's pleasure at Hampstead, England, gambled away his money and clothes at pitch and toss, upon which he tossed with his companion to see which should hang himself, the survivor to have the money and clothes of the loser; the lot again fell upon Shelton, who actually borrowed sixpence to purchase the halter, and then fulfilled his engagement. A watchman came up at the moment and cut him down, for which service the poor fellow was knocked down by Shelton in the excess of his indignation for the interference. He was tried for the assault and deservedly sentenced to three months imprisonment.

INCREASE OF CRIME.—Within forty years, commitments for crime have increased in England from 5,000 to 31,000, more than six fold—four times faster than the increase of population.

In Scotland, the increase of crime in the same period, has risen from 89 to 3,884—forty-three fold, and has advanced twenty-five times faster than the population.

That this prodigious increase has occurred during a period of almost unbroken peace, amid great improvements in criminal legislation and prison discipline too, and notwithstanding the unparalleled efforts to diffuse education and religion—creates a problem of no easy solution.

It is stated, also, that the prevalence of crime in England is fourteen times greater than in France—that the *educated* criminals are to the uneducated, as two to one. Facts like these demand thorough investigation, and strongly urge every pious mind to reflection and prayer. [Bost. Recorder.

SINGULAR CURE OF CONSUMPTION.—The Natchez Free Trader mentions a case of a man who came there a few years since in a far gone consumption, and who, by abstaining from *water, meat and fluids,* has become a powerful and robust man. This is the first instance on record, probably, of a man becoming powerful and robust on such slim fare.

It is not improbable, says the Newburyport Herald, that the above may have been a case of real cure of that dreadful disease. Of the efficacy of entire abstinence from fluids of every kind in curing ordinary coughs and colds, we have been assured by physicians who have tried it. A common cold may be cured in three days by an entire disuse of fluids.

HURRY *vs.* DESPATCH.—No two things differ more than *hurry* and *despatch.* Hurry is the mark of a weak mind, despatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose—and is in constant motion without getting on a jot; like a turnstile, he is in every body's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, but sees nothing; and has a hundred irons in the fire, but none of them are hot; or, should one of them be hot, with that he only burns his fingers. [Christian Watchman.

SAVING SEED CORN.—No farmer should neglect to select his earliest ears for seed. For this purpose he must go to his field *before the ears are ripe* and he will know which are earliest.

FRENCH COLONY IN AFRICA.—The present possessions of France in Africa cost her from two to three millions sterling a year, and require 100,000 men. This is surely "paying too dear for a whistle."

In the parish church of Leeds, Eng., during the past year, the sacrament of the Lord's Supper was administered 77 times, 194 sermons were preached, 1,460 chapters of the Bible were read, 1,800 Psalms were said and chanted, and divine service was performed 1,095 times.

[Felix Farley's Bristol Journal.

"PRAY WITHOUT CEASING."

When morning is rising o'er mountain and lawn,
And every thing waketh to welcome the dawn,
When far down the valley the mists fly away,
Arouse thee from slumber, arouse thee and pray.

And when the still noon in its beauty draws nigh,
And nature seems ready to languish and die,
Then halt on thy march in the heat of the day,
Then lift up thy thoughts to thy Father, and pray.

When evening descends like a spirit of peace,
And labor and tumult grow fainter and cease,
When night cometh down in her starry array
Then haste to the God of thy spirit, and pray.

Remember His goodness, whose hand has supplied
Each want of thy bosom, nor even denied
The smiles of His bounty to gladden the way;
Remember His goodness, and gratefully pray.

Oh, pray to Him always—in sorrow or joy,
When peace is around thee, or troubles annoy;
The light of His presence the storm shall alloy,
Or temper thy gladness,—then constantly pray.

A GOOD DAUGHTER.

A good daughter! There are other ministers of love more conspicuous than her, but none in which a gentler, lovelier spirit dwells, and none to which her heart's warm requitals more joyfully respond. There is no such thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupation and pleasure carry him abroad, and he resides more among temptations, which hardly permit affection that is following him perhaps, over half the globe, to be mingled with anxiety, until the time when he comes to relinquish the shelter of his father's roof for one of his own; while a good daughter is the steady light of her parent's house.

Her ideal is indissolubly connected with that of his happy fireside. She is his morning sunlight and evening star. The grace, vivacity, and tenderness of her sex have their mighty sway which she holds over his spirit. The lessons of recorded wisdom which she reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness which one chiefly cares to have rendered because they are unpretending, but expressive proofs of her love. And then what a cheerful sharer she is, and what an able lightener of her mother's care! What an ever present delight and triumph to a mother's affection.

Ah! how little do those daughters know of the powers which God has committed to them, and the happiness God would have them enjoy, who do not, every time that a parent's eye rests upon them, bring a rapture to a parent's heart. A true love will almost certainly always greet their approaching footsteps, that they may alienate. But their ambition should be, not to have it a love merely which feelings implanted by nature excite, but one made intense and overflowing by approbation of worthy conduct, and she is strangely blind to her own happiness, as well as undutiful to them to whom she owes most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and fond echo of filial devotion.—*Dr. Palfrey.*

THE NOVEL WRITER.—The literary trifler is of all triflers, the most to be commiserated, and the most to be despised. He prostitutes the graces of letters, and the Promethean fire of genius, if not to shameless vice, to open frivolity. Destined to soar upon lofty wing through the "highest heaven of invention," he crawls upon the earth, and makes companionship with the dull clod and the sluggish worm. He profanes that talent which God gave him to advance His glory, and to promote the interests of mankind. In his hands truth suffers, and falsehood is respectable. He must carry with himself a conscience ill at ease, and must go down to his grave with the heavy malediction upon his soul, that he has neither "added ardor to virtue, nor confidence to truth."

REVERENCE FOR THE AGED.—A gentleman was once passing through a village, and happened to see a poor, feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dared to stoop to pick it up or attempt to reach her home without it. Just by the spot where the accident happened, a group of boys were playing at marbles; some of them took no notice, others rudely marked the poor old woman's distress; but one kind-hearted lad threw down his marbles, ran to her assistance and helped her into her house. She thanked him, and said, "God Almighty's blessing be upon you, for your kindness to a poor old woman!" The gentleman saw and heard the whole, and made inquiry after the lad, in whom he felt deeply interested. He found that he was already in the Sunday school, and, in all probability, had there learnt the Scriptures, that inculcate reverence to the aged. From that time he had him instructed in writing and accounts at an evening school; when old enough assisted in apprenticing him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

I recollect his mentioning the circumstance to his wife as soon as he came home; he then said he thought that boy discovered the rudiments of a good character, and that he should be greatly disappointed if he did not turn out one whom it would be a credit and satisfaction to have put forward in life: after years fully proved that his opinion was correct. This, and some other circumstances led the gentleman to make many remarks on the treatment the aged should receive, which deeply impressed my mind, and which I endeavored to preserve.—*Exchange paper.*

REFLECTIONS.

"Look on her work! but look the more
On her unwearied heart,
And put aside the chamber door
That doth the daughter part
From that dear mother, who before
Taught her this cunning art."

If anything more is necessary to demonstrate the unmitigated evils of a monied monopoly, whose pecuniary resources are exerted in continual efforts to oppress the poor—the requisite proof is found in the relentless cruelty, and the remorseless, cold hearted policy which England is at this day pursuing towards the poor. We may talk as much as we please in this country about the evils of monopolies, and the many and acknowledged wrongs which result from unorganized labor; but a single glance at the mother country will convince the most incredulous, that the evils we now experience—whatever may be the apprehended fiat of the future, are but shadows when compared with theirs. Well, indeed, may humanity shudder while avarice, grasping at ALL, *disregards health, happiness,* and LIFE *itself,* while all the potent instrumentalities of a sagacious and systematized policy of oppression are operating daily to the destruction of the physical and mental capabilities of its victims, the subversion of nature, the brutalizing of humanity, and encouragement of vice. In a late report to the House of Commons on the condition of the working classes of Great Britain, a picture of wretchedness is exhibited which, in its variety and depth of coloring, is truly appalling. Our better sympathies would fain lead us to that benevolent and gratifying conclusion that the picture

"Is but fancy's sketch—"

that the horrifying details of destitution, misery, vice, and death, so thickly and appallingly grouped on every page of that revolting instrument—the mirror of Christian cruelty and civilized barbarity—are indebted for their enormity, rather to the fair prerogatives of fiction than to the integrity of irrefragible fact

The following condensed statement from the Mark Lane Express—an English agricultural periodical of great merit—will be perused with mournful interest. How true it is that

"Man's inhumanity to man
Makes countless millions mourn."

Nottingham has a population of 50,000.—Within the town, which consists of 11,000 houses, there are from 7,000 to 8,000 built back to back. When the cholera raged, many rows of houses were found to be placed upon drains, which were shallow, and simply covered with the boards of the sitting-room floors. These, when shrunk by heat, allowed obnoxious smells to rise. The health and morals of the residents suffered greatly from the state of their dwellings. Liverpool population consists of 230,000. There are in the borough of Liverpool 7,862 inhabited cellars, dark, damp, confined, ill-ventilated, and dirty. These cellars contain one fifth of the working classes, being 39,000 persons, and of the whole population they contain one seventh. There are 2,270 courts, in which there are six or seven families, and few of these courts have more than one outlet. Manchester population, 20,000. It was ascertained that twelve per cent. of the working population live in cellars. There are of that class 128,232 persons, of whom 34,676 live in cellars.—In Salford there are 49,991 of the working classes, 3,335 of whom dwell in cellars. It is stated that of 57,000 dwellings of the working classes, which were examined, 18,400 were ill furnished, and 10,400 scarcely comfortable.—In Bury the population is 20,000. The following statement of the condition of 3,000 of the families of the working classes in this place is most revolting. In 773 houses they slept three to four in a bed; in 207 they slept four to five in a bed; and in 78 they slept five to six in a bed! This awful statement must rouse the honest and religious indignation of every Englishman.—Bristol, population, 120,000. Of 1,250 families, consisting of 20,000 persons 2,800 families have but one room; 630 houses are without water, or are supplied with bad water. Newcastle-on-Tyne, population 64,600. The examiner of this place reports as follows: In many parts the dwellings are close, dirty and miserable, without order or comfort, whole families inhabiting a single room, and living in an atmosphere totally unendurable. The mind cannot picture a state of greater destitution or misery.—*Maine Cultivator.*

"What does Philosophy impart to man
But undiscovered wonders. Let her soar
E'en to her proudest heights—to where she caught
The soul of Newton and of Socrates,
She but extends the scope of wild amaze
And admiration. All her lessons end
In wider views of God's unfathomed depths."

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THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

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The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

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TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

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(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do. ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm.	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering. pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¾a 6⅞
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E India	16 a 17
Tin plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, OCTOBER 24, 1844. NO. 18.

The Recorder.

"YE ARE MY WITNESSES."

The following article was prepared by an intelligent and pious Israelite, who has within a few mouths past made a public profession of his faith in Jesus Christ, and received baptism at the hands of a Christian minister. We commend it to the candid and prayerful reading of every friend of God's ancient covenant people. It contains several idiomatic expressions, in which the reader will recognize a native German speaking the English language, and which we have thought best to give in their original form.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

One of the greatest schisms which was ever made among Christians since the foundation of the church, was made through the abrogation of the Sabbath. And it is as surprising as fatal, that the Reformers of the church have overlooked this important subject. Their inadvertency was the cause that the fourth commandment, which begins with the word *remember*, became *forgotten*, even in the Protestant church, excepting by a remnant of Baptists, who still observe the original Sabbath, as well as the original Baptism, and are therefore called Seventh-day Baptists, or, especially in England, Sabbatarians. This latter name is chosen for a very good reason by that denomination, since those who keep Sunday cannot be called Sabbatarians, or Sabbath-keepers.

The ordinary objection hereagainst is, that the Sabbath is not *forgotten*, but *changed*. But I shall sufficiently prove, that it is both forgotten and changed. The Sunday, according to their acknowledgment, was instituted in commemoration of our Saviour's resurrection; and of course *they cannot* say they keep it also in commemoration of God's resting after the creation of the world, because this is to be kept on the seventh day. And if they would assert, that they can keep it in commemoration of both, I ask, Why do they not keep the Sabbath which the Lord has instituted and sanctified, and declare that they keep it also in commemoration of the resurrection, which they suppose took place on Sunday? Or, is keeping the first day obedience to that law which requires our keeping the seventh?

It is also unmanageable to say, that the law requires only a seventh part of the week, and leaves it to us to determine what part that shall be; for God himself hath determined that for us, as every one may see from the following passages, Gen. 2: 3, "*And God blessed the seventh day and sanctified it*, because that in it he had rested from all his work which he had made." Exodus 20: 10, 11, "But the seventh day is the Sabbath of the Lord thy God," &c. From these it appears, that it is not true for men to say, it is enough that some time be devoted to the worship and service of God; for that must necessarily have been, had there never been a fourth commandment in the world. The Lord has positively commanded to keep the seventh day holy. I do not say, that this commandment forbids us to worship the Lord also on other days of the week, but it forbids us to work on that day which the Lord has sanctified and appointed for rest.

Another absurd objection frequently made by even religious people is, that the seventh day is the Sabbath which was to be kept by the Jews in the old dispensation, but it was to be changed in the new dispensation. In this respect I will compare them with the Jews. There are some Jews who do not deny altogether the Divine Message of Christ; but they believe that he is only the Saviour of the Gentiles, not of the Jews—and so they still live in expectation of another Messiah. But are they not at a loss, if we ask them what passage in the Scripture speaks of two Messiahs—one for the Jews and one for the Gentiles? Yet are not Christians, who make the last-mentioned objection, in the same condition, if we ask them where in the Scriptures two Sabbaths are mentioned—one for the Jews and one for the Gentiles? One verse from the Prophet Isaiah is sufficient to prove that the Gentiles are bound to keep the same Sabbath which the Jews still observe—"Also the sons of the stranger, that join themselves to the Lord, to serve him, and love the name of the Lord, every one that *keepeth the Sabbath* from polluting it, and taketh hold of my covenant." Isaiah 56: 6. And he proceeds—"Even them will I bring to my holy mountain, and make them joyful in mine house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people." It is true, that the Sabbath is in two passages enforced upon the Jews, but this does by no means discharge the Gentiles from their duty to observe it. The first of these passages is in Exodus 31: 16, 17—"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." In the previous verse, the Sabbath is especially commanded to the Israelites; but the seventeenth verse describes the reason of this commandment, viz. because God rested on the seventh day after the creation of the world. But in what respect does or did this event concern the Jews more than any other part of mankind? Do not Gentiles stand on the same level with them, in respect to their being a part of God's creation? Have they not as much interest in the creation as the Jews?—In the second passage, the Sabbath is enforced upon them by a consideration of their redemption from Egypt, Deut. 5: 15. But if we would draw the conclusion out of this passage, that no other nation is bound by the fourth commandment but that which was delivered from the bondage of Egypt, we could just as well draw the same conclusion from the first commandment to the last, because they were given to the same nation which God brought out of the land of Egypt, with the declaration, "I am the Lord thy God," Ex. 20: 2. But would not the question arise here, by the order of succession above mentioned, if God is also the God of the Gentiles, or only of the Jews?—and the answer succeed, according to the Apostle, "Yes, he is the God of the Gentiles also." Rom. 3: 29.

Again, it is certain, that Christ has not abrogated one of the ten commandments; on the contrary, he enforced them, as every one may see from Matt. 5: 17—20. And did not he and his Apostles keep this law punctiliously and precisely? Does not the Apostle James say, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" James 2: 10, 11.

But the main question is, Who changed the Sabbath? The Scripture has not hidden it from us, that such a heretic should arise, who should think to change times and laws. We have a plain prediction of the Antichrist in the prophetical writings of Daniel, ch. 7. In the 25th verse we find this remarkable passage: "And he shall speak great words against the Most High, and shall think to *change times and laws*, and *they shall be given into his hand*, until a time and times, and the dividing of time." Here we find a literal fulfilment of this prophecy, viz. in that the Pope hath abrogated the Sabbath, and instituted the Sunday. That the Pope was Antichrist was indeed the general doctrine of the first Reformers every where. The Apostle Paul, in his epistle to the Thessalonians, also describes him "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the *love of the truth*, that they might be saved;" 2 Thess. 9: 10. He says, also, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." Wherefrom it appears, that the time of his coming was near, in the days of the Apostle. And that he has come, there is not the least doubt, and has done all things which the prophet foretold, viz. to change times and laws; he abrogated the Sabbath-day, which God had instituted, and instituted the Sunday, Easter, Good-Friday, &c., which also many of the Protestants, especially in Europe, still observe. It is remarkable, that they prefer human tradition before the commandment of God; and instead of keeping the Sabbath, which they are obliged to keep, they observe a multitude of feasts, which are merely traditions of men. I do not call upon the Roman Catholics to renounce their feasts and embrace the Sabbath; for if I converse with them, I must begin with the second commandment, according to order, before I come to the fourth; and as I ask here, by what authority the Sabbath was changed? so also I must ask them first, by what authority the worshiping of images was instituted? But they will not believe that Antichrist is the author of both, because they do not believe that he has yet come. To the Protestants, however, who believe and profess that the Anti-christ has come, we may say with the Apostle: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth*: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2: 13, 14, 15. Do not forsake God's commandment, and follow the traditions of men. Christ reproved the Scribes and Pharisees for transgressing God's commandment, through their own traditions; Matt. 15: 3. How much more will He reprove you, on the day of Judgment, if you who are bought with His atoning blood, transgress the holy commandment to follow human traditions? The Lord said, "Remember the Sabbath day to keep it holy;" and consider that Christ said, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," Matt. 5: 18. Does this sentence leave the least room to say, that the Sabbath was to be changed after His resurrection? Is it not absurd to say, the resurrection of Christ has abrogated the Sabbath, whilst you celebrate the day of his resurrection, and profane the day on which he rested even in the sepulchre? My dearly beloved brethren, do not persist in your error, but acknowledge it, embrace the truth, and enjoy the blessings of the Sabbath day which the Lord has appointed for rest, and blessed and sanctified from the beginning of the world. He has not only blessed the seventh or Sabbath day itself, but He has also blessed those who keep it holy, saying, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil; Is. 56: 2. And what the Lord hath blessed, is blessed for ever. That you may embrace the truth, and enjoy this blessing, is the wish of your sincere brother,

CHARLES ALLERSHIMER.

Religious.

FROM THE REMAINS OF REV. JOHN BROWN.

O what must Christ be in himself, when he sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth, and even sweetens trials! O what must that Christ be in himself?

Anything that I know about religion is this—that I have found weakness and wickedness about myself, and grace and mercy and loveliness about Jesus.

I have been looking at him these many years, and never yet could find a fault in him but what was of my own making; though he has seen ten thousand faults in me. Many comely persons I have seen, but none so comely as Christ; many a kind friend I have had, but none like Christ, in loving kindness and tender mercies.

I am sure a poor worthless wretch he hath had of me; but a precious, superlatively precious Christ I have had in him.

How amazing that a rich derservant of hell should get such a Christ!

If you or I get a crumb from the Master's table, what a wonder of sovereign mercy it is.

Compare your mercies, your visits, not with the wishes of your soul, but with the deserts of your sins.

Though we should get but one smile of His countenance in a whole year, what a mercy to those who deserve all the year throughout to be tormented in the lowest hell.

No doubt I have met with trials as well as others, yet so kind hath God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed,—except I wish I had less sin.

Though I have not been left to commit gross crimes, yet He and I know the outrageous wickedness of my heart.

I have served many masters, but none so kind as Christ.

O how astonishing that the Spirit of God should enter into our vile hearts contrary to our strivings. Even so it seemed good in his sight. Let praise flow, forever flow.

I am sure Christ may say of me, "These sixty years this wretch hath grieved me."

O what a miracle to see me, the arrant rebel, sitting on the throne with Jesus!

Never grudge either purse or person for Christ, I can say this, that I never was a loser by any time spent, or by any money given for him.

We should reckon him a madman that would throw away a father's *estate*, but he is much more foolish who throws away a father's *God*:

O how strange that rivers of pleasure should be provided for the murderers of God's Son, and the contemners of his word.

Ah, how many of us called Christians are led like beasts, by the head; and how few like saints indeed, are led by the heart.

I am but weak; but it is delightful to find one's self weak in everlasting arms; O how much do I owe my Lord!

There are wonders in heaven, and wonders in the earth; but the least part of redemption work is more wonderful than them all.

O how God hath exemplified that law in his conduct towards me: "If thine enemy hunger, feed him; if he thirst, give him drink;" and in so doing I hope he hath heaped hot melting coals upon my head.

So far as ever I observed God's dealings with my soul, the flight of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart and that in a way peculiar to themselves.

It might be written on my coffin, "Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

O, sirs! dying work is serious! serious work indeed! and that you will soon find.

PRAYER ANSWERED.

Alas, that there should be those who hesitate to believe in answer to prayer. Yet such are to be found, even among professing Christians. Who could have expected this, when the sacred records present the wonders it has accomplished, and holy men in every succeeding age have borne testimony to the kindness of their Heavenly Father, in answering their requests? Let us seek to remove unbelief by the statement of a fact, more powerful by far than an argument.

In 1842, a Christian minister, not unknown to the writer, having a large family dependent on him, and held in esteem by his brethren, was visited with alarming illness. Quinsy had placed him in circumstances of extreme danger. Medical attendants could give no hope; hours and days elapsed, and death appeared all but certain. The medical friend of the minister, indeed, declared his conviction that in a few hours he would be in another world.

It was the privilege of this minister to be associated with a beloved fraternity of pastors in the district who met monthly at each others' houses for conference and prayer. At their meeting at the precise crisis of the disease a spirit of deep Christian sympathy prevailed, and special prayer was solicited for their afflicted friend. On that day the medical man had twice seen his patient, and had proposed to pay another visit in the evening, when, as the last hope, he proposed to make an external incision in the throat, an experiment, he said, certainly doubtful in its result.

In the afternoon, as the afflicted minister sat with his wife suggesting various matters to be arranged "after his death," he began for the first time for about thirty hours to feel a sensation in his throat, for a time he could scarcely believe the fact; he at length avowed his conviction; and his poor wife was overwhelmed with feeling; it had indeed become certain, and he was shortly after enabled to swallow. Having become delirious through debility, he was placed in bed, and when his medical friend came in the evening, to his astonishment he was asleep. The surgeon lifted up his hands and exclaimed, "Well, now I believe in the existence of miracles."

A few hours elapsed, when the minister awoke, and speaking to his wife on the subject, he declared his conviction that his unexpected deliverance was in answer to the prayers of his assembled brethren. It was even so; early in the morning, a venerable ministerial brother called to inquire into the circumstance which had excited so much sympathy. He said that the utmost anxiety had prevailed among the brethren, that it was proposed that an extra half hour should be devoted to special prayer on his account, and that brother A—— especially presented the most ardent petitions, inspiring a confidence of success in every bosom, such as was seldom felt. At the exact time this prayer was being presented to the throne of God, the divine "hand was stretched forth to heal."

O, the omnipotence of prayer! May we be found more frequently in its exercise, realize its blessedness, and cordially recommend its practice to our friends. [Bap. Memorial.

From the "Voice of Jacob."

"DAYS OF OLD."

MOUNT SINAI.

"And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and believe thee for ever." Three days were to intervene of solemn preparation, that the chosen people might be able to bear the presence even of the cloud which veiled the glory of the Eternal, the Holy One of Israel. What days were those in the camp! No more doubting, no more murmuring, no more disbelief in the divine mission of Moses. He, the prophet of the Highest, whom some had been ready to stone, was now looked on with reverential awe, and his every step followed by thousands of anxious eyes. Minutely were his commands given, and unreservedly obeyed. Before them towered the hill of Sinai; and what was there in that rugged mount to attract every gaze, to thrill every heart, to cause a tremor in every knee? Moses was setting bounds about it, making it a consecrated, a peculiar thing, that neither man nor beast might touch under penalty of instant death.

There was little now to distinguish one family from another throughout the tents of Israel; one mighty influence embraced them all; individual peculiarities of character were for the time lost in the one great feature of nationality. Israel was gathered together, and how had the Eternal addressed them, through Moses? "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculair treasure unto me above all people: for all the earth is mine: and shall be unto me a kingdom of priests, and an holy nation." Israel felt on that day as one man; man, called to hear the voice of the Supreme, Eternal God!

Yet were there degrees in the intensity of feeling excited; and such a heart as Jabin's could scarcely find room for the expansion of which it was conscious. The third morning found him at the tent door, his face bathed in tears of hope, and joy, and holy awe. Jabin loved the Lord his God: for had not that glorious hand delivered him and his people from a sore bondage, and thus far led them towards the fulfilment of every promise made to Abraham, and to Isaac, and to Jacob? Had not that powerful arm cut Rahab and wounded the dragon, and made the depths of the sea a way for the ransomed to pass over? Were not their frames cherished with bread from heaven, their lips moist with pure water from the stony rock, and their souls filled as with marrow and fatness, while they praised him with joyful lips? Yes, Jabin loved the Lord, and exceedingly rejoiced that His glory was magnified.

But lo! while the early sun throws far and wide the vivid beams of his uprising splendor, the highest and the brightest spot in view becomes suddenly dark. O how unlike the darkness of Egypt was that darkness of Sinai! Under the one evil angels were present, to terrify, to torture, and to dismay; within the other was shrouded the resplendent majesty of the Lord of heaven and earth. But thunderings, such as never before rocked the world, lightnings in the living blaze of which the sun sickened and vanished, with such a trumpet sound as caused the heart of man to pause in its life throb, so exceedingly fearful was the grandeur of its unearthly tone—these bespoke the approaching presence of the Eternal—who could abide that hour?

In the deep silence, stepping softly, upborne by a strength not their own, the whole multitude of Israel left the camp, led forth by Moses, to the nether part of the mount. Shall mortal hand dare trace what followed? No; with reverence we take up the word of inspiration to relate it. "And Mount Sinai was altogether in a smoke, because the Lord descended upon it in a fire; and the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up." Prostrate on their faces, doubly terrified at the departure of him whose divine mission they had more than once dared to question, in death like stillness the children of Israel awaited the sequel of this unutterable scene; and then the thunder ceased to roll, and the lightning's fitful flash gave place to the one broad sheet of living fire that wrapped the holy mount, and rising over canopied the earth, piercing alike the closed eyelid and the mantle's fold that would have veiled it; and pentrating the inmost soul with irresistible light; and the voice of the Eternal was heard by man, and the Almighty Lawgiver proclaimed the law of His commandments; the sublime code of Israel's King who liveth for ever and ever.

Did not Jabin feel the terrors that caused every heart to quake? He did, but his soul clave unto the Lord, for protection, as it were, even against His own awful Majesty. To no other people were such fearful manifestations vouchsafed, because among nations no other was so near and dear unto the Lord. The words of the law fell upon his ear; they also sank into his heart. To him the scene was not one of transitory excitement, but an entering into covenant with his God. What, from henceforth, could be the voice of man to Jabin, what the clamor of his own passions, the murmuring tones of his own unbelief? He had heard the voice of God, and all else must be to him as the rustling of leaves in a summer's gale. When the multitude, overcome with the terrible glory, removed and stood afar off, Jabin was among them, but his heart removed not. Its language was that which David long after recorded as his own, "O how I love thy law!"

A HEAVENLY CHART.

I was one day standing in the shop of my master, behind the counter, when an old sailor entered, and looking seriously at me accosted me thus; "Young man, I want a chart!" "Yes sir," I replied, "you shall have one; do you want St. George's, or the Bay of Biscay, or round Ireland, or the Mediterranean, sir?" "Stay, young man, stay!" said the old sailor, "youth is always in a hurry. I want a chart, but don't want either one you have mentioned: they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me?"

I immediately conjectured that he wanted a Bible: so I took down a few and showed them to him; and he selected one, evidently much pleased at my readiness to serve him; inquired the price and paid the money. After a few moments' pause, he turned around suddenly and asked me whether I understood that chart? I told him that I could read, and did so often. "Of that," said the old man, "I have not the least doubt; but recollect that is not sufficient; you must have it in your life and conversation; before you will receive any benefit, you must love this chart, you must make it your sole guide through life's maze, and in entering into the dark and narrow, and to many thousands, dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy. [London Pilot.

WHERE SHALL I GO LAST OF ALL?—A Hindoo, of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death bed. As he saw himself about to plunge into the boundless unknown, he cried out, "What will become of me?" "O," said a Brahmin, who stood by, "You will inhabit another body." "And where," said he, "shall I go then?" "Into another." "And where then?" "Into another, and so on through thousands of millions." Darting across this whole period as though it were but an instant, he cried, "where shall I go then?" Paganism could not answer, and he died agonizing under the inquiry, "Where shall I go last of all?"

A WISE CORRECTOR.—A certain person who was remarkable for the cheerfulness as well as the fervor of his piety, being once in company, when a gentleman occasionally embellished his discourse with the names of the devil, duce, &c., and at last took the name of God in vain. "Stop sir," said the pious man, "I said nothing while you used freedom with the names of your own master, but I insist you shall take no freedom with the name of mine."

It is almost as difficult to make a man unlearn his errors, as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she can arrive at the truth, than ignorance.

A Virginian king, when the Europeans had fixed a lock on his door, was so delighted to find his subjects admitted or excluded with such facility, that it was from morning till evening his whole employment to turn the key. We, among whom locks and keys have been longer in use, are inclined to laugh at the American amusement; yet I doubt whether I have a single reader who may not apply the story to himself, and recollect some hours of life in which he has been equally overpowered by the transitory charm of some trifling novelty. [Dr. Johnson.

It is the common custom of the world, to follow example rather than precept; but it would be the safer course, to learn by precept rather than example.

RICES CURRENT.

rected weekly.)

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. &Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— — a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 3c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½ a 6
Cheese, Am. lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Sabbath Recorder.

NEW YORK, OCT. 24, 1844.

TIME FOR SPECIAL PRAYER.

There is no time at which prayer may safely be neglected. Whether individuals are in adversity or at ease, surrounded by temptation or comparatively free from it, they have sufficient occasion to look to God for help and protection. Whether the church is at peace or in the midst of discord, whether it rejoices or mourns, there is need enough of earnest prayer. But there are times when Christians are specially called upon to offer *special* prayer. Such a time is the present, when the great mass of professors are at ease in Zion, when the interests of vital godliness languish, and the love of many waxes cold. It is by the effect which the sight of such things produces upon us, that we may determine our real condition. When refreshing showers are enjoyed, the water-courses are all supplied; but it is only when long-continued and severe drought has visited a land, that we can determine which are the living and perennial streams. How is it with you, fellow Christian? Does the present declension of religious interest lead you to more fervent prayer, or does it encourage you in a state of indolence?

ATTENDANCE UPON PUBLIC WORSHIP.

It is a very easy thing to be uniform in attending upon the worship of the sanctuary, if the habit of doing so be once formed. But it is often difficult to attend at all, when no such habit is maintained. Multiplied are the inducements to regularity in this thing. Its influence upon ourselves, in bringing us under the means of grace, deepening in us a sense of obligation, and encouraging us to live a pious life, ought to lead to regularity. Its influence upon other professors of religion, in inducing their attendance, making the place attractive to them, and preventing any excuse for their neglect of it, ought to have weight. Its influence upon the unconverted, in showing them that the house of God is pleasant, his worship a source of satisfaction, and his command imperative, should not be forgotten. Its influence upon society at large, in promoting kindness and sociability, neatness and taste, respect for Christian institutions and Christian duties, should be considered. In whatever light it be regarded, its benefits are multiplied and great. Whoever neglects regularity of attendance upon the public ordinances of the house of God, practically denies their importance, robs himself of what should be esteemed a privilege, leads to carelessness in others, and opens the door to a multitude of evils which it is difficult afterwards to correct. Neglectors of this duty ought to consider, that what may be done at *one* time may be done at *all* times, and what *one* may do may be done by *others*. Thus carelessness and neglect might become the characteristic of a community, through the influence of a few individuals.

BREVITY.

We find in the Boston Olive Branch, what purports to be a sermon from the text, "In the multitude of words there wanteth not sin." The preacher claims to have *forty-nine* arguments to support the charge of the text against a multitude of words. He contents himself, however, with mentioning only three. The first is, that they are a sin against *time*, since they not only waste the speaker's time, but steal that of the hearer. The second is, that they are a sin against *patience*, since nothing tries it more than a long talk about nothing. Thirdly, they are a sin against *truth*, because a multitude of words *conceals* the truth if there was any, and *deceives* if there was none. If these three arguments fail to convince offenders of their sin, we think it would be useless to add the remaining forty-six. Speakers ought to know, that after the third or fourth repetition of a thing, most audiences begin to suspect they have heard it before; and it is no very great compliment paid them, to persist in practically denying this. Good taste, therefore, as well as good morality, would seem to require a man to stop when he gets through—in other words, to be brief.

PENNY-A-WEEK.

The first Penny-a-week Bible Society established in Scotland, originated with a young man, who proposed, at the close of a missionary meeting, that a Penny-a-week Society should be formed, to aid in translating and circulating the Scriptures in the oriental languages. After some delay, a public meeting was called, and a committee appointed to prepare a constitution. At a meeting two weeks afterwards, eight hundred subscribers were reported. Six weeks later there were two thousand subscribers. The meetings of the society were numerously attended and interesting; district societies were formed for the purpose of obtaining more subscribers; and the influence of the society increased until it raised four or five thousand dollars annually. This affords a happy illustration of what lasting good may result from a single suggestion, when carried out to its legitimate results.

HOME MISSIONS AND SLAVERY.

Some weeks ago, an application was made by the Georgia Baptist Convention to the American Baptist Home Missionary Society, for the appointment of James E. Reeve, as one of its missionaries. The application was accompanied by the assurance that Mr. Reeve was a slaveholder, and that his appointment was wished "so much the more, as it would stop the mouths of gainsayers," who doubted whether a slaveholder would be appointed, even if desired by those who supply the funds. The Board has at length acted upon the question, and decided, that in view of a resolution passed at the last anniversary of the Society, it is not expedient for the Board to introduce the subject of slavery or anti-slavery into their deliberations, nor to entertain applications into which they are introduced; and that, therefore, they are not at liberty to entertain the application for the appointment of Mr. Reeve.

This is rather a round-about way of deciding the question, and is nearly equal to no decision at all. The Georgia Convention wants to know whether a slaveholder can be appointed; and the Board decides that it cannot entertain an application into which the subject is introduced. Thus nothing is said about whether slaveholding disqualifies a man for the duties of a missionary or not.

A NEW CHURCH.

A Seventh-day Baptist Church was recently constituted in Pendleton, Niagara Co. N. Y., with about twenty members, all of whom, including the preacher, had embraced the Sabbath within a few months. It is easy to find, in many places, an equal number of persons, who *wish*, or *profess* to wish, that the whole church would return to the Sabbath of the Bible, so that they might act according to their convictions of duty, without the danger of being singular. But it is not common to meet with a company willing to separate themselves from all old associations, and to raise an independent standard for the truth. The sight of now and then such a company is encouraging, and affords a most gratifying evidence of the power of the truth. In the history of nearly every Sabbath-keeping church in this country, may be found facts which can only be explained by admitting the powerful working of God's Spirit upon the hearts of men, convincing them of duty, and urging and encouraging them to the discharge of it. Such is acknowledged to be the case in regard to the church in Newport, in Piscataway, and in several other places. There are few persons who rightly estimate the powerful influences which hinder the increase of Sabbath-keeping churches. Many of the avenues to wealth and popularity are shut against those who refuse to observe the popular day of rest, and strictly observe another day. The consequence is, that large numbers of those who have been educated in the observance of the Sabbath, and who are fully convinced of its claims, fall in with the commonly-received notions, and follow the multitude. Their places have to be supplied by those who forsake other communions to join with us. The continuance and increase of the churches, in such circumstances, is a just occasion of wonder and thanksgiving. We rejoice in the organization of this church at Pendleton, because it is another proof that the truth is able to overcome all opposition, and will prevail.

CHARLES ALLERSHIMER.

On our first page will be found a communication over the signature of CHARLES ALLERSHIMER. Presuming that our readers would feel interested in having some account of his life, and of the means by which he was brought to believe in Christ as the Messiah, we present them with the following:—

Mr. Allershimer was born in Creglingen, kingdom of Wirtemberg, Germany, Dec. 10, 1810. He was the youngest son of very pious Jewish parents, by whom he was sent to a school where he received instruction in the Mosaic religion, in reading and writing Hebrew and German, and in the common branches of a good education. He was very strict in observing the Mosaic and Rabbinical laws, and was fond of reading the Old Testament with the various commentaries in the Hebrew language. His father died when he was 19 years of age, leaving him, with a brother and two sisters, a small property. But he did not incline to follow the business of his father, who was a cattle dealer, and therefore betook himself to a relative living some thirty miles distant, with whom he learned a trade, which he followed for six years.

Having heard of the fortunes made by many persons in America, he left Germany for this country in June, 1837, and landed at New York in September following. At landing he could not speak English, and had neither relative nor acquaintance. He met a German, however, who could speak English, and whom he hired to go with him in search of employment. He failed to find employment which suited him, and was compelled to commence peddling cutlery. Afterwards he obtained a situation in a fur factory, which continued for two years. When this failed, he was compelled to engage again in peddling for some four years.

The occasion of Mr. Allershimer's becoming interested in Christianity was this: After having been some time in this country, a gracious Providence led him to a friend with whom he had been acquainted in Germany, and whom he was greatly delighted to see. This friend told him that through the grace of God he had been brought to believe in Christ. Mr. Allershimer answered, that he was under a great mistake, if he supposed the Gospel to be the Word of God. To this his friend replied, that he could prove out of the Old Testament that Jesus Christ was the true Messiah, if he would converse with him. It was agreed that they should converse together about the matter. After many lengthy conversations, light began to break in upon his mind; and on one occasion, after reading the 53d chapter of Isaiah, Mr. Allershimer confessed his belief that Jesus Christ was the Messiah, who had suffered and died for our sins. His friend prayed with him, and the refreshing dews of grace nourished the seed which had been sown. Soon afterwards, Mr. Allershimer openly professed his belief in Christ as the Saviour of sinners; whereupon his Jewish friends became very angry; told him of the grief it would occasion his brother and sisters to hear that he had forsaken his religion; and said that they should consider him as dead. These things made a deep impression upon his mind; and he struggled for two years against the powerful convictions of his mind. At length it pleased God, last spring, to direct his steps to a church where a sermon was preached to the Jews, by a missionary to that people. After the sermon, he had a conversation with the preacher, and told him what his trials and belief had been for two years. The next week the missionary called upon him, and spoke with him about the duty of being baptized. After a severe struggle with himself, he determined that he would be baptized, come what might. Accordingly, in April last, he was baptized at a Baptist Church in this city, and became a member of the body of Christ. His own words are, "I can now sing with the Psalmist, 'I sought the Lord, and he heard me, and delivered me from all my fears.' 'May the Lord God, which gathereth the outcasts of Israel, gather others to him, besides those that are gathered unto him.'"

It may be well to add, that Mr. Allershimer is now living in New York, where his fervent and consistent piety has secured him many friends. His refusal to live upon the bounty of any religious society, has put to silence the common charge of his Jewish brethren, that money leads to a change of belief; while his conscientious observance of the Sabbath has drawn towards him the favorable regard of many Jews, over whom he exerts a healthful influence.

MISSIONARY INTELLIGENCE.

Brother R. C. BOND, of Virginia, writes that he is still laboring in the field to which he was appointed, traveling often upwards of one hundred miles a week, and preaching from four to six times, in addition to other ministerial duties. The prospects of the usefulness of his mission are flattering; and while he looks to God for success, he asks the prayers of the church that his labors may not be in vain in the Lord.

W. B. GILLETT, Sec.

ITEMS OF JEWISH INTELLIGENCE.

We are indebted to the October number of "The Occident, and American Jewish Advocate," for the facts contained in the following items.

CHIEF RABBI OF ENGLAND.—There is now a prospect that this office, which was vacated about two years ago by the death of Rev. Mr. Hirschell, will soon be filled by a man every way qualified for so important a trust. There are four candidates for the office. The election takes place throughout Great Britain on Sunday, 13th of October.

MEETING OF GERMAN RABBIS.—This meeting took place at Brunswick in June last. The number in attendance was not so large as was expected. Among the *results* of the convention was, a declaration that the oath of a Jew requires no more than an appeal to the name of God, and a confirmation of some former decisions about marriage, divorce, &c. A commission was appointed to revise the Jewish law of marriage, on the plea that the laws of various States overrule the Jewish law in many particulars. A commission was also appointed preparatory to a new liturgy, to whom the questions, among others, are propounded, whether it is necessary and desirable to retain the Hebrew language in Divine service, whether the dogma of the Messiah should be retained in the prayers, whether the organ should be introduced into Divine service. The eighth item of business was, "the appointment of a commission to prepare the question of how a compromise may be effected between the doctrine of the Sabbath and the actual observance of it."

OUTRAGES ON THE JEWS.—Sad outrages were committed upon the Jews in Gesecke, a town in Westphalia, in May last. It seems that a young Israelite was induced to change his religion, and was baptized contrary to the will of his parents. Afterwards he was sent to the Gymnasium, as it was reported, at the expense of some ecclesiastics. He was called home by his father, who soon sent him away without any body's knowledge. This led to various reports; and some one wrote an anonymous letter to his former teacher, full of invectives against Christianity. Influenced by this, a mob attacked the house of the young man's father, broke the windows and shutters; and afterwards extended their zeal to other Jewish habitations, demolishing with hatchets the doors, furniture, and goods, cutting open and scattering the beds, &c. Similar scenes were exhibited in one or two neighboring villages. The subject is undergoing judicial investigation.

PERSECUTION AT TARNOW.—At Tarnow, in Gallica, the old charge against the Jews, of offering a human sacrifice as a pascal offering at the feast of the Passover, was raised in April last. A lad had run away, and his master professed to fear, that he was concealed for this purpose among the Jews. Hereupon all their houses were searched in a most annoying and vexatious manner. The boy was found in a neighboring village, to which he had fled. The case is to be brought before the imperial Court of Chancery.

HOSPITAL AT JERUSALEM.—The money for this proposed institution is not all collected yet. Dr. Philippson has received about $25,000, of which the Rothschilds gave 100,000 francs. Its establishment is urged in view of what Christians are doing in that place.

BISHOP ONDERDONK, of Pennsylvania, about whom so much has been said within the last few months, ceased to be a bishop of the Episcopal Church on Monday, 21st inst,

END OF THE WORLD—AGAIN.

Great excitement has prevailed among the Adventists for some days past. Tuesday of this week was the time fixed upon for the appearance of the Lord; and as this day drew near, their extravagancies increased. In Boston, New York, and Philadelphia, their meetings have been of such a nature as to draw crowds of evil-disposed persons, and make it necessary for the civil authorities to interpose. The tabernacle at Boston was closed, after having been disturbed by a mob, and one of their places of worship in this city was treated in much the same manner.

It was represented that certain individuals among them had received direct information, while in trances, that the advent would take place on the 22d instant, at 3 o'clock in the morning. This led to a considerable discussion as to the propriety of going into the open fields for the purpose of receiving Christ. In this city, however, it was generally thought best to remain in their own houses, unless distinct intimations to the contrary were given. But of those in Philadelphia, some hundred left their houses on the 21st, and proceeded several miles into the country, giving and throwing away their goods and money. In almost every place the excitement among them is intense, and leads to the abandonment of business, disposing of property, and breaking up all of the arrangements of society. What course will be pursued, when this set time is fully past, remains to be seen.

A NEW ASSOCIATION.—A Campbellite preacher named W. H. Wharton, has recently proposed to establish a community which shall be modeled after the first church at Jerusalem. We give the following outline of his plan, and leave our readers to judge how nearly it resembles the "model church:"—Christians are to associate together in companies of from 50 to 500, each family contributing all it has towards a common fund. Out of this they are to build a large *palace*, with suits of rooms sufficient to accommodate the whole—so arranged that there would be a common kitchen and a common table. To this would be attached workshops, and a large *domain*, under a common overseer. Here all could work at the vocations wherein they were called. All would be fed and clothed out of the common stock. Out of the surplus, schools and libraries would be established. At the end of each year, a dividend would be declared and paid to each man, according to the stock and labor contributed.

A GOOD EXAMPLE.—In a certain neighborhood, remote from any church, and poorly supplied with religious privileges, several brethren established a weekly prayer meeting. This effort, which was commenced with trembling, resulted in the conversion and baptism of some twenty persons. Let the brethren who seldom attend meeting because of its distance from them, think of this fact, and imitate the example here presented to them. The promise is, that where even *two or three* are assembled together in the name of Christ, he will be with them, to bless. With such a promise, what excuse can be given for neglecting "the assembling of yourselves together, as the manner of some is?"

AMERICAN BIBLE SOCIETY.—The issues of this society during the last five months, have averaged upwards of forty thousand copies per month. Twenty-three thousand dollars have been bestowed in foreign grants within the last year. The whole Bible, neatly bound, is now furnished for twenty-five cents, and New Testaments for six cents. Surely the expense of the Scriptures can be no apology now for neglecting to read them.

MISSIONARIES TO THE INDIANS.—The Banner and Pioneer, of Louisville, Ky., informs us that two young ladies, accompanied by a third who has heretofore been engaged in the missionary field, recently started for the Far West, with a view of laboring as missionaries among the Indians. The Indians certainly have a claim upon the Christian community which can not be easily met. Their necessitous condition, their multiplied injuries at the hands of the whites, and the encouragements to labor among them, ought to give weight to their appeal.

PASTORAL VISITS.—The following piece of advice has been for some time circulating among the papers. It is always seasonable, however, and we commend it to the attention of those whom it may concern:

"When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put things to rights. He calls to see *you*, not your clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you. And improve your time while he is with you, in conversation upon such subjects as tend to increase your knowledge and happiness. Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will call no more, lest by so doing he should put you to some inconvenience. Be kind enough to see him just as you are, when he calls; he will like you the better for it."

REVIVALS.—A colporteur laboring in North Carolina reports one place at which meetings for prayer, without any preaching, were continued during a week, and resulted in the hopeful conversion of some fifty persons. In another place, a series of meetings lasted fifteen days, with equally encouraging results.

THE BIBLE IN PUBLIC SCHOOLS.—A lengthy report from Dr. Reese, Superintendant of Common Schools for the City and County of New York, was recently read before the Board of Education. It contains some startling facts. It appears that the Commissioners and Inspectors of the 14th ward, decided in July, 1843, that the reading of the Scriptures should be dispensed with in the schools of that ward, and that the decision has been enforced ever since. By this means the Bible is excluded from thirty-three schools, extending their influence to about 40,000 children. The American Republican says:

> The Secretary of State, the legally constituted head of the Department of Common Schools for the State of New York, sustains Dr. Reese in the following decisions:
>
> 1st. The Bible, without note or comment, is not, nor can it be, in any point of view, regarded as a religious sectarian book.
>
> 2d. The exclusion of the Bible from any of the public Schools, by Commissioners, Inspectors, or Trustees, solely on the ground of its being sectarian, is unjustifiable and illegal.
>
> 3d. The 12th section of the act of 1844, prohibits any exclusion of the ordinarily received and authorized version of the Scriptures, without note or comment, either Protestant or Catholic, on the ground of sectarianism or *otherwise*.

THE BAPTISTS.—The numerical strength of this denomination has increased rapidly for a few years past, and is so great at the present time as to lay upon them heavy responsibilities. According to the Baptist Almanac for 1845, there are 540 associations, 9230 churches, 6377 ministers, and 707,942 communicants. This estimate leaves out some associations, which would swell the total number to more than 800,000. The number baptized during the year past was 89,589.

RELIGION IN FRANCE.—The doctrines of the Gospel seem to be making rapid progress in some parts of France. Attachment to the Catholic faith is much weakened, and in many cases totally destroyed. The result of this, among a people so enthusiastic as the French, must be to lead to the adoption of some other faith. It is said, that in hundreds of villages, the people earnestly desire Protestant teachers, even though they are nominally Roman Catholics. France is now thought to be an inviting field for missionary labor.

MYSTERIOUS.—It is stated in the London Patriot, that Mr. Gaillard, a converted Roman Catholic Priest, has suddenly and mysteriously disappeared from Geneva, the place of his residence. His renunciation of popery had excited the rage of the Catholics, and the general opinion was that the Jesuits had carried him off to immure him *in the* dungeons of some monastic establishment. The authorities of Geneva were endeavoring to discover the authors of the plot.

THE CHOCTAWS.—The Christian Observer informs us, that Rev. Mr. Hotchkin, of the Choctaw Mission west of the Arkansas, was in Philadelphia a short time since. He reports that the last year has been one of unusual and uninterrupted religious prosperity in the congregations and schools of that mission. More than one hundred have been added to the churches within twelve months, including some of the most intelligent and influential men, as well as some of the most abandoned. The condition of that people is improving in every respect. They are cultivating the arts of civilized life, expending large sums for education, and have among them well disciplined and gifted men, qualified to fill any station. Mr. Hotchkin takes with him a reinforcement of seven or eight assistant missionaries.

CONSECRATION OF BISHOPS.—On Sunday morning last, the ceremony of consecration, according to the rites of the Protestant Episcopal Church of the United States, was solemnized at Christ Church in Philadelphia. The consecration sermon was preached by Bishop Chase, of Illinois, from the text, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." The form of ordination was then read, for the following persons: Carlton Chase to the Episcopate of New Hampshire, Nicholas H. Cobb to the Episcopate of Alabama, Cicero S. Hawks to the Episcopate of Missouri.

AN APT REPLY.

We have read of an unassuming minister of the Gospel, who was asked by a talkative professor, "Do you think you have any religion?"—and who replied, "None to *speak* of." But the following anecdote of Bishop Griswold, which we find in the account of his life, lately published, is more to the point, and has withal a local habitation and a name:—

"During his residence in Bristol, a minister with more zeal than discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to '*flee from the wrath to come.*' Accordingly, he called upon the Bishop, very solemnly made known his errand, and forthwith entered on his harrangue. The Bishop listened in silence, till his self-constituted instructor had closed a severely denunciatory exhortation, and then in substance replied as follows:—'My dear friend, I do not wonder that they who witness the inconsistency of my daily walk, and see how poorly I adorn the doctrine of God my Saviour, should think that I have no religion. I often fear for myself that such is the case, and feel very grateful to you for giving me this warning.' The reply was made with such an evidently unaffected humility, and such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly-intending, but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterwards looked upon him as one of the distinguished lights of the Christian world."

General Intelligence.

GREAT HURRICANE AT BUFFALO.

Buffalo was visited, on Friday night last, with one of the most terrific gales ever known to the inhabitants of that section. The weather had been for several days lowery and rainy, but without much wind. About twelve o'clock on Friday night, however, the wind began to blow; and within four hours the gale raised the water of the Lake so as to overflow all the low grounds of the city, much of which was thickly inhabited. The water was higher than ever before known, and floated off many houses. The destruction of property was immense. Buildings were blown down; lumber, fences, and wood, scattered about; and canal-boats, sail vessels, and steamers, were all thrown into confusion, many of them being on dry ground. One rail-road track was broken up for nearly half a mile. The docks were torn in peices; and flood-wood, wagons, and carts were lying in confused heaps, with cows, horses, and other domestic animals.

But the most deplorable effect of the gale was in the destruction of human life. The basements of many of the buildings flooded were inhabited, and in most cases the inundation was so sudden as to render escape impossible, and their occupants were drowned. Some were washed from the boats on which they belonged, and others were killed by the falling of buildings. Whole families were thus taken unexpectedly, and engulfed in the common ruin. The number of persons lost is variously estimated, some accounts placing it at near 200; about fifty bodies of men, women, and children, had been picked up among the ruins at the last accounts.

At Rochester, the gale was very severe on Friday night, unroofing houses, prostrating fences and trees, and doing much injury in various ways.

In the vicinity of Toronto, Canada, five schooners went ashore, one of which had on board 6500 bushels of wheat. A steamboat went ashore near Ogdensburg, and fears are entertained for many others on the St. Lawrence and the Lakes.

Singular Accident.—A few days since an athletic colored man, connected with the society of Union Methodists of this city, while in the act of exhorting his brethren, with a deal of earnest gesticulation, fractured his right arm just below the attachment of the deltoid muscle, by the violence of the muscular contraction. Surgeons pronounced the bone to be in a *healthy* condition, and that the case was without a parallel in the history of surgery.

FOREIGN—12 DAYS LATER.

The steamship Acadia arrived at Boston on Sunday last, bringing news to the 4th inst.

The Queen has been enjoying, in rude health, the pleasures of her mountain residence in the Highlands of Scotland. She was expected to return home in a few days.

O'Connell, whose movements are recorded with a degree of interest not inferior to those of royalty, has left the Irish metropolis for *his* mountain home. The bearing of O'Connell, since his release, has been unusually temperate. Conciliation is now his cue. This new system of tactics is beginning to tell favorably upon a large class of persons who stand in a neutral position—upon those who have no strong feeling in favor of or against the extreme parties.

Rumors prevail that the Government meditates the adoption of strong measures to put down the machinery which keeps the repeal movement going. The subdued tone of the Irish leader is attributed by some to his desire to ward off such a blow. Others imagine that by lowering his demands, without compromising his consistency, he will rally round him many who think that, short of a repeal of the union, measures for the amelioration of Ireland could be adopted with safety, and even with advantage.

Rumors have been current for some days, that a new treaty has been recently entered into between Brazil and the British Government. Nothing positive is known as to the terms.

The treaty entered into between England and France, for giving up offenders that take refuge in either country, has been carried out in the person of Jacques Besset, charged with fraudulent bankruptcy, who has been taken into custody in London, and sent to Paris.

Railway Traveling.—There is a growing feeling in favor of cheap traveling, and the directors begin to think, as the Government and the public have long thought, that a large amount of business with moderate fares will ensure a better return to the proprietors than high fares with a limited traffic. Accordingly, cheap trains are now encouraged by the railway boards, and, for a trifle, thousands of persons are in the habit of visiting their friends, or seeing the sights of places hitherto considered inaccessible except to those above the laboring classes. This movement, combined with the more temperate habits of the people, cannot fail to produce a marked improvement in the character and tastes of what has justly been termed the "bone and sinews of society"—the working population.

Visit of the French King.—The visit of Louis Phillippe to Windsor is a fruitful topic for the speculations of politicians on both sides of the Channel. Amongst the topics which are likely to occupy the attention of the Sovereigns of England and France, the most prominent, it is believed, will be the condition of Spain. French intrigue succeeded in driving Espartero into exile, but matters have worn a more alarming face since his expulsion. Indeed, it is clear, from what is passing around, that the country is on the eve of an outbreak; and one, in all probability, of a desperate character.

The Overland Mail.—The most prominent feature in the intelligence is, that a treaty had been concluded between the United States and the Celestial Empire, based upon the same principles as dictated that between England and China—in which America will enjoy all the advantages which Great Britain, by her arms, secured, after an immense outlay of blood and treasure.

Repudiation Denounced at the British Court.—It is very commonly rumored in the city, that it is the intention of Government to exclude from the Court, and from the Ministerial parties, all the foreign Ministers or Charges d'Affaires, whose Governments have not faithfully fulfilled their engagements with their creditors in this country. Such a proceeding would place the United States Representative in a very embarrassing and unenviable position.

Dreadful Loss of Life near Sunderland.—Accounts from Sunderland give a notice of an explosion in a coal-pit at Haswell colliery, about ten miles from Sunderland, which has caused the destruction of *ninety-six human beings!* It is said that at the time of the accident there were a hundred persons in the pit, and that only three or four have been saved.

Further Particulars.—This calamity appears to have been more dreadful than we first anticipated. The number of men in the pit at the time of the explosion was nearly 150. Only one man, it is said, has escaped alive uninjured. Upward of 100 dead bodies have already been brought to the bank. It is utterly impossible to describe the dreadful anguish of the surviving relatives. One man was found unsinged, with his cap in his mouth; he had probably placed it there in order to prevent the foul air getting into his mouth. Several had their fingers closed in each other, and pressing on their mouths. Fifteen putters (boys and young men employed in taking the coals from the hewers to the bottom of the shaft) were in one lump—all clasped together. They had their clothes on prepared to ascend. When working they are nearly naked.

The state of the relatives beggars all description. Each cottage had its dead father or brothers, or both.

Three men at the bottom of the shaft were saved: the shock was so great that the roof near them had fallen down and so blocked up the passage as to stop the further progress of the bad air. These men thus providentially rescued were the first who brought the intelligence to the bank: the explosion was not heard by those outside the pit. The men when asked the cause of the dreadful accident say that the state of the pit must have been known to some persons; but it does not appear that any complaints had been previously made.

An equally disastrous explosion occurred twenty years ago at Wall's-end, about four miles from Newcastle-on Tyne. 101 perished on that occasion.

France and Morocco.—The papers announce the arrival at Paris of the Duke de Glucksberg with a treaty between France and Morocco. The Emperor stipulates that he will communicate to the French Government the names of the Moorish chiefs who invaded the Algerian territory; that Abd-el-Kader be outlawed throughout the African possessions of the Emperor and France; that he may be pursued by the troops of *both* governments, until expelled or captured; that if he fall into the hands of the French, he is to be treated with every respect due to his station; that Mogador island and the town of Ouchda be evacuated by the French; that prisoners of war be immediately exchanged; and that the ratification of the treaty be exchanged within two months.

Sweden.—Popular disturbances have been occasioned by the rejection of the measure of reform recently discussed in the Diet; and there were riots on the 28th and 29th of August. The method of their suppression was curious. The police hired a number of assistants, miners, day-laborers, and others, all of them tall and powerful men, who mingled with the crowd, and who not only inflicted summary punishment for every attempt to create disturbance, but also arrested the most conspicuous among the rioters. Among the prisoners, fifty-six in number, were two opera-dancers.

Novel Feat on the Thames.—A clown, named Barry, who performs at Astley's Amphitheatre, undertook, for a wager, to sail on the Thames, from Vauxhall to London Bridge, in a tub drawn by two geese. He performed the feat successfully on the 23d ult. It was done by Usher, the clown, about twenty years back.

A Girl's Leg Amputated while in a Mesmeric State.—Last week, a girl, who was affected with a swelling in her knee, had her leg taken off by a surgeon while in a mesmeric sleep. There is no doubt about the fact. Three surgeons were present—one operated, one assisted, and one watched the case. They all agree as to the fact, but two of them assert that she suffered pain, as there were twitchings of the nerves, &c. She herself is unconscious of having suffered any pain.

The Great Britain steam-ship, our readers will be pleased to learn, is on the eve of being relieved from her confinement in Bristol dock.

From China.—The facts given below are taken from an overland letter from Macao, dated 1st July. It will be perceived that this is another row, and not the one originating in the vane on the American Staff. We should no tbe surprised to hear that the trade was stopped by the next arrival.

A serious disturbance took place at Canton, beginning on the 15th June and continuing for several days. It appears that a Chinese was killed, and the Mandarins demanded life for life. A guard consisting of sixteen marines and fifty or more sailors had been stationed at the factories, to guard the lives of the foreigners, and Mr. Cushing was (on the 1st of July) about to proceed to Canton to institute an inquiry into the circumstances, and to endeavor to pacify the excited multitude. Many of the foreign merchants had left Canton with their treasures, books, &c., and the populace continued in a very excited state up to the end of June.

[Boston Mer. Journal.

Severe Gale at Havana.—We learn from Capt. Wilkins, of the brig Titi, from Havana, that on the 4th and 5th instant, a dreadful hurricane was experienced at that place—about one hundred and twenty-five houses were unroofed, or otherwise injured, and about sixty Spanish "droghers" were sunk.

We also learn that the same hurricane was experienced at Matanzas, and out of twenty-six vessels in port at the time, but two rode out the gale in safety. A Spanish man-of-war brig was lost during the gale, near Havana—crew all saved with the exception of the gunner.

We learn from Capt. Churchill, of the ship Nathaniel Hooper, arrived at this port yesterday morning from Boston, that he spoke, on the 14th instant, the ship Ilzaide, from New Orleans, for London, who requested him to receive on board three wrecked seamen, two of them (Michael Driscoll and Henry Hoyt) believed to be the only survivors of a crew of fourteen persons belonging to the U. S. Revenue Cutter Vigilant, Capt. W. B. G. Taylor, of New Orleans, which vessel was blown from her anchors out of the harbor of Key West, on the 5th inst., during a gale, and capsized.

The above named seamen caught hold of a very small canoe which got loose from the schooner while bottom up; they there retained their hold for two days and nights, the sea continually breaking over them. When taken off by the ship Ilzaide, they were nearly speechless and quite exhausted.

[Charleston Courier, 18th.

The Dead-Letter Office.—This office at Washington, where letters are opened and read, the owners of which cannot be found, is full of curious interest. A writer in the Baltimore Sun says the money found in such letters is very great. The amount of monies received during the quarter ending the 30th of September last, is $4,470. In every case where money, good or bad, (or other valuables) is found in letters, it is carefully re-enclosed and sent to the postmaster of the place whence it was transmitted, with directions to that officer to use every effort in finding the writer of the letter, to whom he should deliver it, and obtain a receipt. In this way, about nine-tenths of the amount reverts annually to the owners. If the owners cannot be found within forty days, it is again returned to the Department, where it remains subject to the order of the owner at any subsequent period.

Canal Break at Black Rock, Oct. 19th.—About fifteen rods of Squaw Island, below Gelston's saw mill, are driven away, and the water in the harbor is consequently drained off. The repairs of the breach, &c. will cost $8,000 or $10,000.

Col. Webb and Mr. Rust.—Mr. Rust's claim on the editor of the Courier, on account of a judgment of $7,300, recovered for a libel in alledging that Mr. Rust was suspected of having been concerned in the robbery of Pomeroy's express, has been adjusted by an award of Gov. Seward, to whom the matter was referred by the parties, requiring Col. Webb to pay to Mr. Rust's attorneys $1000.

Great Increase of Correspondence.—*Effects of Cheap Postage.*—We sent off yesterday, by our special conductor, the largest letter and newspaper mail that ever left any office in this city for the Cunard steamers. The increase in correspondence, caused by our reducing the rate from 18 3-4 to 6 cents per letter, is truly incredible. This branch of the post-office business here has been almost abolished from want of patronage, while we receive and forward at least ten times as many letters for each packet as the post-office used to receive. We calculate the increase at about ten-fold, although we believe it is a little over.

The Great Fair at Paris.—A festival of the mechanics of France took place during the past summer in Paris. The Paris journal, 'La Presse,' estimates at half a million of dollars, the expenses of manufacturers in making an exhibition of their goods, and the sales of them at twenty millions of dollars; and at a profit of ten per cent. Thirty-nine hundred persons contributed to this exhibition. About three hundred thousand persons from the country visited the fair.

A writer in Chambers' Edinburg Journal gives an interesting account of this Fair. It would seem that in almost every article of an *ornamental* character, the French manufacture excels the English. The writer tells us that he saw at the Fair beautiful specimens of marble composed of plaster of Paris and alum; artificial diamonds and gems scarcely surpassed by nature herself; and meadow peat compressed and hardened into ornaments, like those made of embossed leather. His attention was also attracted by an apparatus for setting type, put in operation and managed by a female. In the manufacture of shoes, boots, carpets, laces, glass lamps, brushes, &c., the French artisans are unrivaled.

SUMMARY.

The locomotive Ontario, brought down the Reading Railroad, on Wednesday last, one hundred and fifty iron cars, fully laden with coal. The train was at least one third of a mile long, and the coal thus carried weighed seven hundred and fifty-nine tons—the aggregate weight of the coal and cars being the enormous amount of eleven hundred and eighty tons. The engine which performed the unparalleled feat runs upon six driving wheels, and, with the immense train attached, moved along at a rapid rate.

Two gentlemen of New Orleans met on the 10th inst., on the Metairie Race Track, to fight a duel, weapons broad swords; to stand at eight feet and advance. The affair was amicably adjusted without coming to blows.

The last accounts from the city of Nauvoo state that a manifesto had been issued by a portion of the Mormons, declaring the church dissolved in consequence of the difficulties connected with the successorship of the late Imposter, Joe Smith.

It is a somewhat remarkable, but interesting fact, says the Boston Transcript, that *five* of our popular and substantial Insurance Offices in State street have for their Presidents at this time, *five* practical mechanics, sterling men and active members of the Massachusetts Charitable Mechanic Association, all but one of whom have been in the government of that association, its President at this time, being of the number.

A fire occurred last Thursday evening in Troy, at the corner of First and Ferry streets, which consumed five or six houses.

Governor Letcher recently appointed a day of thanksgiving in Kentucky. He ought to have appointed a day of fasting and prayer, such an one as that recommended in Isaiah, where the yoke was to be put away, and the oppressed let go free.

Beverly is said to be the most moral town in Massachusetts, if not in the Union. With five thousand inhabitants, there has not been a person convicted of crime for five years!

A home for aged indigent colored persons has been established on this island, corner of Fortieth street and Fourth Avenue, by a society of benevolent ladies.

A Norwegian settlement on Fox river, ten miles long and seven miles wide, and thickly settled, mostly with those who neither know nor care to know, the English language, has been wasted by famine and disease to a fearful extent. The details are affecting. What could be done for their relief was done. But the distress was great—and report says, that 100 died. [Recorder.

The Ithaca Democrat states that the Steamboat De Witt Clinton, owned in that village, which has run on Cayuga Lake for the past fourteen years, accidentally took fire on Wednesday night at her moorings, and was entirely consumed, with all her machinery and furniture. Only one person was asleep on board at the time, and he barely escaped from the burning wreck.

Mr. Ethan Burroughs of Ferrisburgh, presented us last week with a perfect monstrosity in the shape of a cabbage. When placed upon its face it covered a surface of 13 feet in circumference—measured around the solid head 6 feet, and weighed 33 pounds.

Let no man ever expect to prosper in this life, or gain the respect and esteem of others, without an undeviating course of integrity and virtue.

In the case of Rebecca Brand vs. Allison Ideson, recently tried for seduction, a verdict was given for the plaintiff of $2,500. The victim was a girl of fifteen, who had been protected by a Sunday school teacher.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

If some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out. He that spends two fortunes, and permitting himself to be twice ruined, dies at last a beggar, deserves no commiseration. He has gained neither experience from trial, nor repentance from reprieve. He has been all his life abusing fortune without enjoying her, and purchasing wisdom without possessing her.

The King of Prussia has announced his intention of giving every five years a prize, consisting of a medal, with a purse of 1000 gold crowns, for the best work on the history of Germany, in the German language.

The whole number of religious societies and churches in the city of New York is 190.

An Arkansas hero was lately convicted of horse stealing, and when the sentence had been passed on him, he took a survey of the court-room, and gave vent to his feelings after the following manner:—"Well, this is rather the briskest place I ever did see. Traveled fifteen miles this morning—stood an election, and unanimously voted by twelve men to be maintained at the public expense for ten years."

In Siam, the *wats,* ecclesiastical establishments—are the places of education for children. They are beautiful and attractive spots. With shade trees, and shrubbery, and flowers, and fountains of water, and cool and pleasant walks. It is a treat for almost any child, so far as these things are concerned, to go from his home to the school.

On board the ship Patrick Henry, which sailed on the 6th inst. for Liverpool, were 100 bales of fine American Wool, which were selected in this country from our finest Saxony fleeces by a Scotch manufacturer, says the N. Y. Jour. of Commerce. For some of it, he paid as high as 60 cents per lb. The quantity was about 20,000 lbs.

In Baltimore, on Friday, as the family of Dr. Patterson, was sitting at dinner, a gun was heard, and something struck the window sill. On examination a ball was found, as if just fired. It was then recollected that the report of fire-arms had been heard the day before, and search being made another ball was found in the wall of the attic chamber. No cause can be assigned for this probable attempt at murder.

It was a truth, which the great Fenelon earnestly endeavored to inculcate upon the mind of his pupil, that ingratitude is to be expected from men; and that it must never interfere with our exertions to do them good.

Speaking of authors, and their pay, Willis says, in his own quaint manner, that a man's *mind's lease is far shorter than his lease of life*—and that thoughtsmiths should be better paid than blacksmiths or goldsmiths.

Gilded roofs do not keep out sleepless nights. A hundred years of trouble are not equal to a day of tranquility.

Undertake deliberately; but, having once begun, proceed steadfastly.

The Morris Canal was sold on Monday, at public auction in Newark, under a decree of the Court of Chancery in New Jersey, says the Newark Daily Advertiser, at the suit of Wilhelm Willink, Jr., representing the holders of the original Holland Loan. It was struck off to Asa Whitehead, John J. Bryant, and Benj. Williamson, Esqrs., for one million of dollars.

Some gunners, who were sporting on Sunday on the Delaware, near Chester, report that a schooner sunk during the blow on Saturday morning, opposite Chester Island, and that all the persons on board, four in number, perished.

Silas G. Mumford, was found dead on Saturday morning, in his blacksmith's shop, in North Providence, R. I., a short distance from Olneyville. The cause of his death is unknown, there were no marks of violence on his person.

A difficulty took place in Moyamensing between a young white man about 22 years of age, and a colored woman named Eliza Welsh, in the course of which the former drew a dirk knife and inflicted three severe and dangerous stabs upon the left breast of the latter.

Chinese Printing.—The Chinese have always done their printing on the stereotype system, never using separate types. The Register in relation to this subject says:

Whether the Chinese will ever abandon their stereotype system and adopt that of moveable types, is an interesting question. They are, it is true, exceedingly tenacious of old habits and customs. Yet we have seen with astonishment, during the period in which they were for the first time brought in contact with European improvements in the art of war, that they manifested the most eager desire to adopt them. They have learned more in the art of engineering and casting cannon, in this short space of time, and have learnt it more practically and more cheerfully, than the Turks have permitted themselves to learn in a century. We cannot therefore but augur important changes from the friendly intercourse which is likely to grow up between the most ingenious and the most industrious of Asiatics, and the European mind. The stationary character which has so long marked the people of China, there is every reason to believe, will be broken up, by the contemplation of European models of excellence, and we think many years will not elapse before the Chinese adopt the European mode of printing, and set their skilful artisans to cut punches on steel, which shall surpass in beauty everything that the Europeans have yet been able to achieve. Possibly within less than a quarter of a century, Canton may have its Wilson and Figgins and Caslon, and founts of type may become as much an article of traffic in the Empire as they are in England.

LETTERS.

Benjamin Clark, Walter B. Gillett, Lorenzo D. Ayres, Postmaster at Mystic Bridge, Ct.

RECEIPTS.

New Market, N. J.—Jeremiah Dunham, Abner F. Randolph, Reuna F. Randolph, Nehemiah F. Randolph, $2 each.
Mystic, Ct.—Nathan Chapman, $2.
Alfred.—David R. Potter, Isaiah W. Green, $2 each; B. W. Millard, $1.
Natick, R. I.—G. T. Spicer, $2.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1½	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haloiwell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 86.

Miscellaneous.

THE BLESSED.

"Blessed are they that hear the word of God and keep it."

I saw young children playing,
And my heart was full of bliss,
For I know not 'midst the scenes of earth,
A lovelier sight than this.
Like rose hearts glowed each flushed cheek
With pleasure's richest hue;
And the warm blood lit the tell-tale brow,
Most eloquently true;
Then my thoughts grew bright with joyfulness,
And sweet words were on my tongue,
How blessed are the innocent!
How blessed are the young!
But a voice, (like low flute music,)
My wakened spirit heard,
"Yea, rather are they blessed,
Who keep God's holy word."

I looked on life more earnestly,
With all its checkered lot;
And saw how bitter weeds would spring,
Where flowers of love were not!
I learned to read the heart's deeps,
Where mines of feeling glow,
To give a purer light to life,
Or fill it up with woe.
Then softly spake I to myself,
"Ah, childhood's mirth is vain;
But how blessed are the loving,
When their love is met again!"
Yet still that deep heart music,
Like a whisper round me stirred;
"Yea, rather are they blessed,
Who keep God's holy word."

I saw how men were toiling,
All through their little day,
To win from earth the glittering wealth,
That often leads astray;
And my heart and eyes grew weary,
At this folly of mankind,
For I saw how gold grew dim
Before the brightness of the mind;
Then I sang aloud triumphantly,
What dazzled fancy taught,
"How blessed are the gifted,
With their dower of burning thought!"
But a shadow fell among the light,
And the music seemed a sigh,
When the world adored, the worshiped ones
Were called upon—to die:
Then I needed not that spirit's voice
To tell me how I erred,
For I felt that they alone are blest,
Who keep God's holy word.

[Ladies' Magazine.

THE SHEPHERD AND THE PHILOSOPHER.

Far from cities and academies, lived an old shepherd. The desire for riches never came to trouble his happiness; envy or ambition never entered his peaceful soul. Age had whitened his head, and long experience had made him wise. In summer's heat or winter's cold he took care of his flock and field; and contented with himself and others, he blessed heaven for his comforts, while his heart was filled with a calm enjoyment.

The prudence and uprightness of this old man had acquired for him a renown which had extended to the neighboring places, and even to a great distance from the village where he dwelt.

A profound philosopher, one of those who consume their days and nights in *seeking* for a pure moral by which to act, came one day by the sage, and with a gentle voice, said to him:

"Shepherd, whence hast thou obtained thy wisdom? Hast thou grown pale over books, and spent thy nights in study? Hast thou visited Rome and ancient Greece? Hast thou followed, in their vast researches, the geniuses of great men? Hast thou, toiling with adverse fate, wandered in distant countries, ploughed unknown seas, whose borders are unexplored, and culled healthful fruits from thorny trees? Hast thou been exiled, and employed thy leisure in instructing thyself in the laws, manners, and virtues of the people thou wert thrown amongst? Speak, shepherd, where hast thou obtained the wisdom, so much admired in thee?" The villager replied in a modest tone:

"Humbler and happier was my destiny. I have not walked in the glorious but arduous path of science; I have not consumed my days and nights in study; I have seen neither Rome nor Greece; I am ignorant of the languages; I know not the works, or even the names of those men whose geniuses have illuminated past ages; and I have not sought out unexplored regions. The little that I know, I have learned of the humble creatures by whom I am surrounded; nature has taught me through them.

"The industrious bee, whom I see every day collecting sweet nectar from the flower cups, makes me love work, and following her example, I finish properly my daily task.

"Can I neglect the care of the future, in the presence of the prudent ant? My dog, my faithful Azar, the most devoted friend of all his race, teaches me implicit submission and grattiude. Can one find a more touching model of maternal affection, than this hen who with her wings protects her trembling little ones?

"See the bird of the forest! eagerly he seeks in the bushes for the grain to nourish his family; joyous he carries to his children the food for which they are waiting in their aerial couch, in the nest constructed with so much care to hold his tender young ones. Can he not serve as an example to the father of a family? The same nature, which has shown to me the virtues I ought to practice, has made known the vices from which I ought to fly. I take care in conversation, to shun a haughty or important tone; for, say I to myself—We detest the owl with his awkward cross pomposity; I have learned to keep my mouth closed and my tongue chained; the noisy prattle of the magpie has given me a horror of loud and frivolous conversation.

"I see that people fly with fear from the serpent with the poisonous sting, and I say to myself—Beware of calumny, whose venom is more murderous still."

The philosopher replied:—

"Shepherd, thy renown is not undeserved. Without consuming thy life in long and useless studies, without leaving thy beloved country, without even losing sight of thy father's roof, thou hast acquired true wisdom.

"Nature is prodigal of useful lessons; but happy, oh, old man! happy are they who know how to profit by them like thee." [Miss Coleman.

AFRICAN FEMALES.

I take this opportunity (says Lander, in his records of Clapperton's last expedition) of expressing my high admiration of the amiable conduct of the African females towards me; in sickness and in health, in prosperity and in adversity, their kindness and affection were ever the same. They have danced and sung with me in health, grieved with me in sorrow, and shed tears of compassion, at the recital of my misfortunes. When a boy, and suffering from fever in the West Indies, women of the same race used to take me in their arms or on their knees; sing and weep over me, and tell me not to die, for that my mother would break her heart to hear the news; and, pointing to the ocean, they cheered my spirits, by saying that it laved the shores of England, and that it would shortly bear me on its bosom to my distant home. In fine, through whatever region I have wandered; whether enslaved or free, I have invariably found a chord of tenderness and trembling pity to vibrate in the breast of an African woman; a spirit ever alive to sooth my sorrows and compassionate my afflictions; and I never in my life knew one of them to bestow on me a single unpleasent look or angry word.

TRUE POLITENESS.

He who has a heart glowing with kindness and good will toward his fellow men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance; it does not consist in artificial smiles and flattering speech, but in silence and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort, to add to the enjoyment of others. The poor negro women who found Mungo Park perishing under the palm trees of Africa, and who led him to their hut, and supplied him with food, and lulled him to sleep with their simple songs, were generally polite. They addressed him in language of kindness and sympathy; they led him tenderly to their home, and did all in their power to revive his drooping spirits.

A poor drover was driving his beeves to market on a winter's day. The cattle met a lady in the path, and apparently unconscious of the impoliteness, compelled the lady to turn one side into the snow. "Madam," said the drover, apologizing for the rudeness of his herd, "if the cattle knew as much as I do, you should not walk in the snow." That driver was, in the best sense of the term, a gentleman, while many a young man, in Washington street or Broadway, with glove and cane, and graceful step, is a brute.

The man who lays aside all selfishness, in regard to the happiness of others, who is ever ready to confer favors, who speaks in language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a homespun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments, with assurance and ease, is a perfect compound of rudeness and incivility. True politeness is a virtue of the understanding and of the heart. It is not like the whited sepulcher, or like Sodom's far famed fruit. There are no rules for the exercise of this virtue, more correct and definite than those laid down in the New Testament. There is no book of politeness comparable with the Bible. [Rev. S. C. Abbott.

TO CHURCH-GOING SLEEPERS.

It is a fortunate circumstance that "Queen Bess," of England, was not born a little later. She would have found as much as she could well manage in keeping awake the sleepy in church, especially if she had happened to reign in America. The following was the form of confession every man who slept in the time of divine service was expected to make. Some such regulation would be an excellent thing at the present day.

Decimo Martii, 1564. } A confession to be made by John Apsland, of Witcham.

The said party shall, upon Sunday, being the 4th day of June next commencing, come forth of his seat in the parish church of Witcham, aforesaid, into the middle alleye there, immediately after reading the gospel, and there shall stand, and with a loud voice shall say and confess as followeth, namely:

"Good neighbors, I acknowledge and confess that I have offended Almighty God, and by my evil example you all, for that I have use to sleepe in the church, for which I am most heartily sorry, and I ask God and you all most heartily, forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe."

And at the doing hereoff hee shall under the hands of the ministers and church-wardens, there personal certifie, together with these presents, upon Monday, being the 22d day of July next, at trinity parish church in Ely, and then and there receive such furthere order herein, as shall be appointed.

John Aspland hath done the penance prescribed, within the church, the date and year above written. Signed by us.

WILLIAM GILL.
JOHN ALLEN,
GEORGE WRIGHT, } *Churchwardens.*

IMPORTANT DECISION—DISCHARGE OF A SLAVE.—The Boston Post of Oct. 17, contains a report of a Slave Case decided in that city by Chief Justice Shaw, of the Supreme Court, on Friday before, which is of more than ordinary importance.

It seems that Robert T. Lucas, a slave of Edward Fitzgerald, purser on board the U. S. frigate U. States, was in 1841, by a written consent of Mr. Upshur, Secretary of the Navy, received and entered as a landsman on board said frigate, at Norfolk, Va. The frigate sailed on a cruise to the Pacific, and was thence ordered to the port of Boston, where she arrived on the 3d inst. A writ of *habeas corpus* for the delivery of the slave was served on the master without the knowledge or authority of the former.

Two points were presented for discussion, viz:—First, as to the claim of the Commander of the Frigate to the service of the slave; and secondly, whether his having been brought involuntarily within the limits of Massachusetts, without the consent of his master, who was about to return to Virginia, the Court could interfere to set him free.

Judge Shaw decided that although Lucas was lawfully entered and employed as a landsman on board the frigate, the right of the commander to his services as a slave could not extend beyond the territorial limits of Slavery, and were at an end whenever the service to be performed took him out of these limits.

In relation to the second point, the Judge held that the master having voluntarily placed his slave in a situation in which he would be liable to be taken within the limits of a free State, he could not compel him to return again to a slave State without his consent. Lucas was accordingly discharged from custody, and being of full age, was left to return to Virginia or remain, as he might elect. This decision greatly enlarges all the previous decisions in similar cases, and may be regarded as limiting the claim of the master strictly to the case of a fugitive. [Tribune.

AGRICULTURAL ITEMS.

ROT IN FRUIT.

All those who are in the habit of putting up fruit for use or for sale, are sensible that a large portion of it is lost by rot or decay. There are two causes of this; one the natural decay of the fruit, and the other a fungi or parasite, which, when once it fixes its roots in the fruit, spreads with destructive rapidity.

The result of the first is seen, when it is attempted to keep the fruit beyond the time fixed by nature for its decay. Thus apples that are ripe in August, will rarely keep sound till January; decay usually beginning at the center, and progressing until the whole is destroyed. So with plums, peaches, grapes, &c. The second kind of decay, or that which arises from fungus, usually commences at some point on the exterior part, and penetrates into the inside, as well as spreads over the surface. The *bitter rot*, so destructive in some cellars, and to some particular kinds of the apple, is an example of this parasitic destroyer.

Mr. Hassall of London has lately been engaged in a series of microscopical experiments on these fungi, determining their characters, and the manner in which they are propagated. He produced apples inoculated with the sporules of the fungi only three days previous, in which the rot had already extended to the size of half a crown; and the fruit was unfit for the table. It appears from the experiments of Mr. H. that the seed-like bodies of these fungi are too minute for the eye to detect, even in masses of considerable size, and they are always floating in the air around the place where such plants are able to fructify; wherever they meet with a portion of the skin of a fruit, a little torn or abraded, there they can establish themselves; and when the surface of a fruit is in no way injured, they are able, but with less rapidity, to introduce their microscopical spawn through the pores of the skin.

It is not improbable that the disagreeable odors so common in fruit cellars where decaying fruit is present, is in a great degree owing to these microscopic sporules that fill the air of such places; and the propriety of thorough ventilation would suggest itself as the means of checking the progress or spread of the fungi. It may seem incredible at first, that such minute substances should operate so quickly on living vegetable matter: but the instances mentioned by Liebig of the action of putrid animal matter applied to living tissue, would seem to place this rapid action of vegetable poison on fruit in a clear light. We observed not long since an account of a fruit grower in Herefordshire in England, who preserved his fruit in a perfect condition, even when piled in large masses, by dashing over them once a week a sufficient quantity of pure water to wet the whole thoroughly, the apples being so placed on hurdles in the cellar, that the water could drain off readily. It is evident such an application of water would displace any sporules or fungi, unless they had taken very firm root, and it is probable the water would have the effect of imparting a vigor to the fruit, that would enable it to resist for a longer time the attacks of this insidious and destructive enemy.

[Cultivator.

FATTENING HOGS.

Fatting hogs must now have as much as they can eat: they should be urged forward as fast as possible before cold weather comes. They will gain more in on week now, than in two weeks three months hence. There is much in the garden now that may be added to the mush for hogs. Pumpkins, refuse squashes, cabbages, apples, potatoes, &c., may be boiled up, or occasionally fed out raw, just for variety—for pig is a gentleman that prefers a variety of dishes, and a good dessert.

Give him, also, your greenest corn, cutting up cob, and corn, and stalk, an inch or two long. He will eat up all clean while they are novelties in his pen. After all, your main stay for fatting him up, is grain of some kind. Indian corn ground, is best. Buckwheat comes next; rye is good, mixed with Indian; and oats always make the breakfast relish well.

You should bear in mind to let your hogs have charcoal *every year;* therefore we name it that you need not suppose what was said and done about it last year, will answer for this. A little brimstone, too is good—and brimstone need alarm no one, since we keep it to whiten straw with.

[Mass. Ploughman.

APPLES FOR COWS.

A peck or more to a cow, of mellow, ripe apples, will increase her milk, and will not diminish her meat. Pumpkins, too, improve the milk and make good beef. [Ib.

VALUE OF A LIFE BOAT.—The brig Tremont, of New York, Capt. Leeds, went ashore at Point Alderton, Hull, on Monday morning, Oct. 7, having been driven in by exceedingly tempestuous weather, and almost dashed to peices. She grounded on the Bar, at low water; and the Captain and the crew, seven in number, expected nothing less than immediate destruction.

Mr. Moses B. Tower, of Hull, discovering their perilous situation, hastened to obtain assistance, and with the help of two men and of his own horses, succeeded in conveying the Life Boat from the house in which it is kept, to a suitable place for launching, being at the distance of a mile and a half. On his way he procured five other men, who, together with Mr. Tower and the first two, launched the boat—and, rowing to the distance of somewhat more than a mile, at length reached the wreck. They found the captain and the crew clinging to the quarter deck, where they had been for more than seven hours in extreme peril, and though greatly exhausted, they were all brought safely to shore. [Boston Daily Adv.

HEBREW BENEVOLENT SOCIETY.—The 23d anniversary of this Society was celebrated on Wednesday night at the Apollo. Hon. M. M. Noah presided, and after the removal of the cloth a most eloquent Oration was delivered by the Rev. Mr. Isaacs. A collection was made in aid of the funds of the charity. The President announced that last year the receipts were $3,025, and the disbursements $2,964, leaving a balance of only $61. The company responded to this announcement by subscribing upward of $2,000 in the room. After the necessary business had been disposed of, several gentlemen addressed the chair, including Prof. Wind, of N. J., Messrs. Sullivan and J. B. Phillips, of the N. York bar, and T. A. Myers, Esq. Secretary to the Society. [True Sun.

"Mason and Dixon's line," is nothing more than the boundary line between the States of Pennsylvania and Delaware, as run by Charles Mason and Jeremiah Dixon, in 1761.

LEATHER GLOVES.—In the village of Gloversville, Johnstown, Montgomery Co., N. Y. the manufacturing of Gloves is carried on to a large extent. More than 200 men and boys and 1,500 women are employed, principally in their own houses. The amount of Gloves sold is from 300,000 to 400,000 a year. About $10,000 worth of Sewing-Silk is used in a year. This was formerly Italian Silk, but they now buy American Sewing-Silk, made in Connecticut. They purchase in the City of New York about $100,000 worth of dressed Deerskin annually.

A SHOCKING TRAGEDY.—From a Louisiana paper we learn that a heart-sickening tragedy was enacted recently in Noxubee County, Miss. It appears that a man named Gayton Jones had some difficulty with his brother-in-law, a Mr. Glenn, in regard to a family dispute, when he (Mr. J.) struck Glenn with a fence rail on his head, inflicting a wound supposed to be mortal, he was not expected to live at the last acoounts. Jones made some arrangements for a legal defence, and went to secure the services of his lawyers, both of whom were absent. He returned home, and on the next day took a loaded pistol, deliberately seated himself in a chair in his house, held the pistol to the side of his head, and fired, literally blowing off the top of his head. He threw himself back, turning over the chair, and fell dead upon the floor.

A young man named E. Dyee, aged about 20, residing at Chatham Four Corners, was killed while imprudently playing with a gun. He was endeavoring to frighten several ladies who were near him by pointing his musket at them; failing in this, he then *heroically* placed the gun against his stomach and his foot on the breach, and his foot slipping against the lock, the whole charge entered his bowels, causing instant death.

The Grand Jury, in Philadelphia, have found true bills against David C. Hoffman, charged with the murder of John Guyer, of the Germantown Blues, during the riots in Southwark; and against John S. Du Solle, Editor of the Spirit of the Times, charged with publishing a libel against a late Grand Jury.

The semi-monthly mail stemer Caledonia left Boston on the 16th for Halifax and Liverpool, with 60 passengers. Among the passengers were Judge White of Connecticut, the new American Consul for Liverpool; Mr. Macready and Ryder, of London, and Lorenzo Draper, Esq. late Consul to Paris, and daughter.

A most destructive fire occurred in London, C. W., on the 7th inst. which destroyed a great deal of valuable property. The whole of the best shops in the town are in ruins.

Dr. Anson Jones was elected President of Texas by a majority of from eight to eleven hundred votes over General Burleston.

The U. S. cutter Woodbury arrived at Galveston on the 19th ult. and sailed for Vera Cruz on the 1st inst., having on board Gen. Duff Green, bearer of Despatches to our Minister at Mexico.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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IOWA

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ILLINOIS

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NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turp W'ton s ft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl.	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7¾
Havana white	8¼a 9¼
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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$2,50 per year, when payment is delayed *six months,* at which time all subscriptions will be considered due, and bills forwarded accordingly.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, OCTOBER 31, 1844. NO. 19.

The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 7.

LONDON.

Who shall attempt to describe London? It is a town containing some 200,000 houses and public edifices, nearly 2,000,000 of inhabitants, and covering *twenty square miles.* It measures seven miles long from east to west, and averages more than three miles broad from north to south. It is the center of commerce for the whole world, having its agencies stationed at every important place on the eastern or western hemisphere, and embracing in its population the representatives of almost every nation on the face of the earth. Plans formed in London may affect the destinies of half the human race; and eyes which gaze at the same moment upon the rising and the setting sun, are turned thitherward for counsel and direction. It is a sort of heart for the body politic of the whole world. If its pulsations be strong and healthy, it sends life and joy to the most distant corners of the earth. But if they be dull and stagnant, or unnaturally excited, the consequences are as widely felt. A wonderful place truly is London, whether it be thought of as a world in miniature, presenting fashion in its scenes of dissipation, and poverty in its scenes of debauchery; or be looked upon as the point of intercommunication between colonies stretched from the north pole to the south, and from the Atlantic to the Pacific ocean.

The early history of London is enveloped in *much mystery.* It is difficult, therefore, to say exactly at what time it was founded, or by what means it has *risen from* being an insignificant town, *to its present position* as the metropolis of *the world.* Its geographical position is such as to have given it the full benefit of all the changes which have been produced by the improvements in navigation, and by the growing importance of the northern countries and the western world. It is situated in a low valley on the river Thames, about thirty miles from the sea. At an early period, it was enclosed within a wall about two miles in extent, embracing some four hundred acres. The wall is supposed to have been about twenty feet high, surmounted at intervals by turrets, and intersected by gates opening upon the high roads. There were *originally* only four gates, but others *were afterwards* added as they became necessary.

London was made a bishop's see soon after the conversion of the Saxons to the Christian faith. In 610 a cathedral was erected and dedicated to St. Paul, on the site at present occupied by the splendid St. Paul's Cathedral. In consideration of £1,500 paid by the citizens, Richard I. granted them a charter which gave them the jurisdiction of the river Thames. John, in whose reign the Magna Charta was signed, granted the city several charters, by means of which a mayor was chosen, and the importance of the city was greatly increased. In the reign of Henry VIII. many improvements were made by the suppression of the monasteries, which transferred several extensive and valuable buildings to places of active business and industry, besides setting free thousands of persons who had been unwilling captives to those institutions. The introduction of police regulations soon after, the removal of nuisances, and the paving of the streets, gave a new impulse to trade and enterprise.

But there was one obstacle to the growth of the city, which none of these changes removed. The houses had been constructed of wood, thatched with straw, and each story allowed to project forward as it rose, so that the upper stories often nearly or quite met at the top. Hence the streets were a sort of tunnels, through which a free circulation of air could not be secured, and the health of the city consequently suffered. Fortunately for succeeding ages, however, the Great Fire, as it is called, came to their relief. It broke out on the 2d of September, 1666, and continued to rage for four days, destroying nearly five-sixths of the whole city and suburbs. This event is kept in memory by a monument on Fish street, on which is inscribed a full account of the fire, placing the damage at nearly $50,000,000. Within four years afterwards, the city was again rebuilt, in a style greatly superior to what it had formerly been.

London has several times been brought to the verge of destruction. In the latter end of the eighth century, it was visited by four large fires, in which many of its inhabitants perished, and much property was destroyed. About the middle of the tenth century, a dreadful pestilence swept off its population by thousands; and a few years later, another heavy fire, together with the vicissitudes of war, were equally disastrous. But the worst of all its visitations was from the Plague, which occurred in the reign of Charles II., and which was so dreadful as to make the contemplation of it painful. This plague commenced in 1665, and continued to rage for thirteen months, during some parts of which time, the deaths amounted to eight thousand a week. It spared no age or condition; the gay and the grave, the rich and the poor, the proud and the humble, were alike exposed, and were swallowed up in the common ruin. Whole families were swept away; whole districts were depopulated; all business was suspended; and the death-like silence of the streets was at times only broken by the chilling command, "Bring out your dead!" Probably one hundred thousand persons perished by this single visitation.

But in spite of all its adversities, London has continued to extend its limits, and to increase in commercial importance. The religious persecutions in France, and indeed all over the continent, drove thousands from their own country to England, where they became most useful and enterprising citizens. London was the common resort, and it received about 15,000 French Protestants within a short period. From this time, houses and public edifices rose in quick succession upon a large extent of unoccupied ground, in every direction from the old city walls. Several towns which were formerly separated from the city proper by considerable intermediate spaces, are now included in the metropolis, which covers, as before stated, some twenty square miles.

In order to obtain a just impression of the extent and business of London, a stranger should traverse some of the continued lines of streets which run from east to west, nearly parallel with the Thames. At any time from ten o'clock in the forenoon, until five o'clock in the afternoon, he will find them thronged with a mixed multitude, of whose endless occupations and numberless objects, his curiosity can hardly conceive. Or, let him stand upon the deck of one of the numerous little steamboats which ply upon the river, running from east to west, and stopping every half a mile to land and receive passengers; and as he marks the numerous vessels and barges, or the countless high chimneys of the manufactories, or the church spires almost concealed by the smoke and distance, or listens to the rumbling sound which rises from the collected industry of a million of active mortals—and he may perhaps obtain some impression of the extent of this great metropolis.

One whose investigations qualify him to speak of the extent and resources of London, has given the following account of it, with which this notice shall close:

"It is a perfect German principality—a Cobourg, if you please, or a Hesse Homburg in brick. You have spent five millions sterling on your bridges alone. You have docks to hold all the ships in the world. The London Docks alone cover 100 acres of ground, and the vaults hold 65,000 pipes of wine. The West India Docks cover 290 acres, and can hold 500 large merchantmen with ease. The Commercial Dock covers 49 acres, and is, I believe, exclusively confined to the Baltic trade. There are 2950 ships of the port of London alone, of 581,000 tons total burden, and manned by 32,000 seamen. The vessels engaged in the Colonial, Irish, and coasting trades, including the colliers, and also 360 British vessels, were 2335. The tonnage of the foreign vessels which entered this port in 1840 from Russia, Sweden, Germany, France, the Mediterranean, China, and the United States, amounted to 4,167,174 tons. Upon an average of the last ten years, London alone has paid £11,000,000 in custom duties, out of the £23,500,000 which the whole revenue of that department amounts to. There are 2000 merchants and brokers within half a mile of the Exchange. You have 100,000 houses of business, probably half of which have shops attached to them. All the details connected with London are upon the same gigantic scale. The water companies supply 237,000,000 hogsheads every year, and the gas companies furnish 10,000,000 cubit feet of gas every twenty-four hours. In Smithfield Market there were 180,780 head of cattle, and 1,500,000 of sheep, in round numbers, sold in the year 1839. Your very paving and sewer rates amount to £630,000 a year. The London newspapers consume 10,000,000 of stamps annually. The steamboats carry 10,000 passengers every day. There are 1000 miles of railway stretching from London into every part of the kingdom, and bringing its population into contact with all the great cities of the country, completed at an expense of nearly £5,000,000 sterling. There are 59 canals, which cost £45.000,000. The monthly business conducted by the London bankers alone averages £75,000,000, and has amounted to £87,000,000 in one month."

STATED PRAYER.

"There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often be looking up to him; and ever go to him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips; but with a heart, alas, far from God. Oh, pray against this *heartlessness,* as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening, to offer your devotions to the Most High, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider that 'the eyes of the Lord are in every place, beholding the evil and the good,' and that 'all things are naked and open before him with whom we have to do.'"

"Thrice happy souls, who, born from heaven,
Though yet they sojourn here,
Humbly begin their days with God,
And spend them in his fear.

"So may mine eyes, with holy zeal,
Prevent the dawning day,
May I devoutly read thy word,
And praise thy name, and pray."

MINISTERIAL EDUCATION—DUTY OF THE CHURCH.

We are gratified to notice, that religious associations of every name are taking into consideration and discussing their duty to the ministry. There is an influence exerted by the ministry over the people, and again by the people over the ministry, which makes it exceedingly important that the duties of each should be distinctly understood. If a minister becomes careless in the preparation and delivery of his sermons, or negligent about pastoral visits and other pastoral labors, the people soon notice it, and act accordingly. If, on the other hand, the people do not favor thorough preparation for the pulpit, and a faithful discharge of pastoral duties, by their approval and support, the minister is sure to notice and be influenced by it. It is only when the relative duties of each are understood and attended to, that the highest good is secured. Generally speaking, faithfulness on one side will be met by faithfulness on the other—a faithful pastor producing often a faithful people. In instances where this is not the case, we apprehend that there will generally be found good reason for changing the relation. This should not be done, however, without a thorough trial.

The following extracts from the Circular Letter of the New Jersey Baptist Association give a true account of the duty of the church to her young men preparing for the ministry, and a true picture of the consequences of neglecting to discharge that duty:— [Ed Rec.

A parent who neglects the education of his son on account of the expenses which might thereby be incurred, would be thought to have more love for his money than affection for his son. The church, blessed with such as have ministerial gifts, neglecting to furnish or use the means which she possesses, in preparing them for the responsible work of the Christian ministry, must be considered either insensible to the honor bestowed by Christ himself, or so enclosed in the invulnerable shell of covetousness, as to believe that all her duty can be performed by giving to such young men a written license to preach. Think of a young man receiving license from a church, and being sent out among the churches, merely for the sake of getting rid of him. What reproachful conduct! What trifling with the churches—how dishonorable to God and his cause—how injurious to the young man himself!

See him, in obedience to the church, going forth to preach without any mental culture, unused to study, unacquainted with language, ignorant of the Scriptures, inexperienced, insensible of the solemn responsibilities of his high vocation, having but little else to guide him than simply a desire to do good. He soon finds by painful experience that something more than a desire to be useful is necessary to qualify him to become an acceptable and useful preacher.

The struggle is commenced, he feels his own case to be a desperate one; not to preach would be impeaching the wisdom of the church that sent him out; to continue, keeps up a continual struggle between hope and fear, from year to year, and finally, worn down by labor, and disheartened by neglect, to die, unpitied and unblessed by the church that should never have sent him into the ministry, without first giving him all the means possible of becoming qualified to discharge the self-denying and arduous duties of his station.

DENOMINATIONAL LITERATURE.

We copy the following from the Circular Letter of a Baptist Association in Massachusetts. Its thoughts are weighty and true. It is an encouraging sign of the times, that nearly every denomination is now awake to the importance of thorough ministerial education, and well-conducted denominational publications. Read candidly, and apply faithfully.

"Knowledge is power." And thread-bare as the sentiment is, still it is no less applicable to our present purpose. Conceit, prejudice, contracted and selfish views of the catholic spirit of the gospel, grow prolific in that heart, which refuses to cultivate the fruits of knowledge; and it remains in the gross darkness of its own crude and stubborn imaginations, because it persists in rejecting all aid from nobler minds. No religious denomination can appropriately fulfil the duties which it owes to God and man, without a continual advancement in intellectual improvement. It can neither manfully maintain the principles from which it originated, nor contend successfully with those who are aiming to subvert them.

Thirty years since, we began, as a denomination, to awake from our long slumber, and slowly, as if we were afraid of the light, to open our eyes upon our condition. Ashamed any longer to sit in our own darkness, made cheerful only at intervals, by borrowed light from others, we made efforts to construct our own lamps and supply them with our own oil. For a proper understanding of the sacred word, unwilling any longer to sit as submissive disciples at the feet of other sects, we have presumed to interpret for ourselves. Grateful God for the improvement which he has enabled us to make, and which, for a few years past, will well compare with the most enterprising of other denominations, we are yet far behind that point of religious enterprise and intellectual attainment, at which it should be our aim to arrive. There are some facts connected with our present position, which, when we are disposed to ring the changes upon the great number of our communicants, should reprove us for our lack of denominational enterprise.

The Baptist denomination of the whole United States, can boast of only *one* quarterly periodical possessing a literary character; and had it not been for the generous contributions of a few enterprising individuals, even this would long since have been numbered "among the things lost on earth."

Among the one thousand clergymen, and the ten times that number of intelligent laymen of our denomination, to whom this work is so reasonably accessible, it has to *beg* eight hundred subscribers. It is a fact, which sadly tells of the want of denominational sympathy among us, that not a few who possess both the means and ability to make this periodical among the first in the land, fail to contribute either for its support. We would by no means recommend confining our patronage of literary periodicals within our own denomination, yet in the present state of our literature, it becomes us to have more forces at *home* and less abroad.

BURNET'S DESCRIPTION OF LEIGHTON.

Leighton was a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition, that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the most perfect humility, that I ever saw in man; that had so sublime a strain, in preaching, with so grave a gesture, and such a majesty of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two and twenty years, *I never knew him to say an idle word, or one that had not a direct tendency to edification:* and I never once saw him in any other temper, but that which I wished to be in the last minutes of my life.

From the "Voice of Jacob."

"DAYS OF OLD"—MOUNT HOREB.

"He will never return!" were the desponding words of Merab, as, following the direction of his son's earnest gaze, he looked towards Mount Horeb. "Say not so, dear father: the mercies of the Eternal our God are inexhaustible, and after afflicting us for our rebellious sin, not as an enemy who would destroy, but as a father who would correct, be sure that He will not forsake us."

"But, my son, forty days save one have elapsed since he left us, and we see no token of his return."

"Father, if the Lord had taken Moses away from us, to restore him no more, and without delivering into other hands the great charge committed to him, would that cloud still rest upon the tabernacle, so divinely fashioned, so resplendent in beauty, so awful in holiness; the place of meeting between the Lord of heaven and His poor children of earth? No, we are not forsaken; lean on me, dearest father, and let us go forth out of the camp, that our eyes may be brightened by gazing thereon."

They went; and Jabin lifted up his eyes and beheld the goodly array of Israel's host. It was a magnificent spectacle! but a sadness reigned throughout the camp. The tabernacle was no longer in the midst of them; Moses had received command to pitch it far beyond the lines that had before encircled it, as a token of the Lord's displeasure. When they passed the boundary a tremor seized the knees of Merab, and he leant more heavily upon his son, whose changing color betrayed the emotions of his soul also. "Never, never will it be effaced from my memory," said the old man in a low tone, as if he shrank from hearing his own reference to the event. "Thou, my beloved one, didst by thy passionate entreaties dissuade thy parents from joining bodily in the sin; but alas! our hearts were too much with the maddened crowd, who yielded reverence to the work of their own hands. Whilst thou wert weeping, rending thy garments, and defiling those silken locks with dust—or hiding with thy vesture, the eyes of the little ones, who laughed and would have danced responsive to the unhallowed song—we abhorred not the deed; we deemed it idle, and a disgraceful imitation of our vanquished; but not jealous like thee, were we of the glory of the Holy One.

Oh that cry, that shriek of three thousand dying sinners! the terrible look of our meek Leader when around him lay the fragments of the mysterious stone, that God's own finger had engraven; and the sons of Levi, in the deep silence of stern resolve, pursued the work of slaughter through the camp. Jabin, I still feel the frantic grasp of our unhappy kinsman, who had scoffed at our abstinence from the feast even more than at our confidence as to the manna—his cries as they dragged him from me—the gush of his warm life-blood"—he paused, for Jabin grew so deadly pale that the father's heart reproached him with the needless pang. "Let us worship the Lord, my child; and pray Him to restore our Moses, for Israel without him is but as a headless trunk." "Not so, my father; the God of Abraham, the God of Isaac, the God of Jacob, is Israel's Head. As such, let us bow before Him, and confess that, in the midst of judgments, His mercy endureth forever."

They worshiped in the Tabernacle of the congregation; and with cheering words beguiled the evening hour, recounting how the Lord had visited, and with a mighty hand, and stretched out arm, had delivered them from Egypt. His heart was anxious, not that he doubted the return of Moses, but he trembled lest Israel, impatient at his long delay, might commit some act displeasing to the Lord. When on the fortieth morning he went forth to gather his supply of manna, and filled his pitcher at the sparkling stream, ever swelling from the smitten rock, he blessed the Eternal for the daily tokens of His abiding mercy, and went back rejoicing to the tent.

Suddenly a movement was observed throughout the immense camp; every eye was turned, every step was bent towards Mount Horeb. A light, not that of flaming fire, but softly brilliant as the glow-worm's brightness, sparkling from the dewy grass; such a light, vivid even in the sunshine, was seen on the hill's descent; and as it came nearer, they might all descry the mildly majestic form of Moses, from whose countenance shone out the lingering reflection of a glory, that no mortal eye save his had looked upon. There was a subdued shout of glad welcome, as the Leader drew nigh; lengthened out into articulate tones of thankfulness, as they beheld within his arms the two tables, with which it had pleased the Most Merciful to replace the forfeiture of their sin. But the brilliancy of which Moses himself was not conscious, proved too dazzling for men's eyes; and, ere he could deliver the gracious message, he was obliged to veil his face. O Majesty Eternal and unspeakable, the very sight of which imprints a trace of its own beauty! Well did Moses know of what he spake, when in the sublimely touching Psalm that bears his name he prayed, "The glorious majesty of the Lord our God be upon us!"

INTERESTING PROVIDENCES.

The Rev. James Haldane, pastor of one of the Baptist churches in Edinburgh, Scotland, was a junior member of a highly respectable and wealthy family. In his youth he became connected with the British army, and rose to the post of captain in one of his majesty's war ships. On one occasion, being engaged in a warmly contested battle, he saw the whole of his men on deck swept off by a tremendous broadside from the enemy. He ordered another company to be "piped up" from below to take the place of their lost companions. On coming up they saw their mangled remains strewed upon the deck, and were seized with a sudden and irresistible panic. On seeing this, the captain jumped up and swore a horrid oath, imprecating the vengeance of Almighty God upon the whole of them, and wishing that they might all go to hell. An old marine who was a pious man, stepped up to him, and respectfully touching his hat, said, "Captain, I believe God hears prayer; and if God had heard your prayer just now, what would have become of us?" Having spoken this, he made a respectful bow and returned to his place. After the engagement, the captain calmly reflected upon the words of the old marine, and was so deeply affected by them, that he devoted his attention to the claims of religion, and was subsequently converted to God.

Of course, he informed his brother Robert of his change of views; but instead of being gratified by it, his brother was greatly offended, and requested him never to enter his house till he had changed his views. "Very well, Robert," said James, "but I have one comfort in the case, and that is, you cannot prevent my praying for you;" and holding out his hand, he bade him good-bye. His brother Robert was much affected by this; he could not get rid of the idea that his brother was constantly praying for him. He saw the error of his ways, and after much investigation and reflection, became a decided Christian.

Some years afterwards, Robert Haldane made a journey to the Continent, and settled for some time in Geneva. He was much affected with the low spiritual condition of the Protestant Church there, which had become infected with the rationalistic and neological views prevalent in Germany. Indeed the clergy themselves had so far departed from the faith of the Reformation as to reject almost all the fundamental doctrines of the Gospel. Mr. Haldane made himself acquainted with the students attending the divinity school in Geneva, and invited a number of them to his house, and, by free conversation, endeavored to teach the Gospel and the nature of spiritual religion. This he frequently repeated, till at last God blessed his efforts to the conversion of ten or twelve of them. Among them were Felix Neff, subsequently pastor in the high Alps, and one of the purest and most devoted men that ever lived; Henry Pyt, another well known and truly pious man; and Henry Merle D'Aubigne, well known throughout the literary and religious world as the author of the History of the Reformation, and the president of the new Evangelical School of Theology in Geneva.

A Missing Battalion.—Killed off! was an expression once unhapily made use of in the British Senate, by some cold-blooded metaphysicians: but to show how easily military men are reconciled to the thing itself, Mr. Labaume has given us an anecdote of the campaign against Russia, by Napoleon. It appears that toward the extreme right the Russians had a redoubt, which, by its destructive fire, spread consternation through the French line. After a sanguinary combat of about an hour, this redoubt was carried, with the loss of twelve hundred men, who remained dead in the entrenchment; and next day, when Napoleon was reviewing the sixty-first regiment, which had suffered the greatest loss, he asked the colonel what had become of one of his battalions; "Sire," replied he, "*it is in the redoubt!*"

What it Costs.—In the year 1834, the money expended for intoxicating drink in the city of Glasgow, was nearly equal to the whole amount expended for charity and benevolence in the United Kingdom; the loss of productive labor in every department of occupation was equal to one day in six; the annual loss of Great Britain alone, directly and indirectly, from the

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DESPONDENCY AND HOPE.

The faithful minister of the Gospel will often have occasion both to mourn and to rejoice. His labors are directed to the conversion and salvation of men. And when he sees, as he sometimes will see, that but little apparent good results from his labors; that the number is small of those who turn away from their sins; and that even the professedly pious make comparatively little progress in religion—he will often be pressed down with anxiety, and compelled to write hard things against himself. In his anxiety to see the greatest good accomplished, he overlooks the work which has actually been done in preparing the ground and scattering the precious seed. Hence he questions his own faithfulness, trembles at the condition of the thoughtless, and is almost ready to give up the strife. But after long and anxious watching, he perhaps sees the dawning of a brighter day; the clouds, which had seemed impenetrable, begin to break and pass away; the powerful workings of the Spirit of God are manifest among the people; there is a depth and tenderness of feeling of which he had not conceived; the truth takes effect in the hearts which had been prepared to receive it; and the result is, the conversion and salvation of men. In such circumstances, how does his heart rejoice! His fondest hopes have been realized; his earnest and oft-presented prayers have been answered; and God is glorified in the redemption of souls. In the hour of despondency, then, the faithful minister should support himself by the hope of the Psalmist: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

ROMANISM IN ENGLAND.

From statements recently made by an eminent popish teacher, Dr. Wiseman, it appears that within the last six years there have been built fifty-four new Catholic churches in England, in large towns, and on a scale of great magnificence. A church just opened at Nottingham, is the largest which has been built in England since the Reformation. One is now progressing in London, which will be second only to St. Paul's. As further proof of the progress of Romanism, it is stated, that during the same period, nineteen communities of nuns have been established, and nine religious houses for men; the press at Derbe has issued nearly two millions of Catholic publications, which are sold at a profit, to supply the extensive demand; and nine clergymen of the church of England, to say nothing of numbers who were studying for orders in that church, have joined the Catholic communion.

At the first glance this may be regarded by some as a dark sign of the times. We cannot regard it as exclusively so. The elements of popery have long been working in the church from which these accessions were received; and it is well that they should be brought to light. Happy were it if the evil extended no farther. We fear, however, that the "mark of the Beast" will be found upon thousands of those who cry most loudly against her. Quite sure we are, that the spirit of popery is breathed by some of the leading ecclesiastical organizations and religious journals of our own country—organizations and journals, the leading conductors of which profess to be greatly frightened at a papal edict acknowledging and requiring what they practically teach. The sooner these things come to the light the better.

CONDITION OF THE JEWS.

The severe oppression which the Jews have experienced from the Russian Government, and which has been carried out, through the influence of that government, in some of the German principalities, seems likely to lead to important results. Many who have the means, and who believe the period at hand when they are to return to Zion, are wending their way toward Jerusalem. It is said that the arrivals at the Holy City have been so numerous of late, as to make it difficult to obtain accommodations; and extensive arrangements are therefore making for the accommodation of visitors. The Jewish population of Jerusalem is estimated to have increased from 5,000 to 40,000; besides which there are large numbers residing in the surrounding cities and villages. The persecutions of Russia have induced the Turkish Sultan to extend protection to the Jews; and he has, by this stroke of policy, drawn around him many of the powerful bankers of that nation. At Constantinople alone there are more than 100,000 Jews, to whom many new facilities are now extended. Abraham Pacha, the new Viceroy of Egypt, is also their friend and helper. Through these means, great results may be expected toward the fulfillment of the prophecies.

But perhaps a more important sign of the times respecting the Jews, is found in the extensive demand for reform among them. Great divisions have taken place in several European congregations upon this subject. In some cases the laws and superstitious customs of the Rabbinists and Talmudists, have been entirely renounced; in others, partially so. Both in Europe, Asia, and America, the call is loud for such reforms as the spirit and improvement of the present age demands. A sanhedrim of the learned men of the nation, to be held at Jerusalem, has been proposed, to discuss all the reforms in religion which do not affect the cardinal principles of their faith. Such a meeting would do much to improve the worship among them.

In literature and the arts the Jews are making considerable progress. They have many hard students, whose investigations in science have been of a bold and important character, such as will add to their influence among Christian powers. The periodical press of the Jews is receiving accessions, among which we find a paper at Gibralter, one in Jamaica, one in Australia, and upwards of twenty in different parts of the world, devoted to the literature and religion of the Jews. Their progress in the arts is shown by the fact, that in France they have introduced many successful inventions for which they have received medals; including all the leading branches of mechanical industry. In this country they may be found engaging in nearly every avocation which is pursued by Gentiles.

A recent report of one of the benevolent societies of the Jews in this country, states, that in consequence of the partial troubles which have broken out in Germany, many of those who are comparatively happy are anxious to emigrate, and that great accessions may be expected during the coming year by emigration. The report farther states, that the Jews have discovered, that this is the land "shadowing with wings, which lies beyond the rivers of Ethiopia," as referred to by the prophet Isaiah; and they are anxious to come under the protection of those wings which shelter equally the Jew and the Gentile.

These facts are sufficient to show, that changes are rapidly taking place among that wonderful people. Those who have observed how closely their former history has been connected with the fulfillment of prophecy, will look for a connection here. Let such rejoice in the changes, and pray that the time of restoration may speedily come.

DOGMATISM—"THE CHRISTIAN INDEX."

The dogmatism of ignorance and error is proverbial; and when it expends itself upon unimportant subjects, it may sometimes be permitted to do so without rebuke. But when, under the cover of zeal for God and religion, men utter dogmas hostile to the truth, and subversive of it, they may not safely be overlooked. We feel called upon, therefore, to say a few words in reply to an article in the last number of the Christian Index, which, under the head of "Sabbath Occupations," repeats with uncommon positiveness, the threadbare dogmas about the change of the Sabbath. The writer of that article allows that the Sabbath was instituted in Paradise, and was designed to be perpetuated in the Christian church, and then remarks:

> "But it may be asked, 'Upon what authority has the day been changed?' In reply to this, we answer, Upon the same authority by which it was first instituted. The Saviour of the world declared himself to be 'the Lord of the Sabbath,' having the same authority to change it as to institute it. The lawfulness of observing the first day of the week for the true Sabbath, may be proved from the sanction of Jesus Christ. On the first day of the week, (the Christian Sabbath,) he arose, having finished the work of redemption, and triumphed over death and hell. On the first day of the week he met two of his disciples going to Emmaus, and opened their hearts to understand the Scriptures; on the evening of the same day he met the eleven, when Thomas was absent, and gave them his blessing. John 20: 19. Again, eight days after, being the next first day of the week, when the disciples were assembled, and Thomas with them, Jesus chose this day again to meet with them. ver. 36. Although Christ met frequently with his disciples, no day is mentioned but the first day of the week, and this is always in connection with the assemblies of the disciples for religious purposes."

In this extract are two assertions which cannot be proved:

I. That the day was changed upon the same authority by which it was first instituted. The only show of proof which the writer gives, is, that the Saviour is "Lord of the Sabbath." But what has this to do with the question? The passage might as well be used to prove that he abolished the Sabbath altogether; and it might much better be used to prove that he would protect and continue it as it was. Instead of using his authority as "Lord of the Sabbath," to change the day on which it was observed, our Saviour uniformly kept that day. And when the Jews charged him with not being sufficiently *strict*, he vindicated himself by exposing their superstitions, and not by referring to any change which should thereafter take place. Indeed, lest some should think that he came to change or modify the original law, he says distinctly, "Think not that I am come to destroy the law or the prophets; I am *not* come to destroy, but to fulfil." "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." It is surprising to us, that after reading these words of the Saviour, any man will dare to convey the impression that he changed the Sabbath, without being able to give the passage in which it is recorded.

II. "The lawfulness of observing the first day of the week for the true Sabbath," is said to be proved "from the sanction of Jesus Christ." Here it is important to notice, that to prove the lawfulness of observing the first day, does not necessarily prove the Sabbath to have been changed. But granting, for the sake of argument, that it does, let us look at the proof brought:

1. "On the first day of the week he arose, having finished the work of redemption, and triumphed over death and hell." If this were all true it would make nothing for the first day, since the Scriptures do not intimate that the day should be afterwards celebrated. But there are some who doubt whether Christ rose from the dead on the first day of the week. He said that he would be "*three days and three nights*" in the grave; and since he was buried in the afternoon, and was *risen and gone* when the disciples came to the sepulchre "in the end of the Sabbath," they suppose that he rose in the afternoon of the Sabbath, which supposition can be reconciled with all the facts in the case.—There are others who doubt whether the work of redemption was *finished* by the resurrection; they think it much more likely that it was completed when Christ said on the cross, "It is finished," and gave up the ghost.

2. "On the first day of the week he met two of his disciples going to Emmaus," &c. Very true; they went to Emmaus, and returned again to Jerusalem, making a journey of about fifteen miles. This would be regarded at the present day as rather poor Sabbath-keeping. Yet they were not rebuked for it by the Saviour.

3. "On the evening of the same day he met the eleven." Not a word is said at that meeting, however, about a change of the Sabbath; the disciples did not expect the Saviour; but were together, as is generally supposed, for a common meal, and had shut the doors for fear of the Jews. Besides, according to their reckoning, this was not on the first day, but the beginning of the second day.

4. "Although Christ met frequently with his disciples, no day is mentioned but the first day of the week, and this is always in connection with the assemblies of the disciples for religious purposes." But our Bible speaks of meetings on other days and for other purposes. Christ appeared to the disciples when they were fishing at the sea of Tiberias, John 21: 13; and was seen of them forty days before his ascension, Acts 1: 3. Now, if the appearance of Christ on the first day proves it to be the Sabbath, then his appearances on other days prove them to be Sabbaths, since as important business was transacted, and as much mention made of the Sabbath, in one case as in the others. And if this be allowed, then we have the example of Christ and the Apostles for traveling, fishing, or doing any other business on the Sabbath. To such results would consistency drive the writer in the Index, if he would carry out his principle, that example, without precept, may regulate practice.

Without entering into a further review of this article—and without stopping to deny an assertion, (which every historian knows to be untrue,) that ecclesiastical history shows the first day to have been observed as the Sabbath since the days of the Apostles,—we will close by expressing a hope, that before the writer allows himself again to speak so dogmatically upon a religious subject, he will be sure that his own dogmas do not conflict with the Scriptures and ecclesiastical history.

ACCIDENTS AND JUDGMENTS.

For the Recorder.

Much has been said and written of late on the punishment of transgressors; some are for having it all in this world, and others all in the next. Among other conspicuous characters who have taken sides on this question, is Dr. Edwards, agent of the "Sabbath Union," who has on several occasions declared his belief that the many "accidents" which happen on the first day of the week are directed by the special providence of God as a punishment for Sabbath-breaking. Now, supposing the first day of the week to be the Sabbath of the Lord, (which it is certain they cannot prove,) I think it derogatory to the character of Almighty God to bring such a charge against him. If that is the way or method which he has selected to punish mankind for their sins in one form, why not follow up the whole catalogue of crimes in the same way? Why is the violator of the Sabbath selected as a subject for divine justice or vengeance, while the midnight assassin, the robber, the adulterer, the false swearer, pass on unarrested, with no "accidents" awaiting them, though guilty of crimes of a much deeper dye? Where is it recorded, that the murderer, with his deadly weapon in his hand, forcing his way into his neighbor's house to execute his fiendish purpose, has met with an "accident" from the hand of Jehovah, to frustrate his design, and send him instantly into eternity, unprepared to meet his Judge? Or, has the uplifted hand of the false swearer, while taking a false oath against his neighbor, been palsied or stricken down by Divine Justice? I have not seen such a record; neither do I believe that such a scheme or plan is in the regular order of divine Providence, nor that it will appear probable to any but the most thoughtless of mankind.

One of old was perplexed with the prosperity of the wicked, wondering, no doubt, with Dr. Edwards, why Divine Justice did not smite them for their transgressions, but was relieved by this consideration: "Behold, these are the ungodly, who prosper in the world; they increase in riches. When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end." "Such," observes Rev. J. Dick, "is the intermixture of mankind by a variety of relations, that the separate treatment of each individual according to his desert, is at present next to impossible. If the head of a family is stricken down, the innocent members suffer from the stroke. If the wife or a child is taken, he feels the blow. This is assigned by our Lord as the reason why bad men are permitted to mingle with the good, and hold their place in society, contrary to what it might seem to us that perfect justice demands. 'Wilt thou,' said the servants to their master, when they discovered tares among the wheat, 'that we go and gather them? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.'"

In further illustration of the subject, our Lord puts the question to his disciples, "Suppose ye that those Galileans whose blood Pilate mingled with their sacrifices, were sinners above all the Galileans, because they suffered such things? Or those eighteen on whom the tower of Siloam fell and slew them, think ye that they were sinners above all men who dwelt in Jerusalem?" And then he gives an answer to the question distinctly in the negative.

Whether it makes for us or against us, says Dr. Henry, we must abide by this rule, that we cannot judge of men's sins by their suffering in this world; for if so, we might as justly consider that the oppressors, and Pilate among the rest, on whose side is power and success, are the greatest saints, as that the oppressed, and those Galileans among the rest, who are all in tears, are the greatest sinners. If we will be judging, we have enough to do to judge ourselves; "nor indeed can we know love or hatred by all that is before us, because all things come alike to all." Eccles. 9: 1, 2.

LABAN.

THE PROPHECIES OF DANIEL.

NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE. (No. 2.) By GEORGE BUSH, Professor of Hebrew, New York City University.

We noticed some weeks since the appearance of the first number of this work, by Prof. BUSH. In that notice we spoke in terms of unqualified approbation of the spirit and ability with which the investigation was conducted. The second and last number is now before us, and sustains the expectations awakened by the first. The whole work embodies the results of much research and original thought, peculiarly adapted to the present time. It strikes at the root of those expectations of a sudden catastrophe to the earth, which have rested mainly upon the interpretations of this vision. If the writer has modified the feelings of some wonder-loving minds, by setting forth the gradual fulfillment of the predictions, yet we believe he has not diminished the incentives to hope in the work of reforming mankind. We regard the book as a valuable addition to Prof. Bush's former contributions to the cause of sacred literature.

Without entering into the reasoning and exposition by which the writer conducts us to his conclusions, we shall content ourselves with giving the following summary, with which the work closes:—

> "In conclusion, let us follow the example of Daniel on another occasion, and 'write the sum of the matter' in a general recapitulation of the main results.
>
> 1. The vision of the Great Image accorded to Nebuchadnezzar was a divinely inspired vision, extending down in its prophetical reach to distant posterity, even to 'the time of the end,' or the grand consummation announced under the seventh trumpet of the Apocalypse, when the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.
>
> 2. The four kingdoms represented by the four metals, are the four great empires which occupy so prominent a place in the history of the world's by-gone ages, viz., the Babylonian, the Medo-Persian, the Grecian, and the Roman.
>
> 3. The grand moral drift of the vision is to exhibit an imposing and striking emblem of the long line of *despotical governments* which have lorded it so disastrously over the human race, from the most ancient periods of its history.
>
> 4. The Stone cut out of the mountain without hands, is the mystical designation of Christianity, or the 'kingdom of heaven,' deriving its origin from the Jewish nation, and which is destined to supplant and do away all systems of mere secular sovereignty, which are opposed to its essential spirit and aim.
>
> 5. The action of the smiting stone upon the image, denotes a gradual and not a sudden overthrow of the empires thus prophetically doomed to destruction. The process of demolition commenced at the ushering in of Christianity during the reign of the earlier Roman emperors—was continued down through the subsequent epochs of that power in its divided and dismembered state—and is still going on among the prominent nations of modern Europe, which in their origin and continuance form the ten toes of the visionary image.
>
> 6. From distinct chronological data elsewhere afforded and to be hereafter considered, as well as from the obvious indications of Providence, the conclusion is irresistible, that we have reached at this day the borders of that grand transition period, which is to be distinguished by the passing away of the ancient dynasties of the earth, and the introduction and establishment of a new and happier economy, which is to be at once universal in extent and unlimited in duration;—an order of things, however, which is to be ushered in according to the *ordinary* analogy of divine Providence, and not by *miraculous* interpositions. 'Even so, come, Lord Jesus; come quickly.'"

THE BIBLE SABBATH—In a Review of D. F. Hutchinson's Letters, entitled "The Sabbatarian's False Weights and Measures Detected." By JAMES R. IRISH.

This is a pamphlet of seventy-six pages, vindicating the claims of the seventh day as the Bible Sabbath. It seems to have been drawn forth by another pamphlet, in which Mr. Irish deemed that he and the truth had been misrepresented. After disposing of the objectionable personal statements in the pamphlet, Mr. Irish has presented a refutation of the errors of his opponent, together with his own reasons for observing the seventh day. The work must have been acceptable to those who were acquainted with the controversy.

SLAVE TRAFFIC.

At a recent meeting of a Baptist Association in Virginia, one of the churches sent in the following query, which is published in connection with the answer. Together they show an improved feeling upon the subject of slave trading. But in reading the answer, one can hardly fail to inquire, If the traffic be wrong "*for speculation*," can it be right for any other purpose? Here is the question and answer:—

> *Question.* Is it consistent with the Christian religion, for a member of the Baptist church, to buy and sell negroes for speculation? If this query should be answered in the negative, then what course would the Association advise a church to pursue towards a member who persists in trafficking in slaves for speculation?
>
> *Answer.* We think that the traffic referred to in the query, is inconsistent with a profession of the religion of Jesus Christ. That a member of the church engaged in such a speculation, ought to be admonished of the evil, and persisting in the practice, ought to be excluded from fellowship.

GRAND LI NE MISSION.

This mission was commenced a few years ago, by a pious lady from Switzerland, among the French Roman Catholics in Canada. By means of a school, and by the distribution of Bibles and other religious books, an interest was awakened among the poor and ignorant, their prejudices were removed, and a spirit of inquiry was awakened. These labors have been continued, though in the midst of embarrassments and opposition, until the mission numbers some two hundred converts from the papal church and downright infidelity.

A GOOD EXAMPLE.—The Chittenden Co. Association, held a meeting lately at Montpelier, Vermont, at which the whole time was spent in considering the claims of the various benevolent societies, and in devising means to help them in their work. After a most interesting meeting, a plan was adopted to secure reports on the various objects for a future occasion, by the appointment of persons to prepare those reports. Who believes that the churches in that association will suffer for want of the attention which was bestowed upon these objects? We do not.

AN IMPORTANT FACT.—It is stated that in Western Virginia and Delaware, Conventions have recently been held, in which opposition to slavery was fearlessly expressed. In the Delaware Convention it was resolved, that "slavery ought to be abolished in that State at the next meeting of its legislature." No philanthropist can fail to rejoice at these evidences that the principles upon which the anti-slavery movement is based, are taking root in the soil of slave states. Such a condition of things cannot long exist without producing effects. "If a house be divided against itself, that house cannot stand."

DUTY OF PARENTS.—The Harmony Baptist Association, at its last meeting, passed the following resolution, which is worthy of being read, digested, and reduced to practice. It avoids the extreme, on the one hand, of staying away from church in order to keep the children away, and on the other, of taking the children to church and then allowing them to conduct as they please:

> *Resolved*, That we consider it the duty of parents to take their children to the house of God; but especially to keep them while there from interrupting the services by whispering, going out, or in any way disturbing the quiet and order which becomes the house of God.

SELLING LIQUOR ON SUNDAY.—The example set by the authorities of New York seems to have had influence in other places. On Sunday *before* last, at Hartford, Ct., four rum sellers were brought up for trafficking in the article on Sunday. They were fined four dollars each and costs.

HERESY CURED—The English Evangelical Synod of Ohio, at its late meeting, passed the following: "Resolved, That the following shall be a standing resolution of this Ministerium—That no member of this Ministerium shall be allowed to administer baptism by immersion."

THE EPISCOPAL CONVENTION adjourned on the 22nd inst. Among its last doings was the appointment of Rev. Horatio Southgate as Missionary Bishop to the dominions of the Sultan of Turkey, and the appointment of Rev. Wm. T. Boone as Bishop of China.

CHEERING.—The Washington correspondent of the Christian Watchman gives the welcome news, that a green spot has appeared recently in the moral desert. At one of the Methodist churches in that city a revival has been for some weeks in progress, as the fruits of which more than one hundred have been added to the church. In the other evangelical churches there are indications of the presence of the Lord, although there are no special awakenings.

A NEW COLLEGE.—The Synod of Geneva, at a late meeting in Ithaca, N. Y., discussed the question of establishing a College in Western New-York. It was stated, that for a population of 700,000 in that part of the State, sending 200 students annually to the eastern Colleges, there was no College whose religious views corresponded with those of the Synod. The project is to be considered and reported upon by a committee.

RESTORATION OF THE JEWS.—A lecture on the Restoration of the Jews and the coming of the Millennum, was delivered in the Broadway Tabernacle, on Monday evening last, by Maj. M. M. NOAH. It presented a variety of interesting and valuable suggestions, some of which we shall give in our next.

DEATH OF A MISSIONARY.—In the intelligence from China, received by the way of London, we find mentioned the death of Mrs. Lucy H., wife of Rev. D. Ball, M. D., of the mission established by the American Board. She died at Hong Kong, on the morning of the 6th June, aged 36 years.

The vessels having on board the Roman Catholic Bishop, the nuns, and others, which sailed some time ago from Brest for the Sandwich Islands, had not arrived at the date of the last accounts. Rumors prevailed in the South Seas that she had foundered off Cape Horn.

A revolutionary soldier named John Rowe, 102 years of age, was recently baptised by a Methodist minister of Kentucky.

Connecticut, on the recommendation of Gov. Baldwin, holds her Annual Thanksgiving on Thursday, Nov. 28th.

General Intelligence.

EIGHT DAYS LATER FROM ENGLAND.

The steamship Great Western arrived at New York on Saturday evening bringing Liverpool dates to the 12th inst. The news is not important.

There was a tremendous storm in Ireland on the 8th and 9th inst. in which several lives were lost. Probably the same storm which was felt here on the 6th.

A Treaty has been concluded between France and Morocco.

On the 8th inst. Dr. Symons, who was opposed by the Puseyites, was elected Vice Chancellor of Oxford University by a vote of 882 to 183.

Letters from Naples say that they expect another eruption of Vesuvius. The crater is full of lava, and the fountains and springs no longer give their usual supply of water.

Louis Phillippe in England.—The King of the French and suit embarked at Treport for England on the evening of the 7th inst. and at daybreak the following morning the French fleet approached the English coast, and the inhabitants of Portsmouth, the great naval port of England, were early on the look-out for it, and made every necessary preparation for the reception of the distinguished visitors. Soon afterwards, Prince Albert and the Duke of Wellington reached Portsmouth and were most cordially received by his Majesty on board the Gomer. From the time he set foot on British soil until he found himself in the royal apartments at Windsor Castle, his progress resembled very much an ovation. The meeting of the Sovereigns was of the most affectionate character, without any formal or cold ceremonial greetings. When the King alighted he embraced her Majesty in a most cordial manner, and immediately giving her his arm, proceeded towards the great staircase, where he met the Duchess of Kent, who was accompanied by the Countess of Gainsborough, and the ladies in waiting.

The King of the French, through his Excellency Count Latour Maubourgh, French Ambassador at the Court of Rome, caused a liberal donation to be presented to the commission constituted in that city for the purpose of the erection of a monument to the memory of the celebrated poet Tasso.

The King's visit to England is distinguished by an act of royal clemency—an ordinance, which gives grace and pardon to fifty political state prisoners. All whose term of imprisonment expires before 1847, and a few of those condemned for a longer time, will receive the benefit of this arrangement. The prisoners to be liberated are for *the most* part obscure persons, implicated in the *insurrection of* the 12th and 13th of May, 1839, *in Paris*; *in the* republican plot of Marseilles; the *expedition of Louis* Napoleon to Boulogne; and *the attempt of* Quenisset rgainst the lives of the *Dukes of* Orleans and Aumale.

The Augsburgh Gazette mentions the probability of a matrimonial alliance between Prince George of Cambridge and the Grand Duchess Olga of Russia—one of the results of the late journey to England of the Russian Czar. The young Prince is heir presumptive to the crown of Hanover.

General Uminski, who took so distinguished a part in the late Polish insurrection, attempted to commit suicide last month at Spa, where he has been residing some time in great poverty. Being arrested for a trifling debt, he opened a vein in each arm, and had almost bled to death when discovered.

Ireland.—The liberater has fixed on Wednesday the 20*th* of November, for a grand banquet in Limerick, on his way from Darrynane to Dublin.

The chairman, and all the Protestant guardians of the North Dublin Union, have vacated their seats at the board, in consequence of the commissioners insisting on the Roman Catholic schoolmistress being paid the same salary as the Protestant mistress.

Frightful Inundation in Sweden.—Letters from Stockholm of the 24th ult. represent nearly all the Swedish provinces to have suffered severely from inundation, but in the greatest degree the *country* bordering on the river Roeyo, which rose thirteen feet in less than an hour, rushing in torrents upon the large village of Konradslout and its environs, which were quickly submerged, sweeping away all the houses and factories, and twenty-two windmills, and in fact leaving nothing but a mass of ruins. About 500 perished, and the loss is estimated at 800,000 rix dollars, and 1,200,000 francs. Subscriptions for the relief of the sufferers have been opened at Stockholm, at the head of which stand the names of the King and Queen, with considerable contributions annexed.

From Buenos Ayres.—We have the British Packet newspaper to the 21st August. Col. Mangini, of the army of Rosas, had a brush with one of the Montevidean outposts, very near the town, on the 29th, and the Packet represents that the Montevideans were defeated with the loss of 100 killed and wounded.

Some of the Montevideans had succeeded in cutting out a number of vessels at the Busen by means of armed launches. They had recently captured a Spanish polacca, and they were so far encouraged in their enterprise as to be fitting out numerous small vesssels for the same purpose.

There were late accounts from Rio Janeiro, and the Packet says that rumors of war between Brazil and the Argentine government had wholly subsided. It also says that the Brazilian government had forbidden Paz and his associates to quit the capital, and that the Montevidean Colonel Caceres had been taken out of the Brazilian steamer at Rio Janeiro just as he was leaving for Rio Grande. [Boston Daily Adv.

Important from Mexico—Release of the Perote Prisoners.—By way of Havana we have advices from Vera Cruz up to the 30th September, being 18 days later than we have received direct. They were taken to Havana by the British Royal Mail steamer Trent. Quite the most important intelligence received is the release of the 104 remaining Texan prisoners confined in the Castle of Perote. The glad event took place on the 16th ult. We hail it with unaffected pleasure. It not only restores to freedom a hundred hearts, as brave as ever beat, but will relieve a painful solicitude in their behalf existing in the minds of hundreds of relatives and friends, both in Texas and the United States. We presume this act of clemency is due to Santa Ana, whose heart (having been quite recently wounded by a severe domestic affliction) may have sought fitting alleviation in this deed of mercy. We may shortly expect the cutter Woodbury at this port, and, we presume, with many of these poor prisoners on board.

In no portion of the news received by the way of Havana do we find any mention made of the preparations against Texas, nor do we learn that the Chambers have taken any further step towards raising the $4,000,000 voted for the war. From the retirement, however temporary, of Santa Ana, and the recall of Canalizo, we are more and more convinced that the President sees the hopelessness of a contest with the Republic of "the Lone Star."

Hurricane at Havana.—An Extra of the New Orleans Tropic, dated Oct. 15, gives full particulars of a destructive hurricane which visited Havana on the night of October 4. It is stated that scarcely a single house in the city altogether escaped injury.

During the next day almost every establishment remained closed; the streets and squares were deserted; the distribution of periodicals and bread were retarded till late in the afternoon. In the market there was nothing—no milk, meat, or provisions of any kind. When the hurricane was over, the city continued to present the appearance of a place that had been bombarded and sacked. Doors and windows that remained were found shut, and only through sections of the doors and windows (loopholes) might a face be seen, anxiously watching to learn if the war of the elements was over. Wherever the eye was cast were seen rubbish, boughs and trunks of trees, sprouts, window-frames, houses propped up, windows and doors forced out, turrets broken, walls demolished, and habitations overflowed.

The destruction among the shipping was great. In Matanzas the hurricane commenced on the 4th, and continued with scarcely any interruption until night. A great many dwellings, molasses and sugar houses, were blown down, and scarcely a roof in the place escaped the effects of the gale.

The gale of the 4th inst. was severely felt at Key West. A schooner arrived at Mobile on 17th inst. the Captain of which informed Capt. A. that all the buildings and wharves received more or less damage.

Shipwreck—*Twenty-one Lives Lost.*—The brig Saratoga, Captain Bedell, of and from New York for Apalachicola, with an assorted cargo, was totally lost off Orange Key, 3d inst. The S. during a severe gale on the 3d inst. at 7 A. M. struck a ledge of rocks to the leeward of Orange Key, and immediately went over; on sounding the pumps found she had sprung a leak, immediately wore round, when she struck again; fearing she would go off again and sink in deep water, let go both anchors, and after pumping all day, at 7 P. M. she went down.

Another.—The brig Mentor, of Boston, bound for Guadaloupe encountered a storm on the 7th inst., which blew away all her sail. After the hurricane had abated, the wreck, with eight persons on board, was drifted about for thirteen days, when the sufferers were taken off by another ship.

Speedy Arrest.—Yesterday intelligence was received in this city by the Electro-Magnetic Telegraph, that a man named William Hays had absconded from the U. S. ship Pennsylvania, at Norfolk, after obtaining sundry goods upon false pretences in the name of Lieut. Porter, to the amount of some $600 or $700. This information was immediately communicated to different police officers, and in less than half an hour after it was received, Mr. Zell, of the firm of Hays, Zell & Co. succeeded in arresting the individual.

Explosion.—We have been informed, says the Reading Gazette, that another explosion occurred on the railroad, near Port Clinton, a few days ago, under precisely similar circumstances with the one which occasioned the disastrous loss of life on the 2d of September last, and which Dr. Lardner, in a very laborious report, attributed to the effect of lightning. The engine had taken in its supply of water, and had a heavy pressure of steam, when the engineer discovered by a peculiar hissing, that an explosion was about to take place, and at once leaped from it and passed down the embankment. He had scarcely done so, when the boiler exploded, scattering the machinery in all directions; but very fortunately, no one was injured. Weakness of the stays across the fire box is supposed to be the cause of the explosion.

Shocking Accident.—The steamboat Julia Walker, exploded her boilers on the Ohio river a few days since, by which from fifty to seventy lives were lost. The boat was on her way to New Orleans, with a full load of passengers. Towards evening some parts of the machinery became disordered, and while the steam was shut off to repair it, her three large boilers exploded, scattering fragments of the boat, and the bodies of men in every direction.

The New State Prison Located.—We learn that the Governor, Comptroller and Attorney General, have decided to purchase the Mines of Gen. Skinner, in Clinton county, as a site for the new State Prison. These mines are situated about fourteen miles in a direct line nearly west of Plattsburgh, and about three miles from the Saranac river; and are admirably adapted to the important public purpose for which they have been secured by the state.

It will be recollected that we have already announced the complete success of the experiment made under the direction of the Commissioner, Ransom Cook, Esq., and in the presence of the Governor, Comptroller and Attorney General.

We congratulate the people of the state, and particularly the mechanics, who have so long sought for this important measure of justice to them and advantage to the public interests, and have at length obtained it. [Albany Argus, 24th.

The number of lives supposed to have been lost from vessels and steamers during the gale, as near as we can learn, is as follows: Steamer Fulton, (wrecked) 3; steamer St. Louis, 3; schr. Penn sylvania, (supposed) 10; schr. Marcy, (supposed) 5; sail boat, (British) 13; schr. Biddle, (Mate)—Total, 35. [Buffalo Gaz. Oct. 23.

Graduates from American Colleges in 1844.—The following table, prepared with care, reports the number of graduates from most of the Colleges in our country, the present year. If not *perfectly* accurate, it is no doubt near the truth.

Yale College, Ct.	104	University of Penn.,	20
Union Col., N. Y.	81	Hamilton Col., N. Y.	19
Princeton Col., N. J.	60	Wesleyan Univ., Ct.	17
Dartmouth do. N. H.	59	Dickinson Col., Pa.	17
Harvard Univ. Mass	54	Middlebury do. Vt.	16
University of N. Y.	39	Trinity College, Ct.	12
Williams Col., Mass.	33	Delaware Col., Del.	12
Columbia Col., N.Y.	32	W. Reserve Col., O.	11
Brown Univ., R. I.	26	Transylvania Univ.	11
Rutger's Col., N. J.	24	Geneva Col., N. Y.	10
Univ. of Vermont,	24	Georgetown, do. D.C.	9
Amherst Col., Mass.	23	Marietta College, O.	5
		Total,	719

Destructive Fire in Providence—Russell's Planetarium Burnt.—About one o'clock on Friday morning a fire broke out in the theatre on Dorrance street, Providence, the interior of which was entirely consumed. The stone walls are alone left standing. We understand there was no insurance on the theatre.

We are pained to add, that the splendid Planetarium, built by Russell of Ohio, the property of Messrs. Haswell & Robinson, and a great number of paintings, valuable views and diograms, the collection of years, belonging to Dr. Lardner, together with a microscope, were destroyed; the fire burnt so fast that nothing could be removed from the theatre.

The loss of the Planetarium and the apparatus belonging to Dr. Lardner, a part of which cannot be replaced, was stated at $20,000. The Planetarium was insured for $8,000.

It is not known how the fire originated. The last of a course of lectures by Dr. Lardner was delivered in the theatre last evening, and his men were in the building packing the apparatus for removal, until 12 o'clock, about one hour before the fire was discovered; they were very careful to put out the lights, and left, as they thought, every thing safe. [Providence Journal.

Niagara Falls, Oct. 19.

The report that the stranger who was missed at the Table Rock (Canada side.) some weeks since was drowned, is confirmed. His body was yesterday discovered a few feet above the "Mansion Rock," near the Whirlpool.

His head was gone, and body otherwise very much decomposed. His head is supposed to have caught between some rocks, thus accounting for its loss, and the time he was in the water befere his body was found. He was decently interred, below the bank, near the water's edge.

Sudden Death.—A melancholy accident occurred on Monday morning, near Babcock's mills, in Scott. Mr. Horace Phillips and Mr. Chauncey Babcock, son of Dea. Solomon Babcock, were engaged in digging sand, when the bank suddenly gave way and buried Mr. B. about three feet under the earth. Mr. Phillips gave the alarm, and help was immediately on the ground. Mr. B. was soon disinterred, but he was dead. [Skaneateles Columbian.

Earthquake in Western New York.—On Tuesday morning last a very perceptible shock of an earthquake was experienced in the towns of Alden, Albion, Alexander, Attica, Batavia, Bethany, Darien and Elba, in this State. Mr. Follett, assistant Postmaster at Batavia, says the shock was felt there at 7 minutes past 8, and lasted about two seconds. A gentleman from Elba estimates the shock in that place at a half a minute, and describes it as hard enough to jar open several doors, it came apparently from the South-West, and passed to the North-East. [Express.

SUMMARY.

The Maine Methodist Conference have decided that it is highly improper for their members to join the Odd Fellows or any other secret society.

The Hon. Thomas N. Morgan, of New Orleans, died at Nashville, Tenn. of consumption, on the 3d instant.

James C. Cook was killed at Columbus, Ga., week before last, by being dashed against a tree by his runaway horse.

On Saturday, between 300 and 400 dollars and a promissory note was stolen out of the fire-proof safe in the store of Henry Grove & Son, in North Third street, Philadelphia.

The loss by the storm at Dunkirk is estimated by the Beacon at $50,000.

Mr. Lebanon Stokes, a farmer of Baton Rouge, La., was recently shot dead in his own house by some unknown person.

Senator Benton and other persons conversant with the affairs of Texas, estimate the debt of that country at $25,000,000.

The gold mine in Coosa county of Alabama, owned by Mr. Caldwell, it is said, promises to be very valuable.

A singular mineral ore has been found in Shelby county, Alabama, which is thought to contain a large per cent. of silver.

Samuel Oscar Pritchett, an apprentice in the Pensacola Gazette office, and brother-in-law of the editor, died a few days ago of lockjaw. While exerting himself in clearing away the ruins of the late fire, a nail lacerated the sole of his foot, which combined with a cold from exposure, brought on lockjaw, of which he died in less than forty-eight hours.

On the 14th inst. a fire broke out in the Alabama penitentiary at Wetumpka, which is thougnt to have been the work of one of the convicts, with the hope to escape; no escapes, however, took place. The sheds and shops upon the south line were entirely consumed, together with a large quantity of tan bark, some carriages, a turning lathe, and divers other articles. The loss is estimated at from $2000 to $4000.

John R. Peters, Jr. of this city, is engaged in collecting a Chinese Museum, to be located in New York, and to contain a more complete representation of the arts and peculiarities of that people than the famous one of Mr. Dunn in London.

Further accounts continue to be received of the effects of the hurricane at Buffalo and farther west. They show an immense destruction of property. The number of lives lost, however, does not appear to be so great as at first stated, though it is very large.

The propeller Emigrant, with a cargo of 900 bushels of wheat, from Chicago is ashore at Goderich, C. W. Several other vessels are ashore at different points on the lake.

Accounts of the storm about Key West on the 4th inst., mention the loss of several vessels and some lives.

A New York ship was burnt at New Orleans on the 20th inst. Loss estimated at $120,000.

The Van Buren (Ark.) Intelligencer of October 5th, says: "We learn from a gentleman just from Texas, that the inhabitants of the north eastern portion of Texas are suffering greatly for want of provisions, and that the water in that region has almost totally failed. Large numbers of emigrants are returning through this place to Missouri, that went out last winter and spring.

In the United States the annual value of all manufactured paper is $511,600. The number of persons employed in it is about 5000. The number of printing offices is supposed to be at least 1600; the number of men employed in printing and binding is about 12,000, and the capital is nearly six millions of dollars. The whole number of our newspapers and periodicals is a little less than 1,700.

Snuff-taking in England took its rise from the capture of vast quantities of the article in George Rooke's expedition to Spain, in 1702. The prize of the forces was sold in England, and gave rise to a habit now general, and it yields a million a year to the revenue. It is said to be useful only to those disposed to apoplexy, increasing the secretions, and acting like a seton. There are about one hundred and twenty several sorts in some of the London shops for sale.

A French paper says that the Agricultural Society of the Var has addressed a memorial to the Prefect of that Department, entreating him to prevent rigorously the shooting of sparrows and other smaller birds, their value in destroying insects far exceeding that of the grain which they consume.

There is now lying at New-York, a steam propeller vessel which is being loaded for China.—Another vessel of the same character is also at New York, which is being fitted out for the Sultan of Constantinople.

No liquor is allowed to be carried on board of the New York and Stonington line of steamboats by any of the stewards or waiters, on pain of dismissal.

A writer in the Houston Star calculates that the debt of Texas amounts to $100 per head for every man, woman and child in the Republic.

We cheerfully give place to the following Circular, and ask that its request for information may receive attention. The invitation is unlimited, and we shall look anxiously for the practical proof of a corresponding liberality.

CIRCULAR

To the Friends of the Lord's Day.

The object of this communication is to secure the general attendance of Delegates from every section of our country, at the National Lord's Day Convention, which, in pursuance of a previous call, is to be held in Baltimore on *Wednesday, the 27th day of November* next: and to invite the active co-operation of all the friends of the Sabbath in procuring the appointment and attendance of Delegates, and furnishing the Convention with the statistical information hereinafter called for.

The proposition to hold such a Convention, originally suggested by the Philadelphia Sabbath Association, has been sanctioned by the Sabbath Convention of Maryland, Delaware and the District of Columbia; by the American and Foreign Sabbath Union, through their Secretary, Rev. Dr. Edwards; by the State Conventions of Pennsylvania, and New York, and the Charleston Sabbath Association.

A National Convention held under such circumstances, cannot, we are convinced, fail to exert a momentous influence, either favorable or unfavorable, upon the cause. If it shall be characterized by numbers, influence and interest commensurate with the transcendant importance of the object for which it is to be convened, viz., The suppression, as far and as early as practicable, by moral influence, under the Divine blessing, of the profanation of God's holy day, throughout our land;—its beneficent effects will be felt not only by the present, but by all future generations.

We confidently hope that in all these respects, the character of the Convention will fully correspond with the magnitude of the interests involved; and that it may be made truly national in its character, by the attendance of Delegates from every section, however remote, of our country.

Let the distant cities and districts send at least one Delegate to manifest their heartfelt co-operation and sympathy.

Renewing, therefore, the invitation which had already been very extensively circulated, we invite all to attend:—

We invite Ministers of the Gospel to lay this subject before their congregations, and procure the appointment of large delegations: We invite the citizens of every election district to assemble in primary capacity, and appoint Delegates: We invite all merchants, professional men, agriculturists, manufacturers and mechanics, to attend personally, or send representatives. And lastly, though not least, we cordially and earnestly invite officers and stock holders in canals, rail-roads, steam-boats and stage-lines, forwarders, agents, clerks, conductors, boatmen, drivers and all others concerned in the carriage of persons or goods, or connected with the shipping interests, to attend and take part in the deriberations of the Convention.

Let all come that the views, feelings and interests of none may be overlooked, and that the wants and welfare of all classes may be considered and promoted.

With a view of collecting a mass of statistics full, exact and well-authenticated, to be systematically arranged and laid before the Convention when it assembles, we respectfully request the friends of the Sabbath to whom this address shall come, to furnish us by a letter addressed to "The Sabbath Association, Baltimore, Md." at as early a day as practicable, with exact answers to the following queries, viz.,

1. What Railroads or Canals, stages or steamboat lines are in operation in the State or section of country in which you reside? What is their extent?
2. Are they used upon the Sabbath for the carriage either of passengers or merchandize?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week? and what are the relative receipts?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary view?
6. Are the proprietors willing or unwilling to discontinue Sunday travel on their lines?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor?
8. Has the carriage either of passengers or merchandize on the Sabbath been discontinued on any of these routes? if so, to what extent? And what have been the consequences, 1st, in reference to the morals of those employed; 2d, in reference to the pecuniary results?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years?
10. Have any special efforts been made to promote its sanctification? and with what success?

[Delegates are requested, on their arrival, to report themselves at the Lecture room of the Fifth Presbyterian Church, (Rev. Mr. Hamner's,) in Hanover street, between Pratt and Lombard sts.; where a committee of reception will be in waiting to secure them accommodations.]

Charles W. Ridgely,
Alex. M. Carter,
Wm. Geo. Baker,
Com. of Cor. Baltimore Sabbath Association.

Baltimore, Sept. 24th, 1844.

DIED,

In Denmark, Jefferson Co. N. Y., on the 10th of September, Mrs. Malvina Metcalf, aged 39 years.—Mrs. Metcalf was the daughter of Mr. Reynolds Greenman, formerly of Stephentown, Rensselaer Co. N. Y. In early life she became a disciple of Jesus, and a member of the 1st Seventh-Day Baptist Church in Brookfield, in which she adorned her profession by a godly life, until she removed to a distant section of the country. In her latter days, she manifested an unusual degree of engagedness in the cause of religion, and she has given her friends every desirable evidence that for her "to die is gain."

In Brookfield, on the 10th inst., Alice Cornelia, daughter of Ransom Lewis, aged 4 years.

RECEIPTS.

New York.—Josiah R. Taylor, J. X. Jones, Charles S. Benson, A. Mills. $2 each; T. Ashley, T. H. Long, Rufus Burton, Mr. Briggs, W. H. Stagg, $1 each; A. Crosby 50c.

Morristown, N. J.—Jane Pope, $2.

Waterford, Ct.—Clark Rogers, Anderson Lester, Hazard Maxon, $2 each.

Shiloh, N. J.—Abel Davis, Mark Moore, $2 each.

INFORMATION.

☞ We are requested to say to Bro. R. C. Bond, that a misunderstanding in regard to the direction, has occasioned the delay in sending Tracts to him. They will be forwarded as soon as the right direction is obtained—probably within a few days.

☞ Some packages of the Minutes of Conference are on hand awaiting the order of the churches to which they belong. If any person visiting the city from the vicinity of such churches will call at No. 9 Spruce street, they can be obtained; otherwise they will be sent soon by mail. Those wishing copies of the Minutes can be supplied by applying at this office.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

An Address to the Baptists of the United States, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Seituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle—*broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin; Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Co. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western, Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank [illegible]

Miscellaneous.

THE CHILD AND DEW-DROP.

FROM THE GERMAN.

A little child, that like some flowers,
Seemed made for fairer climes than ours,
Grieved that the sun had chased away
The dew that on his garden lay.
Full oft he watched the flowers at night,
That sparkled in the moonbeam's light;
And though in early morn they shone,
Ere noon-day came the dew had flown!
The sun would chase the drops away,
Or swallow them with fiery ray.
Just after he this moaning made,
The rain fell on his flowery bed;
And when it ceased, the rainbow's dye
Appeared across the tranquil sky!

"Now," said the father to his son,
"Behold these dew-drops, one by one,
Appear reset; a glittering train,
To gem the heavens, whence first they came!
Be taught, my child, nought withers here,
But bright in heaven, 'twill re-appear."

Alas, 'twas so! ere the sun's light
Exhaled the dew-drops of the night,
This boy to God his soul had given,
Lucid and pure, as dews of heaven!

[Christian World.

EXTRACTS FROM A DISCOURSE,

Delivered at the National Scotch Church, Regent's Square, before the "London Society for the Protection of Young Females."

"DO THEY NOT ERR THAT DEVISE EVIL? BUT MERCY AND TRUTH SHALL BE TO THEM THAT DEVISE GOOD." Prov. 14:22.

Do they not err that devise evil? The innocent may be overtaken in a fault, passion and bad advice may lead the unwary astray; but it is not of such that the Spirit of Truth speaks here; he points to presumptuous sinners, grey-haired veterans in crime. These are they who plan what others execute—Jeroboams, not only giants in wickedness, but who make others sin; cold-blooded Balaams, who suggest systems of seduction; mighty hunters, like Nimrod, and their prey is man. Theirs is the serpent's cunning, and theirs too will be the serpent's fate; on their belly they go in degradation and vileness, dust they eat and are not satisfied; and with the old serpent, the father of lies and first seducer, their portion shall be for ever.

Wise though they are to devise evil, God will take them in their own craftiness; and in the net which they hid, their own feet shall be snared. They fall by the dread retaliation of those whom they seduced, as Balaam before the sword of Israel; and, though no dog or fowl of the air should eat their flesh, like that of Jeroboam, yet are they in the vengeful hand of Him, who said, "I will take away the remnant of the house of Jeroboam till it be all away."

These are they who have reduced seduction to a science; the common mob of the depraved are only tools in the hands of these modern encyclopedists of the French Revolution; these are the huge distillers of wickedness, while they who hang in infamy by our corners are only bar-maids, doling out temptation by the glass; and however they may have escaped men's vengeance, or the arm of human law, however they may have said in their heart, "I shall never be in adversity," yet, in the day of the manifestation of the righteous judgment of God, they shall be pre-eminent in misery as they were in crime; and a just judge will, in a way worthy of Omnipotence, display his wrath on these vessels of wrath, and make his power known.

How different from these Ahitophels in fate, as well as in character, are they who devise good! These are the salt of the earth preserving it from corruption. With ten such citizens, even Sodom is safe. Like Elijah and Elisha, they are the chariots of Israel and the horsemen thereof. These are they whose hearts are devoted to the good of their species, the authors and prime movers of benevolent enterprise: the Howard, the Raikes, the Clarkson, the Wilberforce, of their day. Their sphere is not, however, always on high, nor are they necessarily of the distinguished and great; the poor wise man may, by his wisdom, deliver the city, though no man remember that same poor man. Whether, however, the wise heart devise good, with Moses at the head of Israel's host, or with the Israelitish maid in the service of Naaman, the assurance of the text will be perfectly fulfilled. It is not a Williams, a Morrison, a Carey, alone, who, in the sublime sphere of god-like enterprise, enjoy the bliss which benevolence imparts, and mercy and truth as their portion. The humblest godly superintendant of a Sunday school reaps an abundant harvest from the seed which his own hand has sown; receives, in the success of his own benevolent plans, a rich reward; and shall he not be satisfied with Christ's likeness, when the great Judge shall say, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

* * * * *

1st.—The EVIL against which we contend, is one which the denunciations of the Spirit of Inspiration have raised to a terrific and bad eminence. "Flee fornication," they say, "every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. For this ye know, that no whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God." He whom fatal experience taught, and whom the Spirit of Truth guided, declares of the house of the harlot, "That the dead are there, and her guests in the depths of hell."

The sin against the seventh commandment was that for which there fell of the children of Israel in one day, three and twenty thousand; and though no miracle of vengeance treads in its footsteps now, yet on the brow of no crime has God more clearly set the brand of his curse, and none does he pursue with a more terrific and exterminating scourge. He has connected it with disease, pestiferous and loathesome, which, in the Lock Hospital, shuts out its victim from association with the rest of the species. Under its weight, the wretch, once so full of life, sinks to the grave with his bones full of the sins of his youth, leaving an influence behind him to curse posterity when he is gone; and to broken-hearted parents,—

"One fatal remembrance, one sorrow that throws
Its bleak shade alike o'er our joys and our woes;
To which life nothing darker or brighter can bring,
For which joy has no balm, and affliction no sting."

God has given mankind one of the noblest evidences of his goodness and wisdom in setting the solitary in families. The bliss of the family relation, of the family altar, and the circle of love at home, is among the purest which man enjoys. But what is all that bliss to the base seducer? A father's heart may be broken, a mother may hide in the grave grief which "knew not consolation's name," honor and joy may be for ever banished from a lovely family, but what does the seducer care? In the course of a few weeks two girls applied to me who had fallen a prey to the same man. I wrote to the old reprobate respecting one of them, and he coolly replied, that he was happy she had obtained a protector; but he was unconscious of impropriety towards her, as he would have kept her decently, had he not found her drunk when he visited her. The heartless ruffian first destroyed her moral principle, taught her to drink for his vile ends, and then, forsooth, in the spotless purity of his morals, he could not endure her to practice the lesson which she learned from him.

In a small village, where ten sisters in four families are courtezans, I know of four sisters who support their father, mother, and younger brother, by the wages of iniquity. They became what they are now—wretched, debased, defiled,—by the agency of a grey-haired grandfather, and that grandfather, a magistrate! A few years since they were virtuous, modest, respectable; but so degraded are they now, that their appearance in church one Sunday filled the clergyman with such disgust that he came down from the desk and drove them out of the door. Yet degraded as they are, and detestable as are their crimes, are they not objects of sincerest pity? A judgment day alone shall reveal the falsehoods, the base arts, the hellish wiles, by which they were led astray. They were innocent and lovely once; alas! what are they now?

"They grew in beauty side by side,
They filled one home with glee;"

had they kept their virtue, what though—

"Their graves were severed, far and wide,
By mountain, stream, and sea.

"The same fond mother bent, at night,
O'er each fair sleeping brow;
She had each folded flower in sight,—
Where are those dreamers now?"

Let the seducer answer where? they may pass away to wretchedness, beyond the sphere of his knowledge; they may be transported as felons, to groan and die on a foreign shore; they may find a watery grave, like the two daughters of a Manchester merchant, who, forsaken and starving, threw themselves from London-bridge; but however far they may wander in misery, or wherever in disgrace and corruption their bones may lie, the resurrection morning will call them forth to confront their seducer in His presence, whose spirit has said,—"Whoremongers and adulterers God will judge."

But why dwell longer on the nature of the evil, than simply to remind you, that three of its leading features are, —First—the sore and lamentable circumstances in the case of the victim of seduction, is not the violation of her person, the loss of the inestimable jewel—female virtue, but the perversion of the mind, the loss of moral principle; to ruin the body, the seducer must ruin the soul. Second—the victim of seduction becomes herself an active agent in temptation, and spreads around exterminating havoc. Third—the vile appetite grows by what it feeds on; it busies itself inventing more abominable modes of gratification; and, like the wild beast who murders for the love of destruction, it multiplies victims, without the hope of a new pleasure. Assuredly the seducer "is as death, and cannot be satisfied, and enlargeth his desires as hell."

* * * * *

After giving some statistics of vice in London, the writer adds—

Their situation is most degraded I acknowledge; but surely it is not hopeless. They are ignorant, for of 3,000 on whom an experiment was tried, 1,700 could neither read nor write. They are destitute of religion: one of them replied mournfully, when asked in jest by a constable who accompanied me, if the tattered book she read in her sick bed was her prayers? "No, no, novels are my prayers." They are companions of the most atrocious felons; so that two-thirds of those convicted for crime are in league with them. The amount stolen in Liverpool in 1838, by fifteen classes of thieves, did not equal by one-fourth, that stolen by courtezans alone. They are proverbially addicted to lying: they are almost without exception drunkards; they wander abroad to destroy, as the pestilence walking in darkness; their house is the way to death; their steps take hold on hell; and yet, after having granted all this respecting these lonely and forsaken things, I cannot unite with my country's bard, and say—

"The clouds passed soon from the chaste cold moon,
And heaven smiled again with her vestal flame;
But none will see the day when the clouds shall pass away,
Which that dark hour left upon Eveleen's fame."

Notwithstanding their wickedness and vileness, look to their situation, and say, are they wholly unworthy of pity? have they placed themselves beyond the sphere, where, according to Christ's definition, our neighbor dwells?

When I hear men who make pretensions to piety, giving as an apology for shutting up their bowels of compassion from an erring sister, that her case is hopeless, I am tempted to reply, with indignation—"Publicans and harlots go into the kingdom of God before you." Of 5,183 prostitutes, whose cases were minutely examined, 1,441 had been reduced to their vicious state by sheer destitution. It was proved respecting one such, that she had not tasted food for three days; 1,255 were orphans, or had been abandoned by their parents; 66 had commenced their trade in infamy to procure support for aged parents or younger brothers or sisters; 189 were servants, reduced by their masters, and then turned out of doors; and the melancholy and enormous number, 1,425, were beguiled, befooled wretches, who had believed the promises and all the views of such false hearted villains as the great magician describes, when he says,—

"Where shall the traitor rest?
He, the deceiver,
Who would win maiden's breast,
Ruin, and leave her."

Let him therefore that thinketh he standeth, take heed, lest he fall; remembering the saying of the old worthy when he saw a felon led to execution,—"There, but for the grace of God, goes John Bunyan." Were these hapless victims worse than others by nature, and driven by appetite? Did they rush to the embrace of the destroyer? Duchatalet, a high authority, says, "that libertinism in the female is so rarely a cause of her degradation, that he never found one well-authenticated instance." And how did they fall? Love to a father or mother, or sister or brother; —the love of life, the fear of death, even in its worst forms, is no apology for crime: but, before you turn away with a cold heart from a sister weeping in the bitterness of unfeigned penitence for having submitted to a degradation which she loathed, to save from death a starving mother, look into your own bosoms, I beseech you, and ask yourselves, had a God of Mercy turned away from you, where would you have been now?

While you think of your fallen sister's crime, think too of her temptations and her horrible slavery; think of the system of luxurious living and excitement, which perhaps you have helped onward; think of the theatre, which perhaps you have helped patronize; think of the vanity of dress, of which perhaps you have yourself been a victim; think of the spirit trade with all its seductive customs, and fatal temptations, of which perhaps you have been a supporter; and, above all, think of that most profligate and infamous public sentiment and public practice, which, while they sentence the victim of seduction to hopeless infamy, cherish in the first society, and court in the highest circles, the notorious, accursed seducer; think seriously and prayerfully on all this, and, if you can satisfy yourself that you have had no share in your sister's ruin, if you have thrown no temptation in her way, if you have set her no bad example, if you have helped, as you should, to train her up in the fear of the Lord, if you can look forward without fear, to meeting her at the judgment seat of Christ,—if you are perfectly clear and safe in all this, and if, in addition to it all, you have no sympathy for the distressed, and no assistance for the deserted and poor, then keep your money and your tears; pass by, like the Priest and Levite, on the other side, and permit the good Samaritan to do as he may please.

Dear friends, let no feelings of romance turn you away from the disgusting creatures, who hang shivering and hopeless by the corners of your streets; think not of what they are, but of what they were:—they were sisters and daughters, loving and loved; there are those among them who bore the sacred name of mother, and there are men in the cold grave, who rejoiced over them as the wives of their youth. Foul seducer, who made them what they are? I have known so much of seduction, as to condense on it, and not on its bleeding victims, all my hatred and all my scorn. I have known the gay girl, innocent as a lamb, enticed away by an old satanic procuress in hope of a pleasant party, and then besotted and drugged till she fell an easy prey. I have known of the vile scoundrel, acting as pimp for a justice of the peace, who, while dispensing law, had marked the lamb for sacrifice. I have known of this tempting basilisk luring his victim with professions of honorable love; and when she awoke to consciousness from his stupifying draught, finding herself hopeless, and ruined, and lost. I have, alas, known so much of the ways of those who devise evil, as to have no doubt of the truth of a statement made on high authority, that when a veteran in crime waited in a vestibule of hell for a new gratification, by the slaughter of a new victim, there was ushered in to him his own young daughter!

When such are the means employed by those who devise evil, when such are the scenes through which the victims of seduction pass, need we be surprised at the statement made by a physician of a lunatic asylum, that more than one half of its female cases originated in the remorse of helpless beings who had lost their virtue. One poor maniac, who preserved a dead silence, except when alone, kept continually crying then, "Alas, alas, that I bade farewell to virtue; how can I bear contempt, how can I live in degradation and ruin?"

You surely would not pronounce a poor girl's case hopeless if, with Duchatalet, you overheard her exclaim to her approving fellow prisoners, as she looked up to the clear blue sky,—"Oh, how good God is to send this weather to such as we!" Cold theory may pronounce such a case hopeless, while looking only to the strength of evil habit, to vile words and acts, and companions viler still; but, to judge of the practicability of reforming erring sisters, you must come near them with words and deeds of kindness, in the penitentiary and the prison-cell; and, there, where compassion unlocks the heart and gives vent to smothered feeling, you will find with joy, what I have found many a happy time, that there is not a stubborn wretch among them all but words and deeds of kindness will melt down.

* * * * * *

All the empty joys of debauchery cannot cure the wounded heart of the lone wanderer from virtue and from home; the green grass plot of her girlish days is in her dreams, as she sleeps in her garret on a truss of straw; the cheerful notes of young warm hearts are in her ears, amidst wild uproar; she hears, in imagination, still, her father's trembling voice, as he reads God's word by the peaceful hearth; still on her aching head she feels, at midnight hour, her mother's hand in prayer; and is the prodigal child to be a homeless outcast still?

"The haunts of virtue meet her anxious sight,
In all their glow of loveliness and light;
Madly she feels no home for her is there,
And turns away in anguish and despair."

But why dwell longer on scenes of deplorable wretchedness? I visited last night by scores, your largest and lowest dens of infamy, in the neighborhood of Whitechapel, Spitelsfields, and Ratcliff Highway, and saw scenes of horror which no tongue should tell. I have visited nearly all the dreary abodes of the daughters of crime and misery in Belfast, and seen most of them to be wrecks and hovels unfit for the abode of any living being. I have marked the ravages which the most loathesome and horrible disease that scourges wickedness makes on the tender female frame. I have seen the mother mistress of the house in which her own daughter earned for her the wages of infamy, while her son, in the next door, presided in a similar den of shame. I have seen assembled in one room, twenty-six ruined victims, one-half of whom were from nine to fourteen, and not one of whom was above seventeen years of age. I have heard, at midnight, screams from some den, like that of the convict at the late Antrim Assizes, sentenced to be hanged for beating one of her inmates to death with a stool;—and while witnessing all this, and far more, I have reflected, that ten short years, on an average, close the mortal career of them all; that thousands known to the police are but as a handful compared with the whole mass of the polluted; and that all the horrors of the stigmatized brothel, and of unblushing prostitution sink into insignificance, when compared with the unspeakable ills of secret lewdness—when put in comparison with scences where the young and immature are the chief victims; where licentiousness pays its highest price, and plays its deepest game; and where sons of Belial sold to crime, transfer to earth the deadliest orgies of hell.

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A MOVING APPEAL.—With such facts before you, brethren, dare you join in the unbelieving heartless cry,—"There is no hope for the victim of seduction?" Is it the fitness of Gospel truth you doubt? Would you cast suspicion over the sufficiency of the Saviour's atonement, or the omnipotence of his grace? Who is this that casts forth, in doubts, the ice of his unbelief? Has he read the history of Moravian Missions? Does he know what Whitfield did in Cornwall? Has he read the speech of Williams to the Common Council of London? Does he know that the caste of the Hindoos is broken? Has he gazed round the London Missionary Society's Museum, and seen in the prostrate Dagons of Paganism, the triumphs of the God of truth? What Canute is this, who sitting before the roll of ocean, dares say to the advancing tide of moral reform—"Hitherto shalt thou come, and no farther." What heartless sceptic is this, who dares forbid reformation to the sisterhood of sorrow, and prevent their regaining the empire of refinement, tenderness, and love; and once more, in the domestic sphere of woman's high destiny, sitting enthroned in the hearts of husbands and of children? Oh, brethren, there is a reckless condemnation of the poor prostitute, in a spirit with which we should have no sympathy; there is a cruel cold-blooded crew, who, after having, like Judah, been partners in the fallen females crime, cry, like Judah, when the Tamar's shame was published, "Bring her forth, and let her be burned."

This is not the spirit of Him who said to the woman taken in adultery, "go and sin no more;" this is not the spirit of His religion, who, on behalf of the daughters of sorrow, and their benefactors, has so fully verified the truth of our text—"Mercy and truth shall be to them that devise good."

Christian friends, you appear to-day, as the advocates of female virtue, the friends of woman, for, however degraded man's avarice and passion may make her, she was fitted by infinite wisdom and goodness, for being the companion of him, who was created in the image of God; she commands man's heart, she holds in her hands the property and destiny of millions, and of millions more; whatever may be the feebleness of her nature, or the multitude of her temptations, she is the last, and best, and noblest work of God. "Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord;"—and oh, who can calculate the bliss, which, in the social circle, in the Church of Christ, in the liberties and welfare of mankind, God has in store for the world, by the prudence and piety, and all the gentle influence connected with the name of mother? The sun which clothes the hills with verdure and the vallies with corn, may scorch the wilderness as with fire; the wind which breathes health in the balmy breeze, may sweep in the hurricane, or carry death in the deadly simoon: alas, that the same sex which furnished a Hannah as the mother of Samuel, an Elizabeth of John, a Mary of Jesus, should also have given a Jezebel as wife of Ahab and mother of Ahazia! Alas, that in the family circle, and even in the nurseries of kings, it should have commenced the train of evil, which, in the cabinet, and on the throne, in the battle field, and even at the very altar of God, made monsters of unspeakable wickedness, and sent them forth to destroy, like angels of death, and as scourges in the hand of an avenging God.

Woman's is a noble nature, however low it may fall. Rome, with all its paganism, had a Volumnia, to save it by her influence over her son; and even in the vileness of its degradation, a Cornelia as mother of the Gracchi;—and, though the hapless beings, who this day claim our sympathy, may be sunk below the pity, and the charity of a cold world, yet are they not sisters to a Countess of Huntingdon, a More, a Hemans, and a Graham? Did not the mothers of Augustine and Gregory, of Edwards and Payson, and Dwight and Doddridge, and Newton, belong to the same sex, and to the same family? And is it impossible for divine grace to convert their hearts, and purify their lives, to give them, as sons, the future heroes of the church of God, and enable them to train up Howards and Vanderkemps, Martyns and Brainerds for other days, when these Ruths and Salomes themselves, these Mary Magdalens and Elizabeths, and all the company of the blessed are celebrating the triumph of grace with angels in glory?

Oh, then, brethren, as you would exalt Christian London above heathen Babylon, with her compulsory law for universal prostitution,—above Pagan Rome, with her legal enactment against the Roman baroness making herself vile for hire; as you would show how far the religion of Jesus exalts woman above the degraded thing which heathenism sells as a slave to a brutal husband, and burns alive with his corpse; as you fear to increase the tide of crime, which is setting in so fast to the ocean of death; as you would multiply the number of ministering spirits, who soothe the lone heart and smooth the brow of the dying; as you value domestic peace, if,—like the great Edmund Burke, your agitated spirit is tranquilized, when you enter the loved circle of home; as you would strengthen affection to a pious mother, that last cord which holds back the profligate from utter ruin; as you would confirm the hope of regeneration for a lost world, from a mother's influence, and a mother's prayers; as you would furnish subject for the song of angels; as you wish God's glory to cover the heavens and the earth to be full of his praise;—I entreat and beseech you, to honor those whom God so highly honors by committing to them the destinies of future ages; and, while heaven blesses feeble means for promoting glorious ends, who knows what a single contribution of money or effort may effect now, what blessings it may continue to shed, when our world is burned, and our sun and our stars are no more? One sinner saved, one faithful wife, one pious sister, one godly mother given to future years, the holy savor of one sacred name, answers to petitions from one closet of effectual fervent prayer, one death bed of peace; one female voice to the heavenly choir.—O, brethren of Jesus, what a privilege, what a glory to be made fellow laborers with God in converting even one sinner from the error of her ways, and thus saving a soul from death, and hiding a multitude of sins.

From "Songs from the Parsonage."

LOVE TO CHRIST.

"Grace be with all them that love our Lord Jesus Christ in sincerity," Eph. iv, 24.

Do YOU LOVE CHRIST?—I ask not if you feel
The warm excitement of that party zeal
Which follows on while others lead the way,
And makes His cause the fashion of the day;
But do you love him when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison succor him? nor feel ashamed
To own him, though his injured name may be
A mark for some dark slander's obloquy?
Do you love Jesus in the orphan's claim,
And bid the widow welcome in his name?
Say not, "When saw we him?"—Each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unowned by thee,
Where can thy union with the holy be?
And if thou thus art to the body dead,
Where is thy life in Christ, the living Head?
And if dissevered from the living Vine,
How canst thou dream that thou hast life divine?

Sweet is the union true believers feel;
Into one Spirit they have drunk: the seal
Of God is on their hearts; and thus they see
In each the features of one family.
If one is suffering, all the rest is sad;
If but the least is honored, all are glad.
The grace of Jesus, which they all partake,
Flows out in mutual kindness for his sake;
Here he has left them for a while to wait,
And represent him in their suffering state;
While he, though glorified, as yet alone,
Still bears his Church before the Father's throne.

"What does Philosophy impart to man
But undiscovered wonders. Let her soar
E'en to her proudest heights—to where she caught
The soul of Newton and of Socrates,
She but extends the scope of wild amaze
And admiration. All her lessons end
In wider views of God's unfathomed depths."

AGRICULTURAL ITEMS.

FRUIT TREES FOR ORNAMENT.

If a man has but little land, it is well to ornament his grounds with fruit trees. They are not only good for ornament, but valuable in affording delicious fruit. If well arranged and kept in a neat thriving condition, they will be nearly as ornamental as any trees that are cultivated. If the apple tree produced no fruit, and it was a foreign species, it would be brought to this country and cultivated for its beautiful flowers. What trees cultivated expressly for ornament, particularly for their fine flowers, make a more noble show than the apple, the peach, and some other kinds, when gaily decked in blossoms sweet, filling the air with their fragrance? If a farmer has an abundance of land, then it is of little importance whether he cultivates fruit or forest trees around his house, as the latter may as well grow there as elsewhere, and they will in due time furnish fuel. We will give an instance of the advantage of giving preference to a fruit tree. Mr. Bowen Russell, of West Cambridge, was advised to set a forest tree for a shade near the kitchen door, but he set a Baldwin apple tree, and in eleven years from that time he took at one crop five barrels of apples. Supposing a family had no fruit trees, what an advantage one such fruit tree would be. How often would it afford a fine feast of fruit, and how many excellent dishes of food.

[Boston Cultivator.

HARVESTING IN THE WEST.

The wholesale way in which harvesting is carried on in the broad and fertile fields of Prairie Roude, Michigan, where six thousand acres of wheat all in a body stood this year, is thus described in a letter to the N. Y. American:—

"The harvesting is done after a fashion unknown in our region of three or four acre fields. A resident of the prairie has invented a machine which he lets out at $3 per acre, which cuts the grain, thrashes it, cleans it, and puts it into a bag ready for the market. It is drawn by eight yoke of cattle, or as many pair of horses, requires the attendance of eight or ten men, and finishes from twenty to twenty-five acres a day. The cattle are beside the machine and urge it onward. As it proceeds it cuts the grain near the head, the straw being of little or no value here. This is rapidly passed through the other processes, and is turned out into a sort of hopper behind, from which it passes into a bag; that as fast as it is filled, is carried to a wagon in attendance, and replaced by others; so that wheat standing in the morning may be flour before night. All the grain and oats are thrashed by machines worked by horses, a flail being scarcely ever used."

CORN BREAD.—Take as much corn meal as you wish to cook, scald it well, by pouring boiling water over it and stirring it thoroughly; then mix it to the consistency of batter, with milk—if it is pretty rich it won't hurt it; but mind the mixing part, that it is thoroughly done, the more the better. Put in one egg, a teaspoonful of salæratus, and a tablespoonful or more of lard. Mix the whole thoroughly together, till the ingredients are entirely incorporated through the whole—mind I say the mixing, the more the better. It is now to be baked as usual, about three quarters of an hour, and you will have the finest corn bread you ever ate.

[Massachusetts Ploughman.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland,good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood,Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand,lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¾ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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TERMS.

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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For the Recorder.

TERMS OF COMMUNION AT THE LORD'S TABLE.

Suggested by an article in the Seventh-day Baptist Register of 15th Nov. last, by Eld. J. Chadwick.

In regard to the terms of communion at the Lord's table, various rules are adopted by the different denominations of Christians. All, I believe, have restrictions, or limits, more or less, to the extent of their communion in this ordinance—very nearly or quite corresponding with their terms of membership. These restrictions result from the differences of opinion entertained by the several denominations of Christians respecting the doctrines and duties which constitute the religion of Jesus Christ.

When a church has become satisfied that an applicant for membership is either deficient in an evangelical experience, or rejects any particular doctrine held by the church as fundamental in the Christian faith, or is deficient in moral duty, such applicant is uniformly rejected. I think this course is pursued by all denominations holding to the celebration of this ordinance. The same course is pursued by churches, and communities of churches, respecting their communion with each other.

The various denominations, assuming for themselves respectively, that they hold the true faith, consider themselves bound to reject those whom they believe to be in an important error; and the test of their rejecting them is, in withholding or refusing a common participation at the Lord's table. Upon the ground of these differences, the various sects or denominations of Christians are *founded*. Secessions from churches take place *only* when differences arise of such magnitude as to prevent a mutual participation in the communion; and while these differences remain, it is useless to look for the removal of such restrictions.

It is contended by those holding what is termed *free communion*, that a church assumes unauthorized power in refusing to communicate with such persons and churches as differ from them in the doctrines and duties of Christianity. But, as unsocial as this is, and so censorious as it may seem to be, I see not how it is to be avoided while these differences exist. All error leading to practical results, must be looked upon as a departure from the instructions of Christ and his Apostles; therefore, the church is bound to protest against it. The church is recognized in the Scriptures as a divinely organized body, furnished with all suitable and necessary laws and regulations. Now it will be admitted, that differences do arise between the church and her members, in which the latter are believed to have departed from their Christian duties. The church is bound, in such cases, to labor to reclaim them. In many cases of this nature, the voice of the church is disregarded. In reference to such cases, our Lord has said, "If he neglect to hear the church, let him be to thee as an heathen man, and a publican." Matt. 18: 17. The church is not at liberty to neglect giving counsel to her erring members, and if they disregard her voice, she must either disobey Christ, and thus cease to be his church, or she must obey him, and place her refractory members among the men of the world; and thus put an end to their religious connection.

Again, St. Paul, in 2 Thess. 3: 6, says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." *To walk disorderly*, is here defined by the Apostle to be a departure from the *tradition*, that is, the custom, doctrine, or law, either written or unwritten, which he had delivered to them. Or, as the Apostle himself explains it in chap. 2: 15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Whoever, therefore, departs from the doctrine or ordinances of Christ, as they are taught in the Scriptures, violates Gospel order, and is in the Apostle's sense of the phrase, a *disorderly walker*; and from such, the church is commanded to withdraw. The word *stello*, translated *to withdraw*, is rendered by Parkurst *to avoid, to shun, to withdraw*. Greenfield renders the word, *to bring one's self to a stand, to draw back, withdraw one's self from, depart from, avoid, shun.* We believe this necessarily comprehends a refusal to commune with such as violate a Gospel order and discipline.

The same Apostle says, Eph. 5: 11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." What works are more worthy of the character of *unfruitful works of darkness*, than those whose origin may be traced to the darkness of the apostate church of Rome? And would it be reproving these works, to commune at the Lord's table with the abettors and advocates of them? Certainly not. This would be understood as fellowshiping them in the most direct manner. We are commanded rather to reprove them; not the works merely, but those who do them.

St. John directs us not to receive any who come to us, and bring not the doctrine of Christ, and adds, "For he that biddeth him God speed, is partaker of his evil deeds." 2 John v. 11. Again—the Apostle to the Romans, chapter 16: 17, says, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." The word *ekklino* signifies *to avoid, shun, run away from, fly from*, and shows in the clearest manner, that we should hold no religious connection with such as are contentious, sow discord among brethren, and cause divisions in the church, contrary to the doctrine of Christ.

That withdrawing from erring brethren consists in refusing to eat the Lord's Supper with them, is, I think, clearly indicated in 1 Cor. 5: 11, where St. Paul forbids his brethren eating with any one, although he is called a brother, if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner. Giving this passage its most limited construction, it certainly forbids eating the Lord's Supper with such as offend in any of the vices here mentioned; and refusing to eat with such is the strongest evidence they could give that they were not partakers with them in those sins.

From the foregoing remarks, it is evident, that although it is the duty of a man to examine himself before he eats of the Lord's Supper, it is nevertheless his duty to know something about the faith and character of those with whom he eats it. For by this communicative act, he does, in the most unequivocal manner, bid them God speed. It is well known, that Christian denominations differ widely from each other respecting the importance of certain sentiments and ordinances. Thus, for example, our Pedobaptist brethren consider immersion in baptism quite unimportant; whereas, in the opinion of Baptists, it is the very essence of baptism—a *sine qua non* to the ordinance. Hence the former may freely commune with the latter without doing violence to their understanding of the forecited instructions; but the latter cannot, upon the same easy terms, commune with the former. Again, our brethren who observe the first day of the week, concede that keeping the seventh day is in accordance with the fourth precept of the Decalogue, and that it does not conflict with any precept of the New Testament; and they can, therefore, commune with such as keep it, without infringing, on their part, with the Scripture rule of communion. But the Sabbath-keeper cannot reciprocate, in this matter, because, in his estimation, keeping holy the seventh day is as essential to keeping the Sabbath, as immersion is to baptism. To commune with brethren, knowing that they live in the practice of these errors, would be becoming the abettors and partakers of these evil things.

It appears to me, then, that restricted communion is the necessary consequence of the differences in sentiment and practice, which exist among Christians; and is chargeable upon those who have left the Scriptures as their sole guide in religious things, and have substituted in their place the doctrines and traditions of men. And I see not how the removal of all restrictions from this ordinance, could at all affect the evils of division in the church, so long as those differences exist. The divisions would still be the same. Each sect would still adhere to its denominational standard. Nor does it appear that those churches which are the most liberal in their invitations to the Lord's table, are more liberal towards each other in their ordinary intercourse, than those which are the most restricted. So that there appears not to be any thing gained on the score of brotherly kindness, by extending the communion beyond denominational limits, as a compensation for the loss of consistency and a Gospel discipline.

But it is a point worthy of serious investigation, whether these restrictions upon communion are not, in some cases, applied without proper and sufficient cause. It seems to me, that all who give satisfactory evidence of a renewed heart, and embrace substantially the doctrines of the Gospel, (waiving all technicalities on these points,) who obey the precepts of the Decalogue, and the ordinances of the Gospel as enjoined in the New Testament, might with strict propriety, and ought to, be united in one communion. If among such Christians, a difference of opinion is entertained respecting church discipline, forms of worship, or other things not expressly defined in the Scriptures, they might well bear with each other in such matters. And if separate communities are organized on these grounds, they should not be, in my opinion, subjected to the rules of restricted communion, but freely received as members of the same ecclesiastical body.

W. B. M.

I confess, (said a faithful servant of God,) that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee? [Baxter.

RESTORATION OF THE JEWS.

Mr. M. M. Noah, who may be regarded as one of the fathers and teachers of the Jewish people, recently delivered a lecture in New York, on the Restoration of the Jews. The subject is one of gradually increasing importance, and this lecture, which is really a plea of the Jews uttered through one of their own number, will be read with interest. The exercises of the occasion commenced with the following beautiful and appropriate hymn:—

"Jerusalem! my glorious home!
Name ever dear to me!
When shall my labors have an end,
In joy and peace, in thee?
Oh! when, thou city of my God,
Shall I thy courts ascend.
Where congregations ne'er break up,
And Sabbaths have no end?

"There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Bless'd seats! through rude and stormy scenes,
I onward press to you!
Why should I shrink at pain and wo,
Or feel at death dismay!
I've Canaan's goodly land in view,
And realms of endless day."

Mr. Noah introduced his lecture by stating, that he had long been anxious to appear before his fellow citizens in behalf of a venerable people, whose history and sufferings had filled the world with awe and astonishment, to ask that justice should be done to their motives and character, and every possible aid extended to them in accomplishing their destiny, and restoring them to the lands of their forefathers. He asked, where could their cause be better presented, and the work of regeneration be better commenced, than in the cradle of American liberty, where the condition of the Greek, the African, and the Indian, had received so much sympathy. He then took a brief view of the history of the Jews from the time of Abraham down to the capture of Jerusalem by Pompey; and spoke at length of the birth of our Saviour, and the extraordinary events occurring at that period.

As there will be peculiar interest felt in Mr. Noah's views of the advent and crucifixion of Christ, we give the following full account of them from the report of one of the daily papers:

To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis, we must endeavor, if possible, to place ourselves in their position. A nation once powerful, rich and happy, prosperous and independent, the conquerors of every neighboring power, living in the midst of luxury and civilization, enjoying a happy and an equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and a great national prosperity, suddenly assailed by powerful Pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds; their enemy strengthened by fresh levies, while their own resources were exhausted; finding themselves at length gradually sinking, a weak, decayed, defeated power; the once glorious and famed people, abandoned by hope, and almost deserted by Providence, their Temple, their pride and glory, wrested from them, and the beams of the setting sun, falling upon the helmet of the Roman centurion, keeping guard near the Holy of Holies!

In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of his ministry.

Corruptions, the natural consequence of great misfortune, had crept in amongst them; a portion of the priesthood forgot the obligation due to their high order; hypocrisy and intrigue, had reached the high places, and Jesus appeared amongst them the most resolute of reformers. Denouncing the Priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation, and thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decison of character, his unceremonious expression of opinion, and the withering nature of his rebuke; he preached at all times and at all places, in and out of the temple, with an eloquence such as no mortal has since possessed; and to give the most powerful and absorbing interest to his mission, he proclaimed himself the Son of God, and declared himself ordained by the Most High, to save a benighted and suffering people as their Saviour and Redeemer. The Jews were amazed, perplexed and bewildered at all they saw and heard. They knew Jesus from his birth: he was their neighbor; they knew his father Joseph, and Mary his mother, his brothers, James and Judas; he was in constant intercourse with his brethren in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the Temple; as a man pursuing to the age of thirty, the modest and laborous calling of his profession; and yet he proclaimed himself the Son of God, and performed most wonderful miracles, was surrounded by a number of disciples, poor, but extraordinary gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and propheised its destruction, with their altars and temples; he preached against whole cities and proscribed their leaders with a force, which even at this day would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrim resolved to become his accuser, and bring him to trial under the law as laid down in the 13th of Deuteronomy.

In reflecting deeply on all the circumstances of this the most remarkable trial and judgement in history, I am convinced from the whole tenor of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth, was conceived and executed under a decided panic. That he proclaimed himself Son of God, that he declared he had been delegated from the Father to enter upon his mediatorial character, that he was a prophet and the promised Messiah, was understood and admitted by all his friends and disciples; but still it has appeared to me throughout that there was not sufficient testimony to come under the special and distinct provisions of the law. The parables and figures of the Hebrew language, and the oriental mode of expression, frequently cloud and embarras the real meaning intended to be conveyed. Jesus uniformly acknowledged the unity and omnipotence of God. To him he prayed as our Father in Heaven, whose name was hallowed, whose will was to be executed on earth; he disclaimed any intention to alter the Mosaic law, but confirmed and observed every part of it. It was not therefore altogether on the charge of Jesus having called himself the Son of God, that the Sanhedrim accused and condemned him; political considerations mingled themselves, and in a measure controlled the decision of the Council, and this is demonstrable from the declaration of Caiphas himself, as stated in the Gospel—"Better that one man should die than the nation should be destroyed."

It was the sedition, and not altogether the blasphemy, the terror and apprehension of political overthrow, which led to conviction; and this political and national characteristic was maintained throughout; it was that consideration which induced the Jews to urge upon Pilate a confirmation of the sentence. It was the charge of assuming the prerogatives of Cæsar, not the name of the Divinity, which overcame the well-founded objections of the Roman Governor; and crucifixion itself was a Roman, and not a Jewish punishment. The opprobrious insults heaped upon the master, came from Roman soldiers, and that mixed rabble, which even in our day desecrate all that is held sacred.

It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictates, to spread them before you, at the same time, to protest against any entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmitting to untold generations the anger and hatred of a faith erroneously taught to believe us the aggressors.

—But the death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the Sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beginning, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it. Had not that event occurred, how would you have been saved from your sins? The Jews in this did nothing but what God himself ordained, for you will find it written in the Acts of the Apostles—"And now brethren, I know that through ignorance ye did it, as did also your rulers!"

While the Almighty raised up, enlarged and extended the Gentile Church, gave it power and dominion, he threw the mantle of his divine protection over his chosen people, and has preserved them, amidst unheard of danger to this very day, numerous as they have ever been, but still distinct as a nation, preserving the Abrahamic Covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance forever, and who is now leading us back in peace and happiness to repossess our ancient and promised land.

* * * *

The following will exhibit pretty clearly Mr. Noah's views of the prospects and means of restoration:

Within the last twenty-five years, great revolutions have occurred in the East, affecting, in a peculiar manner, the future destiny of the followers of Mahomet, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and the fierce Pacha had thrown off allegiance to the Sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the Commander of the Faithful, reconveying Syria to Turkey, and was contented to accept the hereditary possession of Egypt. Russia has assailed the wandering hordes of the Caucasus. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approached Turkey in Europe; and when her railroads are completed to the Red Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar Dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of the gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States down to the borders of Gaul—but the revolution will not end here. England must possess Egypt, will affording the only secure route to her possessions in India through the Red Sea. Then Palestine, thus placed between the Russian possessions and Egypt, will revert to its legitimate proprietors, and for the safety of surrounding nations, a powerful, wealthy, independent, and enterprising people, are placed there, by and with the consent of the Christian powers; and with their aid and agency, the land of Isreal passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce, the fields will again bear the fruitful harvest, and the Christian and the Jew will, together on Mount Zion, raise their voices in praise of him, whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed.

This is our destiny. Every attempt to colonize the Jews in other countries has failed—their eye has steadily rested on their beloved Jerusalem, and they have said, "the time will come, the promise will be fulfilled!"

The Jews are in a most favorable position to repossess themselves of the Promised Land, and organize a free and liberal government. In Poland, Maldavia, Wallachia; on the Rhine and Daunbe, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment. The land is now desolate, according to the perdiction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and every where indicates fruitfulness; and the magnificient cedars of Lebanon show the strength of the soil on the highest elevations. The climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Every thing is produced in the greatest variety; wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugar cane is cultivated with success; Tobacco grows plentifully on the mountains, Indigo is produced in abundance on the banks of the Jordan; Olives and Olive Oil are every where found; the Mulberry almost grows wild, out of which the most beautiful silk is made; Grapes of the largest kind flourish every where; Cochmeal is produced in abundance on the coast, and can be most profitably cultivated; the Coffee tree grows almost spontaneously, and Oranges, Figs, Dates, Pomegranates, Peaches, Apples, Plums, Nectarines, Pine Apples, and all the tropical fruits known to us, flourish every where about Syria. The several ports in the Mediterranean, which formerly carried on a most valuable commerce, can be advantageously re-occupied. Manufactures of wool, cotton and silk could furnish all the Levant and the Islands of the Mediterranean with useful fabrics. In a circumference within twenty days travel of the Holy City, two millions of Jews reside. Of the two and a half tribes which removed East of the trans-Jordanic cities, Judah and Benjamin and half Manassah, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia, and on this continent, it is impossible to ascertain their numerical force. Many only retain the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries; others in Syria, Egypt and Turkey, are rigid observers of the ceremonies.

Reforms are in progress which correspond with the enlightened character of the age, without invading any of the cardinal principles of religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science and love of the arts, political economy and wealth, could desire, to adopt the initiatory steps for the organization of a free government in Syria, as I have before said, by and with the consent and under the protection of the Christian powers.

I propose, therefore, for all the Christian Societies who take an interest in the fate of Isreal, to assist in their restoration, by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land, to build houses, and to follow any occupation they may desire. The moment the Sultan issues his *Hatte Scherif*, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages of Hebron, Lafat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturalists from the north of Germany, Poland, and Russia. Merchants will occupy the seaports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not means, may be aided by these Societies to reach their destined haven of repose.

Christians can thus give impetus to this important movement, and emigrants flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of Government and the triumph of Restoration.

Beautiful is the love of a sister; the kiss that hath no guile, and no passion; the touch is purity, and bringeth peace, satisfaction to the heart, and no fever to the pulse. Beautiful is the love of a sister; it is moonlight on our path—it has light, but not heat; it is of heaven, and sheds its peace upon the earth.

"The Bite" that could not Hurt.—A gentleman was complaining to a pious prelate, that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray; 'I wish then,' said the good Bishop, 'he would bite some of my clergy!'

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NEW YORK, NOV. 7, 1844.

FALSE EXPOSITION—ITS CONSEQUENCES.

The Fourth Commandment has been variously expounded by its professed friends. Among these expositions, none has been more injurious than that which represents it as requiring the observance, not of *the* Sabbath, and *the* seventh day, but of *a* Sabbath, and *a* seventh day—not of a certain and well-known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:—

1. It is a perversion of the original text itself. In every place where the weekly Sabbath and the seventh day are spoken of, the Hebrew article is uniformly used. This article is often used like our demonstrative, *this*, but more commonly like our definite article, *the*—never as our indefinite ar[illegible] and Gesenius, in answer to the question whether it may be used *indefinitely*, says, "the definite article can not be rightly said to stand indefinitely." To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of the Scripture, by *the* Sabbath and *the* seventh day.

2. It makes the Fourth Commandment to be indefinite and absurd. If that commandment only requires the observance of *a* Sabbath, or *rest*, and that on *a* seventh day, then one man might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus result from carrying out this exposition to its legitimate results! But God's commandment is not yea an nay after this manner. It says, "*the* seventh day is *the* Sabbath of the Lord thy God." That man will not be held guiltless, who misinterprets and misrepresents it, for however pious a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exposition; for they affirm, that the fourth commandment required the keeping of *the* seventh day until Christ came. Now, if the Jews before Christ were bound to keep a certain and definite day, and that *the* seventh day, then the commandment required a certain and definite day, and that *the* seventh day.

From these considerations it is evident, that those who represent the fourth commandment as requiring the observance of only *a* Sabbath, and that upon *some one* day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing. Thus do they make void the commandment of God, that they may keep their own traditions.

—Now let us turn to a consideration of some of the *consequences* of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man, in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they were intended, he would be cast out and despised. But yet when a preacher represents the term *the Sabbath* as meaning simply *a rest*, that so he may call the first day of the week *a rest*, and therefore *the Sabbath*, he deals worse with the Scriptures than the translator just mentioned does with his profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say, that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath, and makes the Fourth Commandment to be a mere cipher. First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which he introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish *the Lord's* Sabbath? —Second, it makes the fourth commandment a cipher, because it takes away the *time*, which is the seventh day, and the *event commemorated*, which is God's resting from his creative work. Now read the commandment, as these expounders would have it, bereft of the *time* and the *event commemorated*. It then commands only *a rest*, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another one day in a month; and a third one month in a year, and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher?

3. It abuses God's Word, and misleads his people. It abuses his Word, by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day in regard to which they will finally be asked, Who hath required this at your hands? On the other side, it misleads the people, by encouraging them to neglect a day which God hath sanctified and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They affect both the sabbatic institution itself, and those whose duty it is to remember it. It is true, that the persons who countenance such expositions are called very zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the commandment, such things might be expected, and would be comparatively unimportant; but that the wound should be inflicted by its friends, aggravates the evil. There is occasion to tremble for some religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be presented to them, instead of inquiring if these things are so, imitate the Jews of old, who, when they were cut to the heart, gnashed on their reprover with their teeth; and when they could endure it no longer, "stopped their ears, and ran upon him with one accord." Such would do well to inquire, if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.

WITHOUT THE BIBLE.

We have been surprised, in looking over the reports of some of the American Tract Society's Colporteurs, to notice how large number of persons, in some favored parts of our country, are destitute of the Scriptures. One colporteur spent ten weeks in northern Pennsylvania, where he visited 1466 families, 204 of which were destitute of the Bible, and 438 had no religious books except the Bible. Another visited 889 families in Carbon Co. Penn., and found 232 families, or more than one-fourth, destitute of the Bible.

In New Jersey, a colporteur visited Atlantic County, having a population of 8,700, of whom nearly one-half of those over five years of age could not read so as to profit much by books. Two other colporteurs explored the mountainous parts of Sussex County, where they found 556 families, out of 2133, destitute of all religious books except the Bible, and 260 families had not even the word of God. The religious condition of the laborers in the furnaces, mines, and collieries, was extremely wretched, and the people appeared like sheep without a shepherd. Some persons were found to whom the plainest truths of the Gospel were new—they being unable to give any intelligible account whatever of the history of Jesus Christ.

Such is the state of things existing in sections of our country which are esteemed enlightened. It should check the spirit of exultation which is so often manifested, and lead to the prayer, that the Lord would send forth his light and his truth.

THE GALLERY OF FINE ARTS.

For the Recorder.

The Gallery of Fine Arts is the name of a new institution just commenced in this city, which must be hailed with joy, not only by citizens, but by all Americans who have regretted the want of a national collection of paintings—something that shall represent the genius and taste of American artists—something permanent, that will afford us "pictures of fair and spiritual beauty, forms of majestic virtue, portraitures of heroism and patriotism, to lift the thoughts above their wonted range, to nobleness and sanctity—soft and dreamy landscapes, to draw away the mind from cankering care and the choaking dust of the street, and carry it back to scenes of childhood and innocence."

Visiting the Hall a few evenings since for the first time, my attention was arrested by a series of five large pictures by Cole, representing the "Course of Empire"—a nation's origin, progress, greatness, decline, and fall, and the consequent changes of the same landscape.

The first represents the savage state. It is a wild and rugged landscape. The half-clad natives are pursuing their prey among the rocks, or holding a carnival about their camp fires. The antelope flies with an arrow quivering in his breast, or with hounds close upon his track. The lake is agitated with the storm, just breaking away before the rising sun. It is the dawn of a nation's existence.

The next picture carries us forward through the lapse of centuries. The same hills appear in the back-ground, but all is calm and beautiful. Flocks are feeding in soft meadows, and the shepherd reclines in the shade, or marks with his staff rude diagrams in the sand, or upon a flowery turf sings his unwritten melody. The bay reflects from its glassy surface the fleecy clouds and the tall forest trees that line its margin. In the distance is the smoke of sacrifice ascending from a rude temple. Religion, the arts and sciences, are in their infancy. It is the pastoral age.

The scene changes—it is the "Consummation of Empire." A gorgeous city, with its temples and arches, pillars and palaces bursts upon the sight. Every where are seen throngs of an exulting populace. Gallies with armed men, or loaded with merchandize, spread their silken sails upon the water. Science has reached the acme of its glory. The whole scene is clothed with magnificence. The canvass seems to move with life and animation. The sun, which in the first of the series was just rising, is now at the meridian. Wealth brings with it vice and corruption, and pride is working its own fall.

Ages pass—and grim-visaged war has come to scourge them. Swarms of a less effeminate race are rushing with sword and flames to desolate the imperial city. No one of the series, perhaps, exhibits so well the genius of the artist as this. He has pictured the horrors of war with a vividness that startles, and we feel an instinctive impulse to snatch some poor wretch from the destruction that awaits him. Feeling that we cannot save the city which is already in flames, or stanch the blood of a single wound, we turn our eyes to another age.

War has done its work; time has filled up the scene; and the "Course of Empire" is completed. The Sun of the nation has set, and the Moon shines calm and clear upon a ruin. The desolation is as perfect as if the race of man had perished with the work of his hands. A slimy pool has filled the place of his palace, and the heron, in solemn mockery, has built its nest upon the crumbling ruins.

I amused myself for some time in tracing the changing countenances of some of the spectators as they passed through the series, and here they always paused, as one does over the grave of an early friend, in silence and sadness. I returned home feeling somewhat as though I had outlived my generation.

The gallery is intended to be a national thing; and the payment of one dollar entitles you to membership and free admission for life. Who that intends to visit New York four times in his life, would not be a member?

Lenox.

YEARLY MEETING OF THE NEW JERSEY CHURCHES.

[Communicated.]

The Sabbath-keeping Churches of New Jersey held their Yearly Meeting, in Shiloh, Cumberland Co., which commenced on the 17th day of last month, and continued for four days. Brethren N. V. Hull, W. B. Gillett, and S. Davison were the preachers. Bro. Hull continued to preach every evening during the following week. The meeting was one of much interest, not for any blazing excitement which was attempted or produced, but for the fraternal and pious affections that were awakened, and the sober, serious regard for the cause of God and souls which the brethren evinced in preaching and in hearing—in their deportment, their prayers, and their alms. During the meeting, the claims of the American Sabbath Tract Society were considered and entertained with an interest that appeared to be deep, and promised to be permanent and effective. The Female Mite Society voted ten dollars of its funds for the object; an annual subscription to the amount of thirty-two dollars was obtained; and the church resolved itself into an auxiliary of the parent Society, with a resolution to take monthly Sabbath collections for the object. The preaching, which was of a thoroughly Scriptural character, was evidently blessed to the strengthening of the saints in the most holy faith, and the awakening of some, who have heretofore been careless, to serious concern for the salvation of their souls.

MISSIONARY INTELLIGENCE.

The late intelligence from the Missions in Burmah, under the direction of the American Baptist Board, is of an encouraging character. The schools are in a prosperous state, and are in several instances unusually large and interesting. The reports from the churches are gratifying. The number of additions by baptism reported by the last arrival, was one hundred and fifty-one. Among these additions, some persons of considerable influence are mentioned.

From Greece the report is, that three young soldiers have been baptized, and it is hoped that others have been born again.

Among the Indians considerable interest has been manifested. A meeting was held at Shawanoe, at which six persons were received into the church. Some encouraging facts are stated concerning the progress of religion among the Creeks.

THE ARMENIANS.

The Missionary Herald for November, contains a letter signed by "all the evangelical brethren of the Armenian nation," expressing their gratitude for the labor bestowed upon their people, and their confidence that it will be crowned with happy results. They speak particularly of their satisfaction in having the whole Bible to read in a language understood by all, and also in having an abridged History of the Reformation. It is their belief, "that our kind heavenly Father, who has so far enlightened the nation, will in a short space of time greatly extend the work; and that many of the wealthy among the people will without hesitation devote their wealth to spreading the kingdom of Christ."

Query.—We are indebted to the Christian Index for the following resolution of the Georgia Association;

"*Resolved*, That this Association recommend to the churches a more *Scriptural* observance of the Lord's day, and to our ministering brethren, to enforce upon their churches, by a sermon adapted to the object, the necessity of such observance."

By the term "Lord's day," we suppose the first day of the week is here meant. If so, we should like to inquire, what would be a *Scriptural* observance of it? We are not aware that the Scriptures say any thing about the manner of observing it. And we are sure that the church, for many centuries, taught that it might be used for feasting and dancing. Perhaps the Index can give us some light.

N. Y. Baptist State Convention.—This Convention held a session in Rochester recently, at which 200 delegates were present. During the past year 250 persons have been baptized, 4 churches constituted, 7 chapels built, and 7 others are in progress. The Board have missionary stations among the Tonawanda and Tuscarora Indians, both of which are said to be in a prosperous condition. Since its organization, the convention has assisted in building up 129 churches, which now contain over 17,000 members. Considerable effort has been made to increase the subscription list of the Baptist Register, which has been partially successful.

Mr. O. A. Brownson, editor of the Boston Quarterly, a gentleman who has been celebrated for his opposition to all church organizations, was recently received into the Roman Catholic Church.

Papacy Bankrupt.—It is asserted that the Papal Government is at the present time sixty-seven millions of dollars in debt, and that this debt is increasing at the rate of a million of dollars a year. Much of the church property is under mortgages, and it is difficult for the Government to effect a loan. The latest accounts represent Rome as being in an unsettled state—the people presenting their claims, and the Pontiff refusing to make any concessions to them. Among business men, this condition of things would be regarded as rather omenous.

Honor to Massachusetts.—In Massachusetts it is left to the people of each county to decide by vote whether the sale of liquor shall be tolerated within the county. With one inglorious exception, every county has refused to grant licenses. But some persons having undertaken to carry on the traffic in defiance of the law, the offenders have been arrested, convicted, and severely fined. This is making right laws, and then living up to them.

New Religious Paper.—The Presbyterian Synod of New York and New Jersey, has had under discussion the subject of establishing a paper in New York, to propagate and defend the principles of order contained in the standards of that church. After canvassing pretty freely the merits of the papers now established, it was deemed best to have another, and a committee was appointed to act in the matter.

Christian Review.—We are sorry to learn from the Baptist papers, that their quarterly periodical, the Christian Review, is in a languishing condition, and must cease to be published at the close of the year, unless its subscription list is increased.

Sailing of Missionaries.—Rev. E. B. Cross and wife, missionaries of the American Baptist Board of Foreign Missions, sailed on Wednesday the 30th ultimo, in the ship Arno, for Maulmain. They are destined to the Tavoy mission. Mr. C. is from Brooklyn, N. Y. Mrs. C. is a daughter of Rev. Benjamin Putnam, formerly of Randolph, and afterwards Springfield, Massachusetts.

As we Expected.—The late refusal of the Board of the Baptist Home Mission Society to appoint a slaveholding missionary, meets with the unqualified disapprobation of the Southern portion of that church. The "Christian Index," the organ of the Georgia Convention, contains an article, denouncing the decision as unjust, and based upon a false assumption. It is regarded as making a distinction between the slaveholder and the non-slaveholder. The editor of the Index says, "If, while they (the Board) refuse to appoint slaveholders to office, they continue to appoint anti-slavery men, we have just cause of complaint, and complain we will. We will not cease to protest against their partiality."

The Slave Question.—The Synod of Cincinnati, at its recent session, adopted Resolutions explanatory of its views on the subject of Slavery, being prompted thereto by misunderstandings on the subject still prevalent in some of the Churches. The Resolutions declare Slavery, as existing in the United States, to be manifestly contrary to the principles of the Gospel, and therefore sinful; but there are, in the opinion of the Synod, individuals in the Church standing in the relation of master and slave, under such peculiar circumstances, that they cannot be justly charged with sin merely because of that relation.

Charges against a Bishop.—Charges of a serious nature have been preferred against Rev. Bishop Onderdonk, of New York, a brother of the late Bishop of Pennsylvania. The facts have been laid before three Bishops, through whom the subject must be brought up, if at all. Meanwhile the Bishop has published a letter, expressing his confidence that all prejudicial reports are groundless, and requesting that judgment may be suspended for the present.

The Bible in Schools.—Since the report of Mr. Reese, County Superintendent, showing that the Bible had been excluded from the schools of some Wards in New York, that officer has succeeded in introducing the Holy Scriptures, without note or comment, into seven schools from from which it had been excluded. This was not done without much opposition. It is hoped, however, that the Book of books will soon be introduced into all the schools of the four other Wards charged with its exclusion.

Texas.—Much has been said about the views of Dr. Jones, the new President elect of Texas, in regard to annexation. The following extract of a letter from him settles the question:

"I am not yet without hopes of annexation; and as I have had a great deal to do in this matter, I have some pride in wishing to go through with it. The charge that I am 'inimical to further negociations with the United States for the re-annexation of our country to that,' is wholly without foundation in fact, and a base slander."

Snow Storm.—The western part of New York was visited by a heavy snow storm last week. At Rochester, it commenced on Sunday evening, and continued until Wednesday morning. About two feet of snow fell. The consequence was, that in several cases the trains of cars were either impeded or entirely stopped, and the mails sent forward by sleighs. The roofs of two or three buildings in Rochester gave way from the accumulation of snow upon them.

The amount received by the Treasurer of the Baptist Board of Missions for September, is $7811,64; corresponding month last year, $2296,05.

THE SECOND ADVENT.

Since the tenth day of the seventh month has past, the excitement about the immediate second advent seems to have almost subsided. The Advent Herald of Boston, and the Midnight Cry of New York, have each issued another number, in which a subdued and chastened spirit is manifested. They profess to have no other plan for the future, except to follow the leadings of Providence. The last number of the Cry says, "The *Word* stands sure, however we may err; and the promise is true, 'If any man will do his will, he shall know of the doctrine, whether it be of God.' The Lord will lead his obedient children." We are glad to hear these expressions of confidence in "*the Word*," and to know that the editor's mind is directed to the spirit of obedience as that which alone promises safety. Would it not be well in the midst of the present disappointments, to inquire, whether that spirit has been carried out in all things?

A GOOD EXAMPLE.

The way our Methodist Brethren support their Papers.—The Richmond Christian Advocate, in speaking of one of his brethren, makes the following remarks. We commend the example to our brethren.

"We do not refer to his late letter containing *thirty-eight new subscribers*, but to one just received, containing TWENTY-TWO—making SIXTY in two weeks. Many have done *well*; but he does *better* than all. But how does he get so many subscribers? Hear him. 'I have just closed a meeting at New Prospect, where upwards of *forty* were converted. *I cannot be satisfied until the converts have our paper, and I make it a matter of conscience to advise them to take it.* I have sent you *seventy* already, and in procuring them I believe I have done more good than in preaching half-a-dozen sermons.'" [Exchange paper.

"Campaign Papers"—A Suggestion.—At the time our paper was started, its friends found an obstacle to increasing its subscribers, in the numerous campaign papers which flooded the country. Those papers close their career with the present week; and we hope the occasion will not be lost to make an effort for increasing our circulation. Now is the time, friends, when a little effort on your part may do us much good. Will you try?

The Past Week has been one of uncommon interest among the politicians of New York. When our last paper went to press, on Wednesday, the Whigs were marching through different parts of the city in procession, with a profuse display of banners, and a full representation of the different trades. On Friday night the Democratic party had a torch-light procession, which paraded the streets until a late hour. The Native Americans, not to be outdone by either of the other parties, had fixed upon Monday last for an overwhelming demonstration; but the severe storm prevented their appearance. Tuesday of this week was the day of election, and of course a day of excitement and confusion. We are now past the eventful period, however, and may hope in future to hear some *other* music than political songs, and some other news than election returns.

Election Returns.—Partial returns have been received from some of the States which have just held their Presidential elections. They are so imperfect, however, that we will only give a few items as we find them in the Wednesday morning papers. Ohio has gone for Clay by a vote somewhat larger than for the Whig Governor lately elected. Pennsylvania gives a majority for Polk, but it is not determined how large. New Hampshire has likewise gone for Polk. Maryland, Connecticut, and Rhode Island, have given majorities for Clay. In New York city, Polk has a majority of between 1,900 and 2,000. Kings County and Richmond County have given about 400 majority for Clay, and elected the Whig Congressman.

Editorial Change.—Henry C Deming, *Esq.*, formerly editor of the New World, has recently connected himself with Edmund B. Green, in the editorial charge of the Saturday Emporium.

INDIVIDUAL INFLUENCE.

The venerable Dr. Beecher, speaking of this subject once on a public occasion, made the following happy remarks:—

"He had a dream, which, like other dreams, did not wholly explain itself, and in which some of the natural objects had the power of speech. He was traveling near the sources of the Monongahela, and in passing over a rough country, at every short distance met a little stream which he could step over; but all of them were going the same way. At last he asked one where he was going. 'Why,' replied the little rill, 'I am going to New Orleans. I heard the people there want a great canal a thousand miles long and fifteen hundred feet wide, and I am going to help make it.' 'And pray, what can you do?' 'I don't know what I can do, but I shall be there.' And so saying, it hurried on.

"He came to another, and asked the same question, and received the same answer. All were hurrying on to make the grand canal, on which the steamships of the west, with their heavy burdens, were to be transported. On the heads of the Alleghany, the Scioto, and the Mississippi, he found thousands more of fitful streams hurried on by the same impulses, and which, while he yet spoke to them, hurried out of sight. None knew what he could do, but all were determined to do something. He passed on to the mighty Mississippi, and there he found the canal was made! The noble steamships rode proudly on its surface, and as its waters diminished, they were again replenished to the brim by every mountain-spring and every stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way rejoicing to the glorious ocean. So is man to the mass, and the mass to the grand tide of human affairs. Each little mortal, weak and weary though he be, can do something in making up the mighty stream of human events as it rolls to the ocean of eternity."

General Intelligence.

EUROPEAN NEWS—7 DAYS LATER.

The steamship Hibernia reached Boston on Saturday night last, with 112 passengers, and news to the 19th ult.

There had been more incendiarism in the agricultural districts in the vicinity of London.

Mr. O'Connell seems to be making progress with his scheme of federal association.

Louis Philippe terminated his visit on the 14th, and the next day reached Calais, by way of Dover, where he was enthusiastically received by the people. The Queen, who had been anxiously awaiting his arrival at Treport, learning his destination, met him at Calais.

The char-a-banc sent by Louis Philippe to the Queen, cost, it is said, 60,000 francs—£1200.

It is rumored in Paris that Victor Hugo is to be raised to the French peerage, at the suggestion of Madame Adelaide, the King's sister.

Mr. Everett, the American Minister, who had been absent for some time on the Continent, has returned to England.

The Archipelago is infested with pirates to such a degree, that even King Otho's cutter yacht has been plundered, and every soul on board butchered!

We learn from Parma, that the theatre of the ancient city has just been discovered at a considerable depth in the earth, and in a remarkable state of preservation. The Government has ordered researches to be made, and has purchased several houses which stand in the way of the operation.

The Silesian Gazette states, from Poland, October 1, that about twenty students had recently been arrested at Warsaw, on a charge of being members of a secret society. The younger of them, who were only from twelve to fourteen years old, were, it is added, sent into the interior of Russia, but the others were sent to the army of Circassia, as common soldiers.

A letter from Constantinople, of the 25th ult., mentions that a fire had broken out near the Bazaar in that city, which destroyed upwards of 100 houses and 500 shops.

The Customs receipts at the port of Liverpool, for the quarter just ended, is nearly £240,000 more than the corresponding quarter of 1842, having now reached £1,325,000.

Mr. Salomons, a member of the Jewish persuasion, and a partner in an eminent commercial house in the city, who was recently elected for the office of Alderman for the Ward of Portsekon, has been rejected by the Court of Aldermen of London. The rejection has given rise to a good deal of surprise, and to some controversy.

The Steam Ship Great Britain.—A report is now current in England, that this magnificent vessel is just now about to be released from her confinement. Our private accounts from Bristol this morning state, that an amicable arrangement had been made with the Bristol Dock Company for taking down the walls, to enable her to pass through the locks; and it is expected that she will float into the basin about the 30th inst., and into the river sometime in November. It is not improbable, however, that during the winter months she may remain in a state of inactivity—either at London or Liverpool—ready to start on her Atlantic career with the early dawnings of Spring.

A Titled Baptist Preacher.—On the evening of the 13th instant, Lord Teynham, late Right Hon R. P. Curzon, preached at the new Baptist Chapel, corner of Myrtle-street and Hope-street, of which Rev. James Lister is the minister. His lordship is a distinguished preacher among the Baptists, and is on his way to Ireland. The chapel was densely crowded in every part.

American Year Clocks.—The year clocks, manufactured by Mr. Crane, of Newark, United States, have excited some attention in England, from the elaborate description of the machinery which appeared in many of the papers.

Railway to the Lakes.—The poet Wordsworth has protested, in a sonnet in the Morning Post, against the projected railway connecting Kendal with Windermere. In a note to the sonnet, he has brought prose to bear against the unpoetical desecration of the "Lake" District.

There are forty projected lines of railway, extending over a distance of 2,173 miles, and involving an estimated expenditure of £39,695,000.

The slave trade to the Brazils has greatly diminished since 1839. In that year, 30,290 slaves were smuggled; in 1840, 14,910; in 1841, 8,370: and in 1842, 8,891.

There is nothing from the Continent worth the trouble of reading or copying.

From the Indian Country.—The Cherokee Advocate contains the following items of intelligence:

A lamentable and unprecedented mortality has befallen the servants of the Cherokee Nation.—Within less than six months, the seat of the Chief Justice of the Supreme Court, that of the President of the National Committee, and those of four Members of the Council, have been vacated by death.

A number of emigrants, having about 20 wagons in company, crossed the Arkansas river, near Port Smith, some two weeks ago, moving out of Texas back to Missouri.

A young man recently from Texas, informs us that there is a great scarcity of bread stuffs in Lamar and the neighboring counties.

Perfect tranquility and order reign throughout our country, and, so far as we know, along the whole Western frontier.

We learn from the Advocate that since the report of Gov. Butler was made out, the number of Public Schools in the Nation has been increased from eleven to eighteen, which number has been in operation during the past year. Such intelligence is truly gratifying.

The principal Chief of the Nation receives only $500 per annum. Members of the National Council, $3 per day, and Supreme Judges $5 per day, while their respective bodies are in session. Circuit Judges receive $250 per annum, and District Judges $100.

From Tahiti.—Dates from Tahiti to the 15th of July have been received by a whaler, at New Bedford, Mass. Her Captain reports, that about the 10th of July, an action took place between the French troops and natives, in which a large number of lives were lost, principally on the part of the natives. The French were strongly fortifying the island; the English missionaries were leaving, and confusion reigned among the inhabitants.

The Mormons.—The latest news is, that the trial of Sharp and Williams is going on at Carthage. A correspondent of the Republican, under date of Oct. 22, says:

> Several subpœnas have been issued for witnesses, who did not expect to be called on; one or two of which have been served, and others avoided. My opinion is that no indictments will be found against any one—certainly not against Sharp.
>
> The rumor last night was, that one or two hundred Mormons were encamped in the woods, a mile or two north of Carthage, and that they are all armed, but for what purpose nothing definite seems to be known.
>
> The rumor of the Mormon encampment turns out to be true. It is certainly true that 150 to 200 Mormons are encamped within a few miles of Carthage—but for what purpose is as yet a matter of conjecture. There is also a company of Indians encamped a few miles off, who appear to be there for no purpose known or understood by the citizens.
>
> There is much excitement manifested at Carthage in consequence; and I much fear that an outbreak will be the result. In the meantime the business of the Court is progressing with its usual quiet.

The Explosion of the Lucy Walker.—The Louisville Courier of the 28th ult. says: "The number of persons killed by steamboat accidents, is generally much exaggerated in first accounts, We regret to say such is not the case with the Lucy Walker. Our first impression was, that some 50 or 60 persons were killed. We are now satisfied that there were not less than 80 persons killed and drowned—and more than probable the number will reach nearly if not quite 100. Had not the snag boat Gopher been so near as to give such prompt assistance, not more than, and probably not as many as, a half a dozen out of the large number of souls on board, would have been left to tell the sad tale.

Singular.—The steamboat Lucy Walker was blown up on the Ohio river a few days since, by which sixty or seventy lives were lost. The Louisville Courier, of the 25th ult., gives the following remarkable circumstance connected with it. "It will be recollected by our readers, that we mentioned that the body of a man was blown 150 feet into the air, and fell with such force as to break through the deck of the Lucy Walker. This occurrence was the means of saving the lives of two or three persons, who were confined beneath by the deck falling on them, but who were enabled to escape through the hole thus made.

Lowell.—We are indebted to a friend for the statistics of Lowell manufactures; from which we learn that the whole amount of capital invested in mannfactures in that place is over $11,000,000.

Bales of cotton used per annum,		62,040
Pounds of wool,	do. do.	1,000,000
Tons of anthracite coal,	do. do.	12,500
Gallons of Oil,	do. do.	67,849.
Spindles,		201,078
Yards of cloth made per week,		1,425,800

The amount of wool, 1,000,000 lbs., consumed in the Lowell factories, if we allow 3 lbs. to a sheep, would require for its production more than 330.000 sheep.

The same woollen factories which consume 1,000,000 lbs. of wool per annum, consume in the same period 3,000,000 teazels, another agricultural production, which yields a handsome profit to the producer.

The number of hands employed in the Lowell factories is 8640. They receive in wages 1,800,000 per annum, and consume of course a vast amount of the products of the soil, in the shape of beef, pork, mutton, veal, poultry, cheese, eggs, flour, corn, potatoes and other vegetables.

Two Cents Postage and Two Cents Mileage.—In England, the penny postage is followed by an act of parliament, that all new railway companies shall be obliged to run one cheap train every day, at a fare not exceeding one penny sterling per mile. The penny postage, which has so re-awakened the social affections of the people, and set them to writing letters, is soon followed by the penny mileage, which allows them to visit each other at a cheap rate. So it will be here.

The Coming Winter.—We hear it foretold by our veteran farmers that the coming winter will be a tolerably severe one. They say they have never seen a season of great abundance, especially in fruit, that was not followed by a hard winter; the summer, also, has been rather wet than otherwise, and this may be set down as another sign for a cold winter. But be this as it may, the farmer should provide well for the season of snow and frost, by saving all his straw; carefully curing and housing or stacking his cornstalks; and immediately harvesting and pitting any roots which may be left in the field. Straw and cornstalks, with a little bran or a few roots, will carry stock through the winter, if of a good breed, as well as the best of hay. Save all these, for there is nothing like having a little too much of everything on hand; no suffering ever comes from this cause, but from carelessness, or being too penurious to provide for the comfort and good condition of our domestic animals.

[Saturday Emporium.

Forger Arrested—Suicide.—We learn that a man named Joseph Elder, a Clerk in the Bank of England, who committed a forgery by which he obtained £8,000 in sovereigns, and fled to this country, was arrested in this city yesterday, and committed to jail; and this morning he was found dead in his cell, having committed suicide during the night by hanging himself. After his arrest he was examined by Solomon Lincoln, Esq., U. S. Marshal, who found in his possession certificates of Railroad Bond and U. S. Stock to the amount of $34,013 and 400 sovereigns. He was apparently about 60 years of age. [Boston Transcript, Nov. 1.

Perils of the Guano Trade.—Some of the crews engaged in this trade have had severe conflicts with the Arabs. Some sailors who were taken captives, had their wounds dressed by the Arabs in a style of surgery which few would relish. The natives used a rough knife, and burned out the wounds with a red hot nail. While this terrible operation was going on, the Arab spectators were laughing. One of the captives had his skull fractured; they scraped his head very rougly, twice a day, and filled the wound with a kind of powder. Their other operations were of a similar character.

Emigrants for Liberia.—The Colonization Herald says, arrangements have been entered into between the Pennsylvania Colonization Society and the Maryland Colonization Society, by which the latter agrees to send out with its own emigrants to Liberia, the slaves, 27 in number, recently manumitted by Mr. Wilson, of Kentucky. The Pennsylvania Society has volunteered the guardianship of these people, with a view to seeing them safely embarked for Liberia, and has undertaken to pay the expenses of travel and passage. Its agent, Mr. Pinney, is now on his way to Kentucky, to give effect to these intentions.

The Steamer Missouri.—It is said that Messrs. Lovell & Marshall have already expended *fifteen thousand dollars* in the attempt to raise the wreck of this unfortunate vessel. They still hope to be successful. The plan of operation is, to plank up the vessel to high water mark, and then pump out the water which is in the hull. In the event of their proving successful, they will be entitled to half of the property recovered.

Remarkable Courage and Preservation.—Last week, as the young son, George, aged about four years, of Rev. Josiah M. Graves, of Westfield Society, in this town, was climbing over the fence on the premises of Rev. Mr. Goodwin, he pitched in or fell into the well. His elder brother, eight years old, immediately hastened home, a distance of several rods, and informed Mrs. Graves. She ran as fast as possible, and on arriving at the well, found him holding on to the stones. She lowered the bucket, and told him to take hold of it. The courageous little fellow said he could not reach it, but made the attempt, and, losing his hold, sunk to the bottom, but on rising again, caught hold of the stones. Mrs. Graves then descended the well, but being unable to secure the little fellow to the bucket, was obliged to ascend to obtain something. This she did, again descended, succeeded in securing him to the bucket, and he was drawn up in safety. Little George remarked, on being got out, that when he went to the bottom he found a dipper, but was unable to hold on to it! There were eight or ten feet of water in the well, and it was about the same distance to the water. The courage and presence of mind of Mrs. Graves and her little son are deserving of notice.

Murder.—About 11 o'clock on Friday morning last, James Gaston, aged about forty years, employed as a nurse in the Invalid Department of the Eastern Penitentiary, Philadelphia, was murdered in the most shocking manner by an insane prisoner named John Billman, a native of Wilmington, Lycoming County, who was committed some 14 months ago for horse stealing.

The prisoner was making a noise in his cell, when the keeper approached him, in order to quiet him. Billman rushed to the door, but was prevented from coming out by a gentle push of the hand, when he instantly seized a board, struck the old man upon the head, who fell to the floor. The deranged convict then stamped his victim to death, tore off his clothing, a portion of which he placed upon his own person, and ran to the main gate of the prison, where he demanded permission to depart from the clerk.

The alarm was soon raised, and Billman safely secured. He confessed all, and also acknowledged having murdered his own father some years since. The Coroner was sent for—a jury empanneled—who rendered the following verdict: "That the deceased came to his death from blows inflicted by John Billman, while he, Billman, was in a state of mental derangement."

Mr. Beckford.—The will of the late Mr. Beckford was recently proved at Doctors' Commons. At ten years of age he succeeded to the enormous income of £100,000 a year. He expended £273,000 upon Fonthill, which he made a place of unparalleled magnificence. In December, 1822, the great tower fell, destroying a considerable part of the mansion, which was rebuilt at an immense expense. In consequence of excessive expenditure, and other circumstances, he sold his property, which was purchased by Mr. Farquhar for £333,000; and Mr. Beckford, with his diminished fortune, retired to Bath. His property has been sworn to as under £80,000.

Slaves Liberated.—Nathaniel H. Hooe, of King George county, Va. lately deceased, left by his will nearly all his slaves free, amounting to some 200 or 300, with ample provision to carry them to Liberia. The liberated slaves are to be removed under the direction of the Colonization Society. [Balt Sun.

The Cherokee Advocate is the name of an able weekly newspaper, neatly printed in the Cherokee and English languages, just started at Tahlequah, Cherokee Nation. It is edited by Wm. P. Ross, Esq. a nephew of the celebrated John Ross, the present Chief of the Cherokees, and is published by the authority and at the expense of the Nation. Success to it and the Cherokees.

Naturalization and Illegal Voting.—In one of the Wards of the city of Baltimore, at the late election, it appears that a large number of votes were polled above the aggregate of ascertained voters. The question arose where the votes came from—a question which is answered in another paragraph, in a manner which shows the folly of our present naturalization laws.

"We have the fact from a collector of rents, who had occasion to make frequent calls upon the widow of a deceased foreigner, occupying a small tenement under his charge, and receive his rent in small instalments. A day or two, however, after the late election, he made her a call, and was surprised to find her fully prepared and honestly willing to pay up all arrearages. Upon inquiring how she became possessed of the ample means—she replied with a complacent smile, perfectly unconscious, no doubt, of the impropriety of the act, that she '*had loaned out the paper of her dear old man—pace to his ashes—for a dollar each time, to seventeen persons, and by that manes was able to pay her rent.*'"

Cedar Bedsteads.—It is a well established fact, proven by the experience of housekeepers in the South and West, that if bedsteads, clothes' presses, clothes' chests, &c., be made of red cedar, they will never be troubled with bed-bugs, moths, roaches, or other insects. The deeper the color, and stronger scented the wood, the better. Florida red cedar is not quite so good for these purposes as cedar growing in higher latitudes, provided it be sufficiently large and free from knots.

English Agricultural Laborers.—The wretched condition of this class was made apparent at a meeting of their "order" held recently in Wiltshire, where a woman, Mary Ferris, said, that the men, many of them, were afraid to speak. A voice answered, that they who were living on potatoes and water had not the spirit to do so. Mary Ferris proceeded: "she thought a little more land would be of great service to the laborers generally. Her husband had to maintain her and five children out of 8s. per week. They had half an acre of land; but that was not sufficient, with his low wages, to maintain them in a manner fitting to do a day's work. This last summer they had no potatoes for a considerable length of time, and nothing but the 8s. per week. Her children were often crying round her for food, and she did not know how to get any. She said the men knew nothing of their hardships in comparison to the women; they brought the 8s. home on Saturday night; but the management was left to the women, who could not supply the wants of their families from it." She stated that they did not taste a morsel of animal food for two months together. All the laborers who did speak complained of their miserable state.

Poisoned Sheep.—A traveler in Connecticut, perceiving three sheep in a pasture either dead or dying, ascertained that they had been eating some vegetable poison. One died, but before the other two expired a spoonful of spirits turpentine was administered, and they both recovered.

Carpets.—The oftener these are taken up and shaken, the longer they will wear, as the dust and dirt underneath grind them out. Sweep carpets with a stiff hair brush, instead of an old corn broom, if you wish them to wear long or look well. At any rate, keep a good broom purposely for the carpet.

SUMMARY.

An Episcopal Church is about to be formed in England, independently of the Existing Establishment.

Another eruption of Mount Vesuvius has taken place, causing some alarm at Naples and its neighborhood.

The General Assembly of Rhode Island adjourned on Friday night. The petition of Messrs. Heath and Bosworth, and of Messrs. Burgess and Turner, were postponed until the January Session.

The election of United States Senator was postponed.

The Assembly adjourned to meet in Providence on the first Monday in January next.

Extract of a letter received in Charleston (S. C.) dated Havana, Oct. 18. "The tremendous gale we experienced here on the 4th and 5th inst. has destroyed nearly all the new Coffee crop—the damage done to the coming crop of Sugar is not so great as was apprehended. If the weather be favorable henceforward, there will be a fair crop.

Northern Texas is fast filling up; emigrants are pouring into that section more rapidly than any other portion of the Republic. Four hundred families from Missouri and Illinois have lately settled on the upper Trinity, they are, the old pioneers of the Western States, and are well armed, and prepared to defend themselves against Mexicans or Indians.

The Emigrating Associations in Germany are about to send a thousand families to Texas. This is the result of the Prince de Solmes' visit. The association has collected a capital of nine millions of francs for the purpose of emigrating, and the Prince de Solmes is about to accompany General Houston, who intends holding a Council with the Camanches and other tribes.

The disease which has destroyed the potatoes so extensively in the United States appears to be spreading through Canada very rapidly. It renders the potatoes unfit for any purpose whatever—hogs and cattle having died from eating them.

On Sunday morning a woman was discovered in Crane's mill-pond near the rail road basin, in Elizabethtown, N. J. It is supposed that she fell from the foot log in crossing on Saturday about 8 o'clock.

On Sunday night the Mansion House of Mr. Yale, in Hicks street, Brooklyn, was entered by four thieves, and robbed of coats, hats, silver spoons, &c.

The inauguration of Governor of Ohio in December next will present a novel feature. The robes of office will be transferred from son to sire—acting Gov. Bartley will give place to Gov. Bartley, elect.

The Bishop of Newfoundland was lately presented with a beautiful yatch, of about sixty tons, which he has fitted up as a floating Chapel, and designs to use as a church, in the more remote settlements of his diocese.

A Dr. Lambe, in England, now 80 years old, lived for the last 40 years entirely on vegetable diet. He has certainly given the system a good trial.

The effective Military Force in Ireland on the 1st inst., including cavalry, infantry, and artillery, was 26,000 men.

The importation of foreign goods into the United States this year will probably amount to one hundred and fifteen millions of dollars. Of this amount, the importation into Philadelphia is about eight millions, while the importation into New York is seventy five millions.

As good a fine boot can now be obtained in Paris for fifteen francs, [$2 82,] as the best American manufactures charge five dollars for.

The death of Nathan Dunn, the founder of the Chinese Museum, is announced in several papers. He died at Vevay, Switzerland.

It is said there is a law among the Arabs, which permits a man to divorce any of the four wives allowed him, who do not make good bread. Fortunately for many of the fashionables of the present day, there is no such law in this country.

It is said that two crowned heads—the Kings of Denmark and Bavaria—have subscribed to the teetotal pledge.

Let but a man allow himself the utmost liberty he thinks lawful, and he shall soon be betrayed into what is unlawful.

Virtue is never the less venerable for being out of fashion.

There are 100 churches in New York, and 1600 grog shops.

MARRIED,

On the 12th of September, by Rev. Henry P. Green, Mr Dolphin Hamilton of Portville, N. Y., to Miss Emeline Maxson of Genesee.

On the same day, by the same, Mr. James Searles of Portville, to Miss Ursula Maxson of Genesee.

On the 3d of Oct. by the same, Mr. Daniel Crandall of Genesee, to Miss Susan Dennis of Eldrid, Pa.

On the 29th of Oct., by the same, Mr. Joseph Hamilton of Portville, to Miss Clarinda Maxson of Genesee.

LETTERS.

Wm. B. Maxson, Samuel Davison, Solomon Carpenter, Isaac D. Titsworth, Wm. Maxson, John P. Livermore, Wm. P. Langworthy, John Whitford. Postmasters at Morristown, N. J., Peterburgh.

RECEIPTS.

Shiloh, N. J.—Joseph H. Fogg, Asa Barratt, Wm. D. Cochran, Malichi Bonham, Abel S. Randolph, $2 each.
Andover.—Wm. B. Clark, $2.
New York.—Miss Isabella Pickens, $2.
Mystic, Ct.—Russel Williams, 50c.
Petersburg.—John Clark, Hamilton Clark, $2 each.
North Stephentown.—David Whitford, $2.
Westerly, R. I.—Varnum S. Hall, $2.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3.	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers'; Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10,

Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20

Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

Miscellaneous.

For the Recorder.

TO RHODE ISLAND.

A blessing on thee, "Father-land,"
Thou land of rock and sea,
Of island gems, and legends wild,
And hearts, the good and free;
The gifted and the beautiful,
All that we love or prize,
Make thee, fair "garden of the west,"
A type of Paradise.

Thine exiled children turn to thee
From earth's fair bowers of rest,
And long to throw them once again
On thy maternal breast;
But Fate, that "flaming sword," forbids—
God grant the wanderers grace,
Meekly, thy well-remembered lore
On their young homes to trace.

Thy sons, like autumn leaves, are strewn
Upon the dark blue sea,
A noble race, and proud to boast
Their pure nativity;
There are the cunning workman's hopes
Of gain, "there go the ships,"
And there thy gifts like pebbles pave
Old ocean's trackless deeps.

They call thee, 'mong thy sister States,
A little one; but then,
I claim for thee, in measurement,
The standard claim'd by men.
What though in roods and acres small,
No crown, no tyrant's claim,
Nor stain of slavery, may mar
The glory of thy name.

I wonder not, since I have seen
Thy time-defying brow,
Thou art so like thy youthful self,
As we behold thee now.
Mature, yet fading not, still firm,
With unblench'd heart and eye,
Thy love shall be earth's last to fade
From many a memory.

It must be so, while nature's chords
Are link'd with ancestry;
A thousand yearning hearts exclaim,
My fathers sleep with thee!
Heaven hear the frequent prayers that rise,
Forgive the tear that starts,
For thee, thou Mecca of our love,
Thou home of many hearts.

SHILOH, N. J. L. M. C.

A TRUE NARRATIVE.

It was a cold, bleak night. Mother and I were sitting in the back parlor, waiting for father to come home to tea. The bell rang and a friend entered the room. He asked if father was at home. He said he had brought some one to see him who was in trouble, and wished to ask his advice.—Mother told him to bring the person in, and wait, as she expected father would be at home very soon. He stepped into the hall, and returned with a colored man, who looked to be about 50 years old.

He was poorly clothed, and appeared to be in great want. Mother asked what was the matter, for she began to suspect that he was one of those poor people who run off from slavery. Our friend said he had better tell his own story. He began as well as his tears and sobs would suffer him to speak, to tell us that he was a freeman, that his wife and children were slaves, but that they had always lived with him in a little cottage he had built for them near their master's plantation. They worked for their master, while he took care of the little farm he had rented. He had got a written promise from the owner of his family that he would sell to him when he should have raised several hundred dollars.

"What!" exclaimed Ellen, "sell the man his own wife and children?"

"Yes, Ellen, and he did much more than that. The poor black man thought it a great privilege to be permitted to buy them; but just two nights before, while he was from home on some business, his wife and eight children were taken from their house, hurried down the river, and put on board a boat that had stopped for them.

"He had reached home soon after they had been taken away, and followed them to a boat. The captain permitted him to get on board, and he had come as far as he could with them. He thought perhaps he should find some one here to help him. They were now at the wharf, and he had but a few hours to see what could be done. Before noon next day, they would be on their way to the far South, 'and O!' said the poor man, 'how can I give them up? Last night,' he continued, 'when we had all lain down on the deck to sleep, my littlest boy, that I love the best of all my children, crept close to me, put his arms round my neck and said, 'O, father, how can I live if they take me away from you?'

"The poor man wept so while he told his story that he could scarcely speak."

"You must be telling me this story, sister," said Ellen, "as they do in the story books. It is not all true, is it?"

"Yes, Ellen, it is all true: I saw the man myself, and mother will tell you much more about him than I can. He went back home to try if he could not sell his horse and cow and corn for money to buy them back, but when he got there he found his stock driven off, his corn-field destroyed by the neighbor's cattle, and almost every thing taken from his house. Mother knows many more such things."

"Did he ever hear from them, sister?"

"Yes, he heard from them once. Their cruel master had not found any one to buy them, and the little boy, who grieved so much for his father, was dead."

"Poor little fellow, and he never saw his father again!"

"No, never! I cannot think of that night without feeling sad. I had often heard of such things, but I had never before seen any one in so deep distress."

"But come, Ellen, you look sorry; I am sure my dear little sister will never take young birds from their mother again, and she will pity and help these poor mothers and fathers, who are robbed of their children."—*Youth's Visiter.*

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks, full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of the Scriptures. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

THE DIGNITY OF LABOR.

We respect the laborer, the man who toils with his hands from day to day, in some useful employment. He is adding something to the wealth of the public, something for the comfort around him; something to adorn nature. To the laborer, the actual laborer, are we indebted for all the attainments of art. Forests have been felled, mountains have been levelled, beautiful towns erected, and almost innumerable changes wrought in the rough exterior of the world by manual labor. When we see the deep cuts and the great elevations which are made in grading for railroads, the wonderful improvements of modern date, we think each laborer's name should be carved in the solid rock of some of the mountain passes, as enduring memorials of the triumph of skill and industry. The mass of mankind, we are aware, think differently from us; they only looking at first causes, bestow the credit of all their works of art upon the successful accumulations and liberal investers of capital, while the poor laborer, whose sweat and toil have produced both the wealth and its fruits, is overlooked and forgotten. The whole community has been properly divided into two classes, the producers, and the non-producers. In the first are included all actual operatives; in the last, those who live by craft, or are supported in their indulgence. Though the latter esteem themselves far higher in the scale of being than the former, yet they are entirely dependent upon them, and should the laborers cease to work they would be in the condition of children when deprived of their natural protector and the means which he had furnished to sustain their existence. Instead, therefore, of feeling dependent on employers or awed by capitalists, the laborer should assert and maintain his just rights and his proper position in society. The submission of the laborer to usurpation, has more than any other cause tended to degrade industry. The feelings that all employers were a sort of masters, and the employed partial slaves, has prevailed to a very great extent, and it is high time the error, a gross and aggravated one, were forever exploded. [Olive Branch.

AFFECTING SCENE IN INDIA.

A Brahmin youth was lately received into the Scotch Free Mission Church, at Madras, he having publicly renounced idolatry by throwing away his Brahmin string and cutting off the sacred locks from his head; he then staid at the school-rooms where the missionaries live, and did not go home as usual to his parents. His father, an elderly Brahmin, came towards night seeking him. They had a long conversation: the father urging, and entreating, and commanding his son to leave and go home with him; the son stating that he must forsake heathenism, and would not return home. The father then said he might be a Christian at home as others were, and he would not hinder him; but the son told him that he could not live among idolators; that he must come out and be separate, and that he was resolved to forsake father and mother, and all his friends, to follow Christ.

As his father could not persuade him to go, he left him with many tears. The same night the Brahmin youth broke cast and ate with the missionaries. In the morning his mother and other female friends came weeping and lamenting aloud; but he would not see them. He was taken to the police office, but allowed, as he wished to do so, to return to the missionaries. This is a very interesting event, especially as a very few Brahmins in this part of India have ever been converted. It has created much stir among the natives, and they have taken away many of their children from the school. Indeed, all our schools have been affected by it; but there is abundant occasion to rejoice in the conversion. [From Rev. Mr. Winslow.

COURTSHIP OF A BASHFUL CLERGYMAN.—The Rev. John Brown, of Haddington, the well-known author of the Self-Interpreting Bible, was a man of singular bashfulness. In token of the truth of this statement, I need only state that his courtship lasted seven years. Six years and a half had passed away, and the Rev. gentleman had got no further forward than he had been the first six days. This state of things became intolerable; a step in advance must be made, and Mr. Brown summoned all his courage for the deed.

"Janet," said he, as they sat one night in solemn silence, "we've been acquainted now for six years an' mair, and I've ne'er gotten a kiss yet; d'ye think I might take one, ma bonnie girl?" "Just as you like, John, only be becoming and proper wi'it." "Surely, Janet, we'll ask a blessing."

The blessing was asked—the kiss was taken—and the worthy divine, perfectly overpowered with the blissful sensation, most rapturously exclaimed, "O, woman! But it is *gude*—we'll *return thanks.*"

Six months made the pious couple man and wife, and, added his descendant, who humorously told the tale, a happier couple never spent a long and useful life together.

BEGGARS.—It is estimated that among the 178,000,000 of individuals, who inhabit Europe, there are seventeen million beggars! or persons who subsist at the expense of the community, without contributing to its resources.

The manner of asking alms varies in different countries. The Germans go singing through the streets. The French fawn, flatter and entreat—the Dutch make low bows, and silently hold out their hats—the Bohemians tell fortunes—the Portuguese sigh and weep—the Italians harangue with zeal and eloquence—the English swear like pirates, especially if unsuccessful—the Spaniards ask alms with a dignity and propriety which would do honor to a judge or counsellor.

DISTURBED STATE OF THE INDIANS.—We learn by a passenger who arrived here from Shreveport in the steamboat Robert T. Lytle, that the Indians in the neighborhood of Fort Ouachita had risen, and were in a state of open hostility with the neighboring whites. So very alarming had become their position, that on Sunday last an express was despatched to Fort Jesup for a force of three companies of U. S. troops to quell them.

[New Orleans Picayune, Oct. 20

We give below the first two numbers of a series of articles by Dr. WM. A. ALCOTT. The series was prepared expressly for the Advocate of Moral Reform, and will be read with interest by many admirers of the popular author of the Young Wife, Young Housekeeper, etc.

THE SOURCES OF LICENTIOUSNESS.

PRELIMINARY REMARKS.

The sources of licentiousness are as innumerable as those of the Mississippi. We have explored the principal streams of human corruption, and reported our progress. In all this, we have done well. We have made a good beginning. It was necessary that we should begin *somewhere;* and what more natural than that we should commence our labors in endeavoring first to exhaust the stream of impurity at its mouth?

True it is, that while doing this, the turbid waters of death have continued to flow. But we have been led, thereby, to explore the stream higher up, and to discover some of its tributaries. This has enabled us to labor to better purpose than if we had confined our efforts to our first crude attempt.

Nor is this all. The higher we ascend—the more we penetrate among the hills whence the waters come, the more numerous—like drops of the morning dew—do we find the streams and rills and fountains that go to make up the mighty flood of licentiousness; and the deeper must be our convictions of the importance of having a perfect chart of the whole.

To speak without figure. Though much has been done—much that it was indispensable we should do—we shall accomplish but little in this great cause while we confine our efforts to the mere correction of existing evils. Correction is indeed worth something, whereno more can be done; but here, as every where else, prevention is worth at least nine times as much. And in no cause whatever is prevention more loudly called for, than in what is popularly called the cause of Moral Reform. In order to exterminate an evil like licentiousness, we shall do well to go as near the fountain head of impurity as possible.

To be able to do this, a thorough knowledge is necessary of the whole human being—body, soul, and spirit. These we must understand, moreover, in all their *relations,* as well as structure. For manifest reasons, however, the knowledge of one of these divisions of the human being, the body, has been, till recently, cloistered up—inaccessible to the great mass of the community, especially that class who most need it; I mean mothers and teachers.

I have spoken of relations. Structure and law—in other words anatomy and physiology, especially the latter—are immeasurably important; but they are more important as preliminaries to relations or hygiene, than when considered in a manner more isolated. What is wanted, is *a knowledge of the right use of ourselves.* We never shall fully understand the *abuse* of a thing, till we first know its *use.* And in determining the use of man, it is indispensably necessary that we study him in all his relations.

Practical hygiene will, it is acknowledged, involve, continually, more or less not only of anatomy and physiology, but of pathology, psychology, philosophy, chemistry, and even theology, and especially the theology and philosophy of the Bible. In studying the relations of man with a view to the right knowledge of uses and abuses, the philosophy of the Bible will afford us much aid. Direct revelation, indeed, on this subject, we have not, at least to any great extent; but then we have deep and great principles revealed to us, such as that which is involved in the statement of Paul, so forcibly reiterated, that Christians are the temples of the Holy Spirit; and that God wills or desires that these temples should be sanctified.

In the remarks, therefore, which are to follow, and to which this brief essay is intended to be merely preliminary, while endeavoring, for the benefit of mothers and teachers, to point to some of the sources of licentiousness,—some of the ten thousand smaller streams that wind their way among the hills to form our larger rivers—I shall endeavor to keep in constant application the great moral truths which, in compassion to our ignorance, have been made known from the Mercy-seat. The sanctification of soul and body, is a work which needs all the philosophy of heaven above, as well as the earth beneath. Here, emphatically, while we should not close our eyes to light from any quarter, do we need the light and wisdom that come from God.

Nor can the wisdom of earth and heaven be separated, especially in the study of the uses and abuses of man.—Both are indispensable. More than even this; it is no doubt true, that one cause of the slow progress of truth and purity in the earth, has been the unnatural divorce of what God in his wise providence joined together, and which never ought to have been sundered.

NO. II.—THE LOVE OF EXCITEMENT.

Nothing tends more to awaken and develope licentiousness than that unnatural and unhealthy excitement which every where prevails, and which is manifestly increasing. No complaint is more loudly made by medical men, than of the increase and severity of nervous maladies—which increase is largely owing to the increased love of excitement. If the brain and nervous system are not enlarged by it, they are made more active—perhaps I should say more excitable, or even more irritable.

I knew a female teacher in one of our cities, a few years since, who was obliged to make and enforce a law prohibiting her pupils from expending more than twelve and a half cents a week for confectionary. But the young ladies of this school were not alone in their fondness for excitement. They were, in all probability, but a fair sample of the members of our schools generally; and, indeed, of the great mass of our young people of both sexes.

Nor is confectionary the only form of physical excitement which our youth should be taught to avoid. For though it is a terrible evil, and most intimately connected with licentiousness, it is little more so than a thousand other things which have a better name, but which have not been, as yet, so generally proscribed.

The excessive use of salted food has long been a source—indirectly so, of licentious tendencies. . . . . I mean here, more especially, food which is preserved in salt; though salt in any way is believed to have a degree of the same effect. It is in this view, that Dr. Rush ventured to raise the question, whether the fabled notion that Venus rose from the sea, had not its origin in the general notion among the ancients, that the salt of the sea water had the tendency in question.

I am not about to inveigh against the dietetic use of salt in moderate quantity. What I aim at is its excessive use, especially in the way of pickling or preserving food, such as butter, fish, flesh, cucumbers, &c. Salt applied to food after it is prepared and placed on the table, is far less injurious, in similar quantities, than when it is incorporated into the texture of our food.

And yet I find most persons among us not only exceedingly fond of salted meats of every kind, but exceedingly free in their use. I believe, indeed, that the love of excitement is implanted in our nature; and this for wise purposes; and that most persons in civilized countries are fond of the form of excitement of which I am speaking.—But it is one thing to be fond of a substance which is exciting, unduly so, and quite another to yield to the demands of a clamorous appetite.

I do not greatly wonder when I see coarse-minded men—whether in city or country, whether behind the counter, in the study, the field, the road, or the ditch—taking down in considerable quantities, bacon, salt beef, salted fish, sausages, and pickles; for as they have been trained, I expect no less from them than a submission to their appetites and propensities. They have never been accustomed to deny themselves any thing which is agreeable to their taste, provided it does not cause immediate or extensive pain.

But when I see females—delicate females as they often are—and above all, giving to their children these exciting substances, I tremble for fear of the consequences. More than this, I cannot help being disgusted. Did they know the tendency, on their animal frames, especially when acting in conjunction with numerous other causes, few, I am quite sure, would persevere in their use.

Let me not be misunderstood. I say not these things in compliment, but from conviction. Woman, though when perverted she sometimes becomes the "worst of men," is nevertheless originally much more pure than man; and I should be sadly disappointed not to find her acting up more nearly to her convictions of truth and duty. Let her but know the tendency of salted and pickled substances on her own nerves, and in heating her blood, and keeping up the love of excitement, and their still more injurious tendency on her companion man, and I am sure she would refrain from their use were it only on selfish principles—from a regard to the influence of her example.

Here is one instance of female misrule. That woman rules the world, directly or indirectly, has long ago been conceded. But that she does not always rule well, is, I suppose, equally well known. In this instance, she first excites her own passions and appetites, and renders them imperious; then, by her example, encourages this same excitement in her husband; and lastly, both parties join in transmitting, in more than one or two ways, the same fondness for excitement in their offspring.

TO PARENTS—POWER OF HABIT.

In view of the power of habit we see the responsibility of parents. Their children are forming their habits for life. How important that those habits should all be right habits—habits the child may safely cultivate forever. Parents are under peculiar obligations to form the habits of their children after a correct model. It is important. First, because in childhood and youth habits can easily be formed. A child can be led and directed much easier than a grown up strong and independent man.

Human life is like a river which takes its rise in a spring which you can turn in any direction with your hand if you place it near its source. But go further down to where the little rill has become a river and try to resist then, and it will swell and overflow the obstruction, or bear it away in triumph with its accumulated waters.

On the summit of one of the ridges of the Allegany mountains, by the side of the road, at the foot of a peake which rises far above, there issues from a fissure in the rock a bright spring of sparkling waters. Beside this stream, the traveller often stops to refresh himself and play with the waters, turning them eastward or westward at his will. If he places his foot on the west side, then the waters flow eastward, they run down the mountain side, mix with the bright Potomac, and the silvery drops roll on, until all obstructions forever passed, and beyond the reach of putrefaction and stagnation, they commingle themselves with the soft waters of the Atlantic Ocean.

If, however, he places his foot on the eastern side, then the waters flow down on the western side—unite with the head waters of the Monongahela—and are discharged into the Ohio, thence into the Mississippi, and down that muddy filthy stream—the sewer of the western world—those once bright drops flow on, until either lost among its stagnant marshes, or embittered or corrupted by the concurrent mass, they assume the same dark, sickening aspect—exhale the same nauseating smell, and undistinguished from the other waters, steaming with pollution, they are emptied into the Mexican Gulf and are lost amid the labyrinths of its shoals and islands.

Thus it is with the mind of a child. Like that spring it can be turned by a little influence, by your hand or foot in any direction.

If your influence is right, then the little child's habits and being will flow eastward, toward the sun-rising—it will be united with the stream of divine benevolence—and flow on brilliant and sparkling—clear as the pellucid wave on whose bosom it is borne onward—and onward and onward it will flow, bearing verdure and health and refreshing, wherever it goes—blessing and being blessed, down through eternal ages.

But should that mind receive in childhood a wrong bias—should the foot be placed on the eastern side, and the drops which give direction to manhood's stream, flow toward the darkened west. Should it learn to be selfish and unite in strong alliance with other selfish streams, onward it will flow—onward and onward, still deepening and darkening, putrid and reeking—embittering and being embittered, bearing desolation and ruin increasingly frightful and resistless as it dashes down the fathomless steeps of futurity.

If parents wish their children to love this world and barter their souls for gold, they have only to keep their eyes shut to other good, and both by precept and example, teach them to "*be rich,*" if possible be rich, honestly if they can, but at all events be rich, and if they do not overdo the matter, and nothing more powerful intervene, that child's God will be Mammon, and on this altar he will sacrifice his soul.

Another fact which increases the responsibility of parents, is the implicit confidence the child reposes in them that they are right. It is hard for them to believe that their parents lie with lips or lives. Oh. 'tis thus we often see a father leading a group of little immortals in his own pathway towards death.

Again what makes the crime the greater still, is the fact that the parent knows the power of habit, he knows full well—for he has seen the influence of these beginnings. The child has no experience to apprise him of the influence of today's conduct upon the future life. In view of facts like these, how impressively should come home to every parent's bosom the injunction, "Train up a child in the way he should go, and when he is old he will not depart from it."

Let mothers ponder well the important principle brought out in the above extract. Remember that the habits which they help to form in their children, though to them they may seem of little consequence, "may prove links of tempered steel, binding a deathless being to eternal felicity or woe."

L. J. G.

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ASHES,	
Pot, first sort	a' 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
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Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
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COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
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Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	6 87 @ 6 50
Buckp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
Do order to good	9 @ 11
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack 1 10	
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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TERMS.

$2,50 per year, when payment is delayed *six months,* at which time all subscriptions will be considered due, and bills forwarded accordingly.

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☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense,* and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, *No. 9 Spruce Street, New York.*

PROPOSITIONS.

1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.

2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

TOBITT'S PRINT, 9 SPRUCE-ST.

PRICES CURRENT.

(Corrected weekly.)

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E.& Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl.	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 75
Do prime	7 50 @
Butter, prime	12½@ 15
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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, NOVEMBER 14, 1844. NO. 21.

The Recorder.

For the Recorder.

THE FAMILY CHOIR.

Dear to my soul the choral song,
That swells the temple's arch along,
In hymns of praise,
Bidding the earth-bound spirit soar
Upward, and onward, by the power
Of holy lays.

And dear the congregated notes,
That fill the sky-roof'd grove, or float
Through field and bower,
Waking the earth to melody,
With matin chant, or vesper glee,
From tree and flower.

But memory in my heart awakes
A sweeter song, for their dear sakes
Who struck that lyre;
Such bands as angels wear above,
United in fraternal love
That household choir.

Yet more—a father's fostering care,
A mother's guardian love was there,
And childhood's strain;
Talk not of *age*, and cold decay,
And the chill'd heart, where love's warm ray
Hath ever lain.

Talk not to *them* of wealth, or power,
They ask, they wish no richer dower,
No purer bliss,
Than this deep fountain of the heart;
O, if earth has of heaven a part,
'Tis this, 'tis this!

But why, this side the enduring skies,
Exist these undecaying ties,
That chain the soul!
Or, why have chance and change the power
To touch those ties, which evermore
Do spurn control!

Full well I know the same sweet voice,
That makes the loving heart rejoice
With seraph strain,
Brings back the loved of other years,
The lost—oh, all too deep for tears,
The full heart's pain!

That household choir! I've watch'd them long,
And list'ned to their evening song,
Till my wrung heart
Wept for the future, for I know,
As days, and months, and years shall flow,
That choir must part!

The day will come, when round that sweet
Domestic altar, ye who meet
Shall meet no more,
To soothe with song the laboring breast,
But each dear harp be laid to rest,
Its tremblings o'er.

O, guard ye well the tuneful soul—
A charm—until ye reach the goal
Where woes expire;
Like Memnon, greet with melodies
A glorious dawn, and joyful rise,
A heavenly choir.

SHILOH, N. J. L. M. C.

For the Recorder.

COLLECTIONS ON THE SABBATH.

To those unaccustomed to taking collections for religious purposes on the Sabbath, it may appear to be a matter of rather doubtful propriety. *Is it right?* is the first question that arises in such minds. This is a very proper question, and should be Scripturally considered. If it be not wrong, then, evidently, it is right. It is not wrong, unless it be a violation of the law of God. It is not a violation of the law of God, unless it be secular labor, or labor pertaining to this world. But the taking of collections for religious purposes is not a secular, but a religious business; it pertains not to the present, but principally to a future world. Therefore it is not a violation of the law of God.

It is not a violation of the law of God, unless it be inconsistent with "calling the Sabbath a delight, the holy of the Lord, honorable." But it is not inconsistent with calling the Sabbath a delight, the holy of the Lord, honorable, if, in this way, we *delight* to *honor* the *holy Lord*. Therefore it is not a violation of the law of God.

Taking collections for religious purposes on the Sabbath, is not a violation of the law of God, unless in it we be found "doing our own ways," and "finding our own pleasure." But in taking collections on the Sabbath we act religiously; and in "doing our own ways," and "finding our own pleasure," we act irreligiously. Therefore taking collections on the Sabbath is not a violation of the law of God.

The Great Expounder of the law has said, "The Sabbath was made *for* man, not *man* for the Sabbath;" and, "It is lawful to do well on the Sabbath days." But if the Sabbath may not be used for promoting the highest and the holiest interests of man, then man was made for the Sabbath, and not the Sabbath for man. We ought to distinguish between different objects in handling money. If a man handle it for the purpose of paying an ordinary debt, it is a *secular business transaction*. But if he handle it for the sole purpose of promoting the honor of God, it then becomes a *religious duty*, and is a kind of well-doing that is lawful on the Sabbath days.

If it be indeed unlawful to use money on the Sabbath, because it is an article used in ordinary traffic, then I ask if it be not unlawful to speak on the Sabbath, because words are used in ordinary business?

When we pray, on the Sabbath, for the promotion of truth and righteousness in the earth, if it would tend to diminish the ardor of our devotion, to contribute something to aid in carrying out the object prayed for, it would be an evidence that our prayers and our alms should not together "come up for a memorial before God." But this act of self denial, this offering up of our sacrifice together with our supplications, tends rather to foster the spirit of prayer. Therefore, its tendency being good, is an evidence that the thing itself is right.

If, then, this method is right, the next question is, Is it expedient? The affirmative of this question is so evident that it need scarcely be argued. If it is expedient to make the most of time and effort, then this method is expedient. It is expedient upon the same principle that labor-saving machines are expedient. When one, two, or three hundred persons are assembled together, it requires but a few minutes to do what otherwise might require as many days.

This method, perhaps more than any other, tends to equality; that some be not burdened while others are relieved. Its tendency is also to secure greater amounts in the end. "Large streams from little fountains flow." But the little fountains are continually pouring into them. "Tall oaks from little acorns grow." But it is by a process quite imperceptible. So if every one does a little, as the Lord has prospered him, and that frequently, it amounts to something in the end, and is scarcely missed. If this system should become general throughout the denomination, the result might astonish as well as gratify us all.

S. C.

For the Recorder.

ABOMINATION OF DESOLATION.

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.")

What is the *abomination* that maketh *desolate?* The Scriptures are said to be their best interpreter; and we read of a woman, Rev. 18: 5, with this inscription on her forehead, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." But how has this *abomination* made the earth *desolate?* Let Isaiah answer this question, ch. 24: 5, "The earth also is defiled under the inhabitants thereof, because they have *transgressed the laws, changed the ordinance*, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are *desolate*," &c. The prophet continues, verse 10, "The city of confusion is broken down; *every house is shut up, that no man may come in.*" Verse 12, "In the city is left *desolation*, and the gate is smitten with destruction."

In the days of Paul and Barnabas, Acts 13: 42–44, the glory of God, and the honor of Christ, the Lord of the Sabbath day, was seen even in a city of Gentiles, when "almost the whole city" were seen coming together on the seventh day, God's holy day, "to hear the word of God." And thus was the seventh day observed as the Sabbath by the believers and churches in the first centuries, whatever false teachers may say to the contrary notwithstanding.

But, since the Man of Sin, Antichrist, the little horn of Daniel's beast, the little horn of Daniel's goat, the mother of harlots and *abominations* of the earth, has "transgressed the laws," [of the second and fourth commandments,] "changed the ordinance" [of the Sabbath from the seventh to the first day of the week,] cast the truth to the ground, changed times and laws, now, *every house* (of God) *is shut up*, (on the seventh day,) *that no man may come in*, according to the above words of Isaiah: and even in professedly Christian cities are left *desolation*; and the gate (of God's holy assembly for worship on the seventh day) is smitten with destruction. WHOSO READETH, LET HIM UNDERSTAND!

B. CLARK.

RELIGIOUS DECLENSION—ITS CAUSE AND CURE.

The Circular Letter of a New Hampshire Baptist Association, treats largely of the present religious declension, and inquires into its causes, and the remedies for it. Among the causes which it assigns, are, the worldliness of Christians, the existing political excitement, the prevalence of different ultraisms, and *the reaction of former excitements.* The remarks upon the last of these causes, are worthy of serious consideration, and we therefore copy them:

"The last cause of religious declension we will mention, is the present reaction of former excitements. And this, after all, we consider the great cause of all. We do not, however, refer to all religious excitement, with the design of objecting to the whole. You cannot have too much excitement about sin, and the importance of the gospel as the power to remove it from the individual, the church, and the world. We refer to artificial excitement, which consists in a machinery of means devised by men for this purpose—means that in the issue act upon the animal man instead of the spiritual, and crowd the church with men and women as Christians, when nothing more has been done than to arouse their sympathies and passions. And what is this machinery and the result? The church have concluded that they must have a revival, to enjoy an exciting occasion, call together multitudes, multiply their numbers, give themselves importance in the community, and then make a loud report to the world in the columns of a popular public journal. Thus they appoint a protracted meeting to continue for weeks, send off for an evangelist to preach on death, judgment, and eternity, and then invite every body to join in the scene about to be enacted. The wonderful preacher comes, the meeting commences, and the extraordinary means of grace, as they are called, are put in requisition, when, as if by magic, the whole town are to be turned into Christians. This eloquent divine calls on the whole church to awake, sustain his movement, and fully carry out whatever he sees fit to recommend, as if his 'ipse dixit' clothed the injunction with unearthly authority. Then he attacks the impenitent, in their refuge of lies, as he terms it, and addresses them with all the personality and vulgarity in his power, by the use of all sorts of anecdotes, figures of speech, and frightful representations to be any where found—and all this he accompanies with every manœuvre for immediate effect. All of the same and different churches who do not rush to the rescue by this train of operations, are attacked also, and denounced in the most unmeasured terms, and thus, if possible, be forced to fall in, or in the refusal wither and die under the sentence of his reprobation. This course of things goes on for weeks and months, and as much longer as possible, by every means, no matter what. This is the machinery, and the way it is kept in motion till it can move no longer. Now just analyze this process, and see if reaction, great and most fearful, must not in the nature of things, be the sure result. The minister of that people cannot continue to preach after this model, and always keep up an excitement—thus his connection with them must at once cease, that they may try something new and strange, the consequence of which is, at the outset, to entirely unsettle the ministry, and on their part to get up an itching ear, which the most gifted angel could not satisfy. The church, too, by such an exertion for day and night so long, must rest for months, if not years to come, to recruit both their physical and spiritual resources. But as they lay down their armor, stay at home, and begin to take their rest, the meetings fail in numbers and interest, till very soon all are discouraged, and only complain that 'things are not as in days that are past and gone.' Then follows the work of discipline—scores are found in the church who are not of it, who are the same as before they entered it, and who, for the honor of the cause, must be put out of it. Another effect is, the disgust of the whole affair, which overspreads the impenitent of the congregation, and the community at large. A current here at once begins to form from different streams, setting in upon the church with an increasing violence, which they in their exhausted state cannot resist. Besides all this, a church in this state rests on no foundation—they are mere creatures of impulse, always upon 'the go' after something novel and curious, and are carried off with every 'lo here, and lo there,' which floats along—and this is our very condition this very day, as churches all over the country. We are prostrate, lifeless, and struggling for the breath of life, because worn out with over-action, distracted by 'isms,' weary from discipline, and lost of our influence over the impenitent, who care not to attend so much as a prayer-meeting. These are the facts in the case, and exist from this very cause, and there is not a discerning man among us that can deny it."

The *remedies* for the present deplorable state of things, which the letter suggests, are, 1. Repentance, including not only sorrow for the wrong under consideration, but a determination to reform, and repeat no more the same things. 2. A strict, thorough, and impartial course of discipline in the church, without fear, impatience, or discouragement. 3. A constant effort, by pastor and people, to maintain a revival of religion—not as a thing to be enjoyed once in two or four years, but all the time, as the result of exertions daily put forth in connection with the labors of the regular ministry.

ACTIVE BENEVOLENCE AND ENJOYMENT.

We cannot agree with Dr. Young, that "it is impious in a good man to be sad, though we are satisfied that much of his sadness might often be easily banished.

One mode of doing this is active benevolence. "Assurance," says President Edwards, "is not to be obtained so much by self-examination as by action;" and the assertion is equally true of Christian enjoyment, which flows from this assurance.

This was the course adopted by Howard. His rule for shaking off trouble was, "Set about doing good; put on your hat and go and visit the sick and the poor in the neighborhood, inquire into their wants, and minister to them; seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method," he adds, "and have always found it the best medicine for a heavy heart."

The prescription is a good one; and others, as well as Howard, may find a remedy for trouble in *active* benevolence. This will dissipate that sickly and morbid sensibility which broods in secret sadness over real or imaginary sorrows, which so often obscures the brightness of the good man's days, and shuts out from his soul the cheering light of heaven. This, if in vigorous exercise, will leave him no time for the indulgence of gloomy reveries and desponding forebodings. This will multiply his positive pleasures, and will sweeten them all with that joy that flows from the thought that he has rendered others happy. This, by its very exercise, will afford him more and more of that evidence of piety which is found in the zealous and faithful discharge of duty, and thus will increase his enjoyment. This, in short, if performed in a right spirit, is active holiness, with which, in the economy of Providence, happiness is ever connected.

"DAYS OF OLD."

THE FREE-WILL OFFERING.

The house of Merab was very poor in Goshen: there was not found in his dwelling gold or silver or precious stones; neither blue nor purple nor scarlet nor fine linen; neither fragrant oils nor spices. Of the great wealth that Abraham possessed, of the substance that Jacob had brought down into Egypt, of the immense treasures over which Joseph held command, nothing remained to Israel, save in some few instances, perhaps, where a wreck or two of what had been his father's was secreted by some trembling bondsman, not for the intrinsic value of the thing, but because of the dear and sacred associations connected with it. Often, too, was such cherished memento of former days wrested away by the hand of rapacious violence accidentally discovering it; and still more frequently had it been relinquished to satisfy the cravings of a sick neighbor after some comparative delicacy beyond the reach of his own poverty. Herds there were, and flocks in Goshen, but of these Merab possessed none; and strange indeed would the prediction have sounded in the ears of Israel, had a prophet been commissioned to announce to them that ere many days had passed they should be called on to contribute in rich profusion all precious metals, all costly fabrics, all odoriferous spices, and to rear from their own stores a pile of splendid gifts, dazzling to the beholders' eyes, and so abundant as to require an express command to cease from pouring them upon the gorgeous heap.

"How little I regarded this!" said Jabin, while polishing with a soft piece of skin a jewel of great value; "how contemptible did it appear in my sight, when it was flung by the Egyptian maiden into the package that I hastily rolled up! I had, indeed, rejected it, but for the command given to ask of our neighbors what they were then no less eager to give than before they were niggardly in withholding. They who spoiled us became a spoil; and thus are we, even amongst the least and poorest in Israel, enabled to offer unto the Eternal, one of the most brilliant jewels in the camp."

"The daughters of Thebes walked proudly past me," said Merab's wife; "and many a costly trinket of fine workmanship danced and flashed beneath the sunbeam as they tossed the scornful head, nor deigned aught but a glance of exulting pity, when a sort of suspicious fear oft seemed to mingle with their high disdain, upon the maidens and matrons of Israel. They were hateful to look upon, those heartless oppressors of our race."

"Nay, dearest mother, reproach them not now; remember the tears of woe, the bitter wail of anguish wrung from them, when every mother saw her first-born, whether in bold bright manhood or in unconscious infancy, stiffening before her in the ghastliness of death. Think, too, of what we saw not, but what surely must have been the scene, when tidings reached them of the overwhelming destruction of Egypt's mighty host, piled in heaps of corrupting loathsomeness on the shores of the Red Sea, even before the temple of their helpless gods. Great were the enemies of Egypt: terrible the vengeance of the Most Holy: the full cup of His wrath emptied on their sinful heads! We will not exult, mother; but we will glorify the Eternal our God, who brought us forth laden with great spoil, which thus He vouchsafes to accept at our hands for His own service. A free-will offering of that which He gave unto us."

"I have an offering," said Merab, in a voice of the deepest emotion: "thinkest thou, my boy, that I may dare to lay it before the Lord? See, Jabin, this broken ear-ring; when the shout arose in the camp for every Israelite to bring to Aaron the golden ring from his ears, I hastened to unloose it, with the same guilty purpose; and in so doing I wrested the fastening as thou seest. Thine agony, Jabin, thy prostrate frame barring egress from the tent door save by trampling on it; thy cries of warning, of supplication, of certain vengeance, on the guilty, appalled me, and withheld my step. I could replace the ring, but I have kept it hidden in my bosom, a memorial of my desperate wickedness against the Most High. O say, thinkest thou He will receive it at my hand? May one so guilty, but for thee more guilty still, dare to approach with such a free-will-offering in his hand?" And as he spake the tears burst forth abundantly, bathing the golden ring that his trembling fingers held towards his son. Jabin was at his feet in a moment: "My father," he said, as he reverently kissed the drops from that penitent's hand, "there is no gem so bright in yonder treasury as the tear of him who mourns over a transgression, because he feels against how much love and mercy his sin is committed. Thou, my father, had it but in thine heart so to transgress: not I, but the God of Israel restrained thee. More precious will that little hoop of gold be among the free-will-offerings than this costly jewel; for the oppression of sin is worse than the oppression of Egypt: and the spoil that He, the Eternal, enabled thee to take from thyself, in the hour of temptation, is greater than the spoil wherewith we spoiled the terrified Egyptians. Yea, it will be accepted: delay not to approach, praising our glorious Deliverer."

The eye might scarcely dwell upon that heap of brilliancy and beauty, the price of a nation's ransom, that lay in bright confusion around the meek and placid Leader, who superintended the distribution of the gifts, each in his own department. When Jabin placed the Theban jewel before him, its surpassing lustre attracted every eye: the small circlet of broken gold that his companion dropped beside it, attracted little notice from man; but oh! the calm that shed its influence into every recess of Merab's penitent and thankful heart, while he felt that the fee-will-offering of his hand was accepted, where, but for the restraining mercy of the Eternal, the forfeiture of his streaming life-blood had then been exacted!

LORD ELDON'S FULFILMENT OF A PROMISE.

In 1783, when Mr. Scott, afterwards Lord Eldon, first became a candidate for the borough of Weobly, he was received and lodged in the house of Mr. Bridge, the vicar, who, having a daughter then a young child, took a jocular promise from him, that if he should ever become a chancellor, and the little girl's husband should be a clergyman, the chancellor would give that clergyman a living. Now comes the sequel, partly related by Lord Eldon himself to his niece, Mrs. Foster:

"Years rolled on; I came into office, when one morning, I was told a young lady wished to speak to me; and I said young ladies must be attended to, so they must show her up. And up came a very pretty young lady, and curtsied and simpered and said she thought I could not recollect her. I answered I certainly could not, but perhaps she could recall herself to my memory. So she asked if I remembered the clergyman at Weobly, and his little girl to whom I had made a promise.

"Oh, yes!" I said, "I do; and I suppose you are the little girl!"

She curtsied, and said, "Yes."

"And I suppose you are married to a clergyman?"

"No," she said, and she blushed; "I am only going to be married to one, if you, my lord, will give him a living."

"Well, I told her to come back in a few days; and I made inquiries to ascertain from the bishop of the dioccss that the gentleman she was going to be married to was a respectable clergyman of the Church of England; and then I looked at my list and I found I actually had a living vacant that I could give him. So, when the young lady came back, I told her she might return home and get married as fast as she liked, for her intended husband should be presented to a living, and I would send the papers as soon as they could be made out."

"Oh, no!" she exclaimed, and again she simpered, and blushed and curtsied; "pray, my lord, let me take them back myself."

"I was a good deal amused, so I actually had the papers made out, and I signed them, and she took them back herself the following day."

[Twiss's Life of Eldon.

DEFENCE AGAINST FEAR.

I know of but one way, (said Addison,) to fortify myself against gloomy presages and terrors of mind—and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees, at one view, the whole thread of my existence—not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to His care; when I awake, I give myself up to His direction. Amidst all the evils that threaten me, I will look up to Him for help, and question not but He will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it; because I am sure that He knows them both, and that He will not fail to comfort and support me under them.

THAT THOUGHT IS DONE.

We were exceedingly amused, and not a little astonished recently, in looking over a communication from a Sandwich Island youth to his benefactor in this country. He writes a sentence, and adds, "This thought is done." He writes another, upon another point, and adds again, "This thought is done." We are amused at the simplicity of the expression, and astonished at the greatness of the discovery. That a discovery which seems to have eluded the great majority of educated and disciplined minds in this enlightened land, should be thus made by one just emerging from a state of barbarism, is indeed astonishing. Were all who speak in public, especially all who occupy the pulpit, to make the discovery on their own productions—to perceive instinctively, and say to themselves at the right spot, This thought is done, and stop hammering upon it, turning it about and fumbling it over, but pass to something else, the relief of those who hear would be unspeakably great; it would be somewhat like removing mountains from their shoulders.

PERSECUTION OF THE JEWS.

The German Frankfort Journal contains the following paragraph:

"Notwithstanding the applications made in favor of the Israelite inhabitants of the frontiers of Russia and Poland, the transportation of that unhappy population has been irrevocably decided, as the only means of maintaining the system of exclusion and the laws which protect it. One hundred thousand Israelites come under that measure. The rich Israelites, it is true, have been authorized to dispose of their property, and to fix their residence wherever they please. This was considered a favor, but it is a mere illusion. The Israelites, being compelled to alienate their property, will not be able to sell it to advantage; and, on the other hand, they are only permitted to settle in the governments that formed part of the kingdom of Poland at the period of the first partition. Now, the Israelite population is so numerous in those governments, that the new comers will find it difficult to earn a livelihood in competition with their co-religionists. As regards the property belonging to Israelites in less affluent circumstances, the Government will take it on an estimation, but will give so small a price for it, that it will be scarcely adequate to defray the expenses of their new establishment. The country, besides, assigned to the Israelites for a residence, is not only almost uninhabited, but is so barren that the produce of the soil will scarcely pay the expenses of cultivation."

A book was printed during the time of Cromwell, with the following title:—Eggs of Charity, layed by the Chickens of the Covenant, and boiled with the water of Divine Love—Take ye and eat."

The Sabbath Recorder.

NEW YORK, NOV. 14, 1844.

INDIVIDUAL EFFORT.

In the New Testament, the greatest importance is attached to individual effort, and the richest promises are connected with it. It was not in great companies that our Saviour sent forth his disciples, but they went two and two. It was where two or three were assembled in his name, rather than in the great congregations, that he promised his especial presence. So must it be always. Men are to be converted from their sins and errors only through a personal application of the truth. This personal application may indeed be made in large assemblies, and often has been; but oftener, where the individual is set free from observation, and his attention is left undivided, "a word fitly spoken" will reach the heart, and lead to a thorough reformation of life. Multiplied are the illustrations of this truth which might be given. On one occasion a tract-visitor left one of his silent messengers, accompanied by a few words of advice, with a profane sailor. That sailor thought of the words which had been spoken, and studied the truths of that tract, until he acknowledged his danger, and found peace in believing upon Christ. He visited his former home soon afterwards, where he spoke and read to his neighbors about the truths of religion, until a general interest was awakened, and several persons converted to God. The final result was, that an entire change was produced in a community where there had before been no church, and all was a moral waste. The whole region was renovated in its mechanical and intellectual, as well as its religious aspects. Churches and school-houses, preaching and instruction, are now to be seen and enjoyed, where all was darkness but a short time ago. And this happy change resulted from the benevolent efforts of *one individual*. With such facts before us, who will refuse to put forth his exertions?

THE ARGUMENT FROM GOD'S BLESSING.

Nothing is more common, than to hear the correctness of one's doctrines, argued from the blessing which has attended his labors. This mode of reasoning has been adopted especially by some branches of the Protestant church in this country; by it the Pedobaptist supposes that the baptism of children is abundantly sustained; the Methodist, that the correctness of Arminianism is triumphantly proved; and all denominations, that the observance of Sunday is sufficiently sanctioned. It would not be surprising, after Protestants have set the example, if Catholics should bring *their* claims to this test; and they have done it in such a form as to demand an answer. Dr. Wiseman, one of the first scholars in the Catholic church, has recently framed an argument in favor of his church, from the great blessing which has attended its missionary labors. He asserts, that while the converts by Protestant missions—with one or two exceptions, such as at the Sandwich Islands—have been but a handful, the converts by Catholic missions have numbered thousands, and that notwithstanding the Catholic contributions have been less than those of Protestants. Now, if the ground usually taken in such arguments be good, viz., that God's blessing upon a man proves his doctrines to be sound, then we see not how those who use the argument can reply to the Doctor. For our own part, we think the facts spoken of can be very easily explained, by a reference to the character of Catholic missionaries and Catholic conversions. Those missionaries have generally been well chosen for their work—sagacious, resolute, persevering men. They have gone forth among the heathen with an imposing and attractive form of religious worship. Such a form, in the hands of such men, has secured many admirers and professed converts. This, to a candid and discerning mind, would at once explain the great fact out of which Dr. Wiseman makes so much. In nearly every argument of the kind, a little observation would enable us to discover, that it rests upon a false and presumptive interpretation of the facts. And if we allow of this mode of arguing, and carry it out to its legitimate results, we shall find ourselves approving and disapproving the *same* doctrine at different times, or even at the *same* time in different places. We think, therefore, that a disputed question, which needs the support of the argument from what is imagined to be God's blessing, had better be given up at once.

AMERICAN TRACT SOCIETY.

This Society derives its support mainly from the Congregational, Episcopal, Baptist, Reformed Dutch, and Presbyterian churches; and it has, therefore, a Publishing Committee comprising a representative of each of these churches. It is a general principle of the Society, to publish nothing without the sanction of this Committee; hence it has been found necessary to modify expressions in many of the books which the Society has issued, so as to make the authors speak the language of the Committee. But this censorship has been so discreetly used for the most part, as to prevent any serious collision. The Society has recently published an edition of D'Aubigne's History of the Reformation, however, in which the alterations are of such a character as to excite the fears of the Presbyterians, and call forth a remonstrance from them. A Committee, appointed by the New York and New Jersey Synod, has published a long article exposing these alterations, or *mutilations*, as they are called, and modestly demanding, that in future, the Society shall publish its books *entire*, if at all.

In looking over the objections of the Committee of the Synod, we find that they relate chiefly to Episcopacy and Baptism. In regard to Episcopacy, they state that the alterations and abridgements are such as to favor it, and to allow of a lofty head being "uplifted from the midst of the apostles and teachers." In regard to Baptism, they charge the alterations with suppressing historical facts unfavorable to the old Anabaptists; suppressing the fact that Luther was baptized in infancy; and omitting things said by some of the Reformers against the "new baptism," or immersion. This they say is done, while the following language is allowed to remain: "The baptism of infants is a horrible abomination—a flagrant impiety, invented by the evil spirit and by Pope Nicholas II."

Such is the Society's offence—an offence which has called forth much feeling and a severe rebuke. We wish the Society was guilty of no greater sin. But we can not, while our attention is called to this subject, overlook the fact, that upon other points, and particularly upon the subject of the Sabbath, the Society has given currency to works which even more palpably contradict the facts than does this. Witness its tract on the "Institution and Observance of the Sabbath," in which it is asserted, that "the whole current of ecclesiastical history shows that it has been the constant and uninterrupted practice of the church throughout the world, since the days of the Apostles, to observe the first day of the week *as the true Sabbath*." A more flagrant falsification of history could hardly be made. We do not call attention to it, however, for the sake of creating prejudice or arousing feeling. We believe the Society has been useful, and may therefore deserve support. But we believe, nevertheless, that the only way to continue its usefulness and its support, is by either restricting its publications to subjects about which there is no difference, or, when it publishes upon other subjects, taking care that those publications speak the truth, without reference to the greatness or smallness of the number who may differ from them. As a means of calling attention to the subject, we are glad that their edition of D'Aubigne's History has been examined and reviewed.

HAS THE QUESTION BEEN SETTLED?

THE TRUE WESLEYAN.

The following extract is taken from an article on the "Observance of the Sabbath," written by S. Worsley, of Hebron, Conn., and published in a late number of the True Wesleyan, a paper issued from Boston for the Wesleyan Methodist Connection of America:

> "I presume it to be absolutely useless to enter into any argument proving the 1st day of the week to be divinely appointed as the Christian Sabbath, that question having been long since settled in the minds of all pious, sensible men. Neither do I think it necessary to attempt to prove it to be *obligatory* on Christians to *observe* the first day of the week, or Christian Sabbath, as a holy day; that question I consider, too, to be settled generally. And now what I have to do, is to offer a few brief remarks showing how the Sabbath ought to be observed as a holy day."

This extract makes assertions which are sometimes heard in conversation, but which only a few men have been sufficiently reckless of truth to make in writing. There are four positions taken here, either directly or by necessary inference, which we shall take the liberty, without qualification, to deny.

1. We deny, that the first day of the week has been "divinely appointed as the Christian Sabbath."

2. We deny, that this question has "been long since settled in the minds of all pious, sensible men."

3. We deny, that it can be proved from Scripture, "to be obligatory on Christians to observe the first day of the week, or Christian Sabbath, as a holy day."

4. We deny, that this question has been, in any proper sense of those terms, "settled generally."

We presume it will be allowed, that a candid reader of the extract from the Wesleyan, would understand it as affirming each of the positions we have denied. Of course such a person, if our views be correct, would be led into error by the perusal of the article. We call upon the writer, therefore, as a religious teacher, or upon the editor of the Wesleyan as one who gives currency to his teachings, either to prove the positions taken in that article, or to counteract their injurious effects by acknowledging their unsoundness. Will he do it? We wait to see.

MUSIC IN SWITZERLAND.

A musical revolution is going on in Switzerland, the object of which is to give a new direction to popular singing. It commenced with a number of students, who endeavored to introduce patriotic songs among the people in place of the coarse and vulgar ballads which were so common. The religious awakening, which was making daily progress in Switzerland, came to their aid, and did much to improve the national singing. But the movement was not complete until a gentleman, M. Kaupert, proposed to teach gratuitously the whole population of young and willing persons in any village to sing together. This proposition was accepted in many places; he commenced his instructions, and they had extended from one neighborhood to another, producing a social and moral effect which excites the astonishment of the whole country. Hymns in praise of God, and songs in honor of their country, all free from every moral taint, have awakened an unprecedented enthusiasm, and served to cultivate some of the noblest feelings. The following is a specimen of the effect of M. Kaupert's labors—labors for which he is now receiving the highest marks of honor:

> "At Lausanne his instructions were sought with universal avidity. Many who had been accustomed to spend their evenings in dissipation, began to employ them entirely in learning the new method. Children and their parents, all the schools, the professors and students of the college, servants and mistresses, workmen and masters, persons who had been the most opposed to each other in religion and politics—the inhabitants of different villages distinguished by banners—all were attracted, all seemed of one heart and soul. When the previous training was complete, a day was fixed for the grand concert. More than 2,000 singers were arranged in the great church, the noblest Gothic building in Switzerland: the flags of villages and societies were tastefully disposed on an ivy-clad tower; the vast multitude who came to hear were crowded within and without; and then was sung a hymn, to an air of Luther's composing, simple, grave, noble, but oh! the effect!—no words can utter it; the impression will never be forgotten."

MISSIONARY JUBILEE.

It was in the London Missionary Society, that the spirit of missions was first embodied on a large scale. Its formation gave an impulse and direction to the exertions of Protestants in various countries and denominations. It was fitting, therefore, that the fiftieth year of the existence of that Society should be celebrated, as it was, during the last week of September, in the different towns throughout England. The great meeting was in London, where the venerable William Jay, one of the fathers of the society, now in his seventy-sixth year, preached for nearly two hours, without exhausting his own strength or diminishing the attention of his auditory. In the evening, addresses were made by the representatives of the six leading evangelical denominations, and the occasion is spoken of as one of very great interest. The collections made at the different meetings throughout the country were large; the resolutions passed were of a stirring character, and the whole jubilant celebration was one long to be remembered.

OBSERVATIONS OF A TOURIST—NO. 1.

For the Recorder.

Having been interrupted in the preparation of my "Thoughts on the Perpetuity of the Sabbath," by a tour of several weeks, I propose, before resuming and completing them, to offer a few of my observations while passing along. My business has been chiefly among our own people, and with them I shall begin. Being a comparative stranger among them, my observations are, many of them, the result of the first impressions a person receives on comparing new things with things of familiar acquaintance. These are some times very incorrect or superficial; but when one finds them repeated in different places and positions, he feels confirmed in the opinion that he has formed respecting them; and when they are of public importance, he may offer them with confidence to his friends; for he has accumulated evidences to sustain them.

The first of these observations, which is of public concern, is made with no censorious spirit, for it occurred to me in connection with the highest esteem for the virtues with which it is accompanied. As a general thing, I am persuaded that the observers of the Sabbath too much underrate themselves. It is right, and we have occasion enough, to esteem ourselves small; but we ought not to be insensible to the blessings or advantages that Providence spreads before us. Many of our people—most of those descended from the ancient Sabbath-keeping families of our land—speak of the denomination as being poor, poorer than other denominations of professing Christians; and I presume they really think it is so. But from an extensive acquaintance with other people, and what I have now seen of Sabbath-keepers, I am prepared to say, confidently, that it is not so. As a class of citizens, they are on an average in as good circumstances as any class of our fellow-citizens following the same occupations; and all praise and gratitude is due to the Great Author of all our mercies, who blessed the Sabbath day, that he takes care to bless also the labor of those who remember his Sabbath to keep it. And this gratitude ought to be shown, not alone in the praises of the family altar and the sanctuary, but by a liberal hand, by speaking well of his service before our children, and before our fellow-citizens, many of whom really imagine that to embrace the Sabbath is necessarily attended with voluntary exile from good society, and sitting down in confirmed poverty. This is a great mistake, and mischievous in its influence. It costs no more to observe the seventh day than to observe the first; and if there be any position in life that more than another may lead a man confidently to expect the blessing of God upon his labor, it is to be found in keeping the commandments of God and the faith of Jesus. Like Abraham of old, and the primitive Christians, a Sabbath-keeper may sometimes be called to leave all for his obedience and faith; but let him go, nothing doubting but that he who said, "In blessing I will bless THEE," and he who said, "He that forsaketh father and mother, and houses and lands, for my sake, shall find an hundred fold more in *this life*, and in the world to come life everlasting," will yet bountifully provide for those who fear and obey him. Why Sabbath-keeping, above keeping any other of God's commands, should be attended with poverty, I cannot see any reason for whatever. Nor is it so with respect to the Sabbath-keepers of this country.

Neither does it necessarily follow, that a man must be banished from good society because he keeps God's holy Sabbath day, and pursues his occupations on the first day of the week. If any such retire from their fellow-citizens on that account, it is their own fault; their fellow-citizens will not expect it from them, if they stand up and with *manly piety* defend their own course in keeping the commands of the ever-living God. None but bigots will despise them on that account, and bigotry is disreputable in this country though sometimes indulged. Sabbath-keeping is as honorable and as defensible as honesty and chastity; and every honorable station in our land is as accessible to them as to the observers of the first day. It is not necessary to go into a corner to be a consistent Sabbath-keeper. I have found some Sabbath-keepers among the very best, and among the most successful merchants, mechanics, manufacturers, physicians, judges, legislators, both in assembly and senate, and am told they have filled the Governor's chair. Their intelligence and general education, I am sure, is equal to that of any denomination of their fellow-Christians filling the same stations in society. The ministry, whatever it may have been in times past, is now equal for pious, sound, common-sense men in their vocation, to the ministry of the most successful denominations in our land; and if a mutual understanding and a thorough organization were secured, they might become as efficient.

I write not these things to flatter my brethren with self-sufficiency, but to give glory to the ever-living God, who keepeth covenant and mercy to a thousand generations with them that fear him and remember his commandments to do them; and to say to him that is of a doubtful mind, Be strong, and to him that is feeble and ready to faint, Fear not, for Jehovah has said, "Him that honoreth me will I honor." Who is he that despiseth the Lord's people when they are few? S. D.

THE TRACT CAUSE.

For the Recorder.

On seeing in a late number of the Recorder an abstract of the Report of the Board of Directors of the American Sabbath Tract Society, I thought this to be a proper time for me to say a word or two to my brethren who feel an interest in the Tract Cause. And to begin, brethren, I will say to you, that there is a way in which you may act efficiently in this cause. If you will make yourselves members of the society, by putting into its treasury the money required by the Constitution for that purpose, you will in that way collect the funds needed, and establish a society which will have the ability to conduct the tract publishing business to general advantage and satisfaction. Brethren, will you do it? You can, any one of you, enter directly *into* the work. Just write a subscription paper, stating that the undersigned, wishing to become members of the American Sabbath Tract Society, pay or have paid the sums specified by them in their subscription, for that purpose. When you have got the subscription prepared, enter your own name first on the list; then circulate the same, and solicit others to do likewise. When all has been done that can be in this way, send the money to the Treasurer, and the list of members' names to the Secretary, and he will keep a record of the same. In this way all will be easily understood, and the effect will be salutary. I would not be understood to prescribe the method to be followed, but suggest that something more must be done than to have local Tract Societies, or take collections for the tract cause. We must either incorporate ourselves into a general society, so far as to make that an efficient body, and do away the necessity of our brethren in New York City keeping up an organization for the publication of tracts, or else we should abandon the idea of a General Society, and carry on our tract enterprise through the New York Sabbath Tract Society, or some other brethren, as a Board of Managers appointed for that purpose. I will here add my opinion, that if the brethren would take hold, (and I trust they will,) and make the general society what it might and ought to be, it would be the best means or instrument by which to effect the object in view. But if the brethren will not do that, it would appear that they ought to consider in the most favorable light the efforts and enterprise of individuals engaged in the tract cause, and assist and advise with them, that the good sought to be done may be accomplished.

I wish further to say, that it is desirable that the tract society should be enabled to publish some articles which have been recommended to it for that purpose. One is an Address read before the Conference at its last session, a notice of which will be found in the minutes of that body. Another is the work of Carlow on the subject of the Sabbath. Besides these, there will be others well worthy of publication, if the means necessary to publish them can be obtained.

Brethren, we must go on. We can not depend upon the sale of our tracts to enable us to publish others. The truth they contain is too unwelcome to the public mind to admit of their sale to any considerable extent. In this respect, though the Christian public is very backward in obeying that Scripture which says, "Buy the truth," yet they approach very near to a fulfillment of that which says, "Sell it not," for notwithstanding our publications have been advertised extensively, and put into the hands or shops of prominent booksellers, yet they have made no sales, or next to none. LUCIUS CRANDALL.

DESTITUTION OF MINISTERS AT THE WEST.

Some persons who are aware how many preachers have gone to the West, have expressed their surprise at the loud calls for ministerial help in that region. The following extract of a letter from Rev. Philander Taylor will perhaps modify their surprise. No places stand in greater need of ministerial labor than do some in which men are found who have licences to preach, and have even been ordained to that work.

> "I have heard much of the destitution of ministers in this country, and presume it is really so; but if the remark applies to the number of men known as such, it is not true. In this sense there are plenty of them, more than is needed, and some of them could be spared for New York, for they are of no manner of use here as ministers. I have more or less of them in my congregation every time I preach. The first Sunday I preached there were four of them present. Men who are willing to neglect their ministerial duties, or can be tempted to engage in worldly business, would do better to stay in the old States. But if the remark is used concerning self-denying, faithful ministers, of such we are greatly in need, and such cannot suffer here—they will do well."

"NATIONAL LORD'S DAY CONVENTION."—This Convention is to be held at Baltimore on the 27th inst. A large attendance is expected from all parts of the Union. Brethren Nathan V. Hull and Thomas B. Brown have been appointed delegates to the Convention, both by the American Sabbath Tract Society, and by the Committee chosen at the last General Conference for the purpose of making arrangements for Sabbath Conventions, &c. It is expected that they will be present.

PROGRESS OF TEMPERANCE.—The temperance cause is making rapid and sure progress in almost every part of the world. A society has been formed in Netherlands, which has issued several tracts and other publications on the subject, and is carrying forward its efforts in a very zealous and commendable spirit. In the West Indies, particularly Jamaica, considerable is doing by the circulation of books and holding of meetings. Buenos Ayres has also a flourishing temperance Society. Father Mathew is still at work in Ireland, gathering up those that remain under the influence of intemperate habits. In England, temperance meetings are multiplying, and are well attended. There is much, therefore, to encourage the friends of this good cause.

PERSECUTION IN NORWAY.—A body of Quakers living at Storenger, Norway, have appealed to the government for relief from the persecutions which they are enduring on account of their religious faith. They are said to have been imprisoned for weeks, and subjected to many other vexations and wrongs, because they would not bring their children to baptism. This comes from the Lutheran church of Norway, which a few years ago expressed so much sympathy for the persecuted Lutherans of Prussia.

A VOICE FROM PRISON.—Our readers will remember the account which we gave of the trial and imprisonment of the Abbe Maurette, in France. The following extract of a letter, written by him to a friend, will show with what spirit he endures his confinement:

> "*Beloved and honored brother in Christ:* I am a prisoner; and God grant I may be able to say, in all the meaning of the term, with St. Paul in the Ephesians, 'I am a prisoner for Jesus Christ.' But though I am in prison, I have not seen, like Paul, the tribune commanding them to beat me, nor have I seen Paul's chains. And though they should come to me with them, though they should visit me with the saw and the sword, would God refuse to me that which he has granted to so many others, namely, the grace, the power, the privilege of changing this poor life for a better in the resurrection? Oh no! I am full of confidence in him."

DR. JOSEPH WOLF.—This gentleman, who left England some time since, for the purpose of ransoming two officers who were enslaved in Bokhara, has found that the objects of his solicitude were murdered before his departure, and has himself fallen among thieves. A letter from him states that he is a prisoner, and in the greatest danger. Promises of heavy rewards, on condition of his liberation, have been extorted from him by those whom he suspects to have been the cause of the murder of the officers; and he therefore asks for all the assistance which can be rendered to him consistently with the honor of England. In an address to "all the monarchs of Europe," he says: "I do not know whether this blood of mine shall be spilt. I do not supplicate for my own safety, but monarchs! 200,000 Persian slaves, many of them people of high talent, sigh in the kingdom of Bokhara; endeavor to effect their liberation, and I shall rejoice in the grave that my blood has been the cause of the ransom of so many human beings!"

Since the above was in type, we learn from the Boston Transcript, on the authority of a letter from Constantinople of Sept. 7, that Dr. Wolf has been released by the Khan of Bokhara, and was daily expected at the Persian frontier.

FREE CHURCH OF SCOTLAND.—Some idea of the hold which the Free Church has upon the hearts of the Scotch people, may be obtained from its collections during the present year. The amount collected for the sustentation fund was £62,468; for the building fund, £227,836; congregational funds, £31,540; for missions, £31,790. If to this be added what has been subscribed for schools, the aggregate will be somewhat over £400,000, or near $2,000,000. This speaks well for the voluntary principle.

MRS. TORREY, wife of Rev. Charles T. Torrey, now awaiting his trial in the Baltimore *jail for* aiding the escape of slaves, is now in that city, and has visited her husband in his confinement. She is to await the result of his trial.

REV. DR. NELSON, known as the founder of the Mission Institute, and author of several valuable religious works, died recently at his residence near Quincy, Illinois.

MRS. MARY E. VAN LENNEP, the wife of Rev. Henry J. Van Lennep, missionary to Constantinople, died at that place on the 27th of September. She was a daughter of Rev. Dr. Hawes, of Hartford, Ct.

"DEFENCE OF ELDER HIMES."—We have received three or four copies of a long article under this head, in which Eld. Joshua V. Himes proves, by facts and affidavits, that the charge against him of having received and appropriated to his own use large sums of money contributed by certain Millerites, is a base calumny set afloat for an evil purpose. We have never either believed or published the charges, and need not be expected, therefore, to publish a refutation of them.

The Govenor of Maine has appointed Thursday the 5th of December to be observed as a day of Thanksgiving throughout the State.

General Intelligence.

THE SOCIETY ISLANDS.

By a late arrival at New Bedford, the report of another battle between the French and the Natives of Tahiti, is confirmed.

On the 20th of June, the natives assembled at Point Venus, when the Governor, again at the head of four hundred troops, marched upon them. The natives received intelligence of his approach, and placed themsslves in ambush. The natives allowed the main body to pass, but as the rear guard were passing in front of the English Mission House, they opened their fire in a direct line with the house. Mr. McKean, one of the missionaries, who was walking his verandah, was struck by a ball and killed instantly. His death is universally regretted. He was one of those who have lately come from England—well educated, and one of the most respected men of the group. The action was upon the north side of the Bay of Papeite. The native loss is unknown. French loss, three killed and five wounded.

At the same time, on the south side, another action took place, in which the natives were again routed. In this action, five French were killed aud seven wounded. Native loss unknown.

The day following, the natives again advanced upon the town, and before they could be met, had succeeded in burning the French Mission House, Chapel, &c.

In all these actions, it has been impossible to determine with any degree of certainty the native loss. They have always been accustomed to remove their dead during the action, and only those are found upon the field, who die at the point of the bayonet.

The natives are in force on all sides, and the troops constantly under arms. The Queen had just left the Island for Borabora.

The natives had within the last few days seized three Frenchmen, who had been for many years resident upon the island, and were among them; and had just put them to death by torture that would do credit to the ingenuity of a North American savage.

Late from Chili.—We have news from Valparaiso to the 10th of August. On the 4th of July the American citizens there celebrated the Anniversary of our National Independence with much spirit.—An extensive conflagration occurred on the 8th of July, by which damage was done to the amount of $60,000. Bulnes is still President of Chili, and his administration has been attended with much success. Peace has been perfectly preserved, since he came into office. He is liked very much, and the expireation of his term will be regretted by all. A new port has been opened on the Island of Chiloe, called San Miguel. The increased call for timber is such that a large number of vessels are constantly in waiting for cargoes, at San Carlos, and the government have, therefore, deemed it expedient to open a new port. On the 19th July there was at Valparaiso, a smart shock of an earthquake, which lasted a few seconds.

Late from the Coast of Africa.—By an arrival at New York on Sunday last, the following intelligence has been received:

There appears to have been a quarrel between the natives and Portuguese at Brissat. The barque *Imogene*, Capt. Williams, had been chartered by the Portuguese Governor to go to the river Gambia for aid. The quarrel had arisen from a dispute between some soldiers and the natives, which resulted in the death of a native. That evening the natives attacked the town and fort, and partly plundered the former. When Capt. Williams sailed from Bissao, the principal merchants had removed the greater part of their goods on board the vessels there, and on a neighboring island. The natives had full possession of the town. The Governor at Gambia was not able to furnish any troops on account of sickness among the officers of the garrison.

Thrilling Incident.—At a meeting of the friends of Colonization in this city, on Wednesday evening, we were spectators to one of the most intensely thrilling incidents connected with the departure of a small band of emigrants, just brought to the city by a gentleman of Shelby county, by whom they were manumitted, and placed under the care of Rev. Mr. Pinny, an agent of the Colonization Society. Of the number, eleven were children of one man, who was present, and appeared to be verging to the age of three score years and ten. This patriarch was not of the number manumitted; he belonged to another estate, but had permission to accompany his wife and children to this city, and here bid them a final adieu. When this fact was announced, with an emotion that almost choked the utterance of the speaker, there was that long drawing in of the breath by every listener, which indicates the workings of the powers within. All eyes were directed toward the object of so much sympathy; and when it was farther stated, that the owner of the old man Reuben, (for so he was called) would permit him to depart with his family for the small sum of a thousand pence, the response was with one voice, *Reuben shall be free!* On that instant the table of the Moderator was thronged, and the requisite sum laid upon it; to reunite for the remnant of their days, old man Reuben and his wife; and they and their children are now on their way to the shores of Africa. [Louis. Cour.

Abandoned in a Desert.—The English brig Amity, Capt. J. C. Hogue, sailed from London on the 7th of May last, bound to Tajoura, a port in the Red Sea, and arrived on the 23d June in sight of the Islands of Trinidad, near the coast of Brazil: and as it was calm, the master landed on one of the Islands to verify the chronometer, and to shoot. In attempting to regain the vessel, the boat was upset in the surf, broken to pieces, and a sailor drowned. Thus deprived of means to retnrn to his vessel, the master was compelled to continue upon the island with three sailors. The Amity was in sight during two days, but the mate made no attempt to succor them, and she afterwards disappeared in the horizon, thus abandoning them on a desert island. They remained there for twenty-three days, sustaining themselves on shell fish until the 16th of July, when they were rescued from their painful situation by the American ship Brandt, which brought them to Rio de Janeiro.

Indian Possessions.—The Ottoes own, at the latest accounts, a large tract of country on the Big Platte, west of the Missouri; they are a poor race of people, and receive a small annuity of $2500. The Pawnees are a powerful body, and number about 6500 persons, divided into bands under the names of Pawnee-Loups, Grand Pawnees, Republican Pawnees, Pawnee-Pics, &c.; they are wild and fugitive in their habits, and receive provisions and goods. The Grand Nation is the Pottowattomies, or the "united bands of the Chippewas, Ottowas and Pottowattomies." They own five millions of acres of prairie lands, along the Missouri river to the Little Sioux, number about 2000, and receive $42,000 a year for their lands sold in Illinois and Michigan. They are a respectable body of Indians, are good farmers, and educate their children. The payment of the annuities si always a season of great hilarity and festivity.

American Bible Society.—At a monthly meeting of the Board of Managers of this institution, held Thursday evening, the general agent reported that the issues of copies of the Holy Scriptures during the month of October have been larger than in any month since the formation of the Society. The number sent out from the Bible House is 47,442, of which 15,326 were Bibles, 32,102 Testaments, and 14 copies of the Scriptures for the blind; the whole valued at $10,455 39. These Scriptures were in fourteen languages, viz: English, French, German, Spanish, Welsh, Dutch, Swedish, Danish, Italian, Polish, Latin, Hebrew, Chinese and Indian.

Father Mathews.—The Ipswich (Eng.) Express announces with regret that this worthy man, the great Apostle of Temperance, has become involved in pecuniary difficulties, in consequence of engagements contracted by him in connection with the temperance reformation in Ireland. It was hoped, however, that friends of temperance generally would come forward to the assistance of one who has made so many sacrifices in that good cause and shows himself in every action of his life a thoroughly disinterested and devoted philanthropist.

Feasting a Compositor.—A letter from Hamburgh of the 14th October says: "Last Saturday all persons engaged on the daily journal, the *Correspondent Impartial de Hamburgh*, celebrated by a dinner the sixtieth anniversary of the entry of one of the compositors, named Hein, on the paper. During that long period he had not missed his work a single day. He is now eighty-eight years of age, enjoys excellent health, and does his work like a young man. There were 220 persons present at the dinner, including all the employing printers of the place.

The Disease in Popatoes.—Some diseased potatoes have been examined by a Boston chemist, Mr. J. E. Telemacher, who expresses his opinion through the New England Farmer, that the disease of the potatoe is a species of fungus; the application of common salt decomposed this fungus. Mr. Telemacher recommends that wherever the disease existed this year, common salt be liberally spread upon the soil. It will do no harm, if no good, and the experiment is certainly worth trying.

Latest from Rio Janeiro.—By the arrival of the barque St. Joseph, we have advices from Rio to the 16th of September last. Politically the news is important. A correspondent writes:

The latest news from Rio Grande is that the war between Buenos Ayres and Brazil has at length commenced in eap

Churches in Paris.—Dr. Cheever in his letters from Europe states, "that all told, of all denominations, there are not more than forty churches" in Paris. And yet the population exceeds a million. Not more than 40,000 of this vast number could be accommodated with church room, were they disposed to occupy it. The result of prevailing infidelity and ungodliness gendered in the bosom of the Romish church.

Propagation of Sound.—A writer in the Quarterly Review makes the following statement:

"When the ground is hard and dry, or rests upon a continuous stratum of rock, sound is propagated to a great distance; and hence it is the practice in many countries to ascertain the approach of horsemen by applying the ear to the ground. The sound of cannon has been heard at a great distance. Guns discharged at Carlscrona were heard as far as Denmark, a distance of at least 120 miles. In sailing from Asia Minor to Egypt, Dr. Clark heard the sound of a sea fight at a distance of 120 miles. Dr. Hearn heard guns fired at Stockholm, at a distance of 180 British miles, and the cannonade of a naval engagement between the Dutch and English, in 1072, was heard across England as far as Shrewsbury, and even in Wales, a distance of about 200 miles."

Filial Love.—It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks is reverence for the mother. Their wives may advise or reprimand unheeded, but their mother is an oracle, consulted, confided in, listened to with respect, or with deference honored, to the latest hour, and remembered with affection and regard even beyond the grave."—"Wives may die," say they, "and we can replace them, children may perish, and others may be born to us, but who shall restore the mother when she passes away, and is seen no more?"

A political editor of Baltimore, a Virginian by birth, says the people of Maryland "have no love for slavery. There is a sentiment on this subject, which is growing daily, and will ere long command respect, and demand a hearing in a form wholly constitutional in a national as well as Marylandic sense."

A monument has recently been placed in the Cemetery at Mount Auburn, to the memory of the Rev. Dr. Channing. It was designed by the late Mr. Allston, whose directions were strictly observed, and was erected in compliance with a resolution of the religious society of which he whose remains it covers was the minister. It is a quadrangular monument, of white Italian marble, with a large square base of stages, portions of which are deeply undercut, to produce the effect of light and shadow, surmounted by equilateral die, having panels on its four sides, above which is a Roman sepulchral cornice or slab, supporting on its center a low open vase.

A deaf and dumb person being asked, "what is forgiveness?" took a pencil and wrote a reply, containing a volume of the most exquisite poetry, as well as deep truth, in these few words: "It is the odor which flowers yield when trampled upon."

Interesting Relic.—The Bible once owned and used by the Rev. David Brainerd, the missionary, is in Tinmouth, in the possession of the wife of Hon. A. Noble, a relative of Brainerd. The volume, which is of the 12mo size, is somewhat worn, and has many verses marked with a pen, by the former owner. [Vt. Chronicle.

A Mahometan Tradition.—The Mahometan era commenced A. D. 622, or 1222 years ago. But the Mahometan year contains only 354 days, so that 1222 of our years would equal 1260 of their years. It is said they have a tradition that at the close of 1260 of their time, "the Crescent will turn pale and be darkened before the rising glory of the Cross." The Lord speed the accomplishment of the prediction. [Zion's Adv.

SUMMARY.

"The result of the recent elections, in several of the States, has impressed my mind with one deep and strong conviction; that is, that there is an imperative necessity for *reforming the naturalization laws of the United States.* The preservation of the government, and consequently the interest of all parties, in my opinion, clearly and strongly demand this. [Daniel Webster.

Mr. Record, a young lawyer from New York city, who accompanied the Oregon emigration of 1843, and passed onward to the Sandwich Islands, has been appointed Attorney General of the Islands by King Tammeamah. The other confidential officers of the King are also Americans, as well as the most enterprising planters and merchants of that flourishing little kingdom.

No foreigner can legally be an owner of a vessel engaged in the coasting trade; the vessel must belong exclusively to American citizens. The laws are similar, in this respect, in all countries.

An unfortunate rencontre occurred on Tuesday, between Robert W. Baker and John W. Light, near Pughtown, which resulted in the death of the latter. Mr. Baker surrendered himself at once to a magistrate, and has been bailed.

A man whose name we were unable to learn, was severely injured on Saturday evening, in Centre street, by being knocked down and run over by the horses attached to one of the cars of the Harlem Railroad.

It is stated that in the Church of Rome, throughout the world, there are now 147 Archbishops, 584 Bishops, 71 Vicars Apostolic, 9 Prefects, and 200,000,000 members.

The Great Western sailed on Saturday with 30 passengers and a large mail.

Several persons in Baltimore have been fined $20 and costs, for voting or attempting to vote illegally at the late election.

In Brooklyn, N. Y., in the first six wards, there are now in process of erection three hundred and eighty-eight buildings.

Some of the papers are already nominating candidates for the Presidency in 1848.

American copies of English works, landed in England by passengers, may now be retained by them with the consent of the authors.

Five crops within ten months have been produced by a Lemon tree in the garden of Mr. C. F. Mills, Savannah, Geo., and on the 28th ult., the flowers of the sixth crop were in bloom.

Santa Anna married his late wife in 1825. She was then called Donna Ines, and was fourteen years old. He was brigadier general in the Mexican army at the time.

Mr. Benjamin S. Hatfield, of Scotch Plains, N. J. fell from his wagon on Friday afternoon on his way home, and was so injured by the fall that he died in about six hours.

The thirtieth anniversary of the expulsion of the Spaniards from Mexico, was celebrated throughout the Republic on the 11th of September last.

The booksellers, publishers and authors, of New York, headed by their excellent Mayor, have been preparing a present for Miss Porter, the well known authoress of the "Scottish Chiefs." By the packet on the 1st inst., they sent to that esteemed lady a handsome Rocking Chair, made by Messrs. Meeks of that city.

We learn that Bishop Onderdonk, has received from Lambeth Palace, a fine root of Ivy, to plant against Trinity Church, when finished. The President of Harvard University, has also received a similar mark of respect to the memory of Governor Gore, which is planted on the east front of "Gore Hall," Cambridge, Massachusetts.

The Osage Indians have returned from their annual hunt in the Buffalo range. They are said to have been very successful in slaughtering buffaloes. Black Dog, chief of the band, states that while out, a skirmish took place between the Little Osage and the Pawnee Mohawks, in which the former lost one man and the latter.

William Mann was run over on the Trenton Railroad, on Saturday evening last. He was taken to the hospital, where he died of his injuries on Sunday evening. The deceased was 45 years of age.

Gov. Fenner's proclamation fixes Thursday, the 28th day of November, as the day of Thanksgiving in Rhode Island.

It is with feelings of the most profound sorrow that we announce the death of his Honor, JOHN BUCHANAN, Chief Justice of the State of Maryland, in the 71st year of his age.

The Louisville Journal states that Mr. Downey, now living in New Albany, has obtained a patent for a machine to aid in tanning leather, by which he can manufacture the article in half the time it has heretofore taken, and save one half of the bark.

Five Spanish and Portuguese slaves had been taken, and all the Spaniards, and some of the others condemned to Sierra Leone.

The African Luminary of September 4th says, the colony of Liberia is in a prosperous condition. The colonies are about appropriating $150 to the redemption of native children from slavery.

A deaf and dumb child left alone in a room at Baltimore was burnt to death by her clothes taking fire at the grate without the possibility of giving any alarm.

Two medical students at Philadelphia very nearly lost their lives by sleeping in a room and leaving the door of their stove open, in which there was considerable coal and very little draft.

A Chinese having been introduced to an American who wore boots, reported that the gentleman stood up in two little leather casks.

A writer in the Michigan Farmer, recommends butter-milk for the destruction of lice on cattle.

Two tea-spoons full of finely powdered charcoal, (says the N. Y. Herald,) drank in a half tumbler of water, will, in less than fifteen minutes, give relief to the sick head-ache, when caused, as in most cases it is, by superabundance of acid on the stomach.

The Largest Axe Factoay in the World.—An exchange paper describes an Axe Factory near Hartford, Ct., in which 45 men employed, turn out EIGHT HUNDRND AXES every day! The axes sell for $13 per dozen upon an average!! The demand for them is almost illimitable. They labor in seven shops.

The *sixth* shop is sacred, "no admittance" is written upon the door post. The reason for this is that a new process for tempering the axes has been discovered—a process by which a hundred can be tempered at once, and that, too, after they have been ground. This is a great discovery, and it will make the fortune of its inventor.

Election Returns.—Since the publication of our last, returns have been received from the elections in several of the States. The result is much more favorable to Mr. Polk than was anticipated even by his friends. It is so favorable to him thus far, that the opposing party has given up all hope. The Tribune of Wednesday morning gives the result as follows: Electoral votes certain for Mr. Polk, 152; certain for Mr. Clay, 89; doubtful, 34. In Massachusetts, where the election took place on Monday last, Mr. Clay's majority over Mr. Polk was about 14,000. The Liberty Party vote was about 10,000.

Nineveh.—Important discoveries have recently been made by the excavations near Nineveh. Doors and walls, adorned with bas reliefs representing battles, which are explained by inscriptions, have been brought to light. The doors opened into a hall 120 feet in length. Many interesting facts have been already ascertained, and it is hoped that the explorations, which are now actively going on, will reveal much that is curious, and help to explain some passages in Scripture—especially some connected with the doings of the prophet Jonas.

PROCLAMATION.

By Wm. C. Bouck, Governor of the State of New York.

Another year has nearly drawn to a close, and surrounded as we are by the unnumbered blessings of God's Providence and grace, nothing can be more becoming and proper than to lay aside all secular engagements, and devote at least one day of the many we are allowed to call our own, to devout Thanksgiving and praise to the Author of the constant and unmerited mercies we, as a people, are permitted to enjoy.

I do therefore most cordially recommend that THURSDAY, THE TWELFTH DAY OF DECEMBER next, be observed throughout the State, as a day of Prayer, Praise and Thanksgiving to our great Father in Heaven, our gracious Benefactor and Friend.

By His merciful providence we have been permitted to enjoy the comforts of life, and our religious, social and political privileges have been continued to us. During the past year, we have been exempt from the ravages of maliguant disease, and the earth has yielded her increase; a growing prosperity has been felt in all the business relations of life, and the blessed Gospel has been gradually but surely extending its benign influence. Actuated by its diffuse benevolence, Christian Missionaries have not only labored among the waste and desolate places at home, but have gone forth to proclaim "Christ and him crucified" to the dark and benighted regions of the earth:—Education, in all its departments, is diffusing an increase of knowledge among all classes of the community:—Temperance, the handmaid of Religion, is making deeper and wider impressions, and sending joy and comfort into many desolate households: while peace and prosperity are dwelling in our midst.

Let us, then, as one people, on the day designated, lay aside the cares and the ordinary business of life, and give thanks unto God. And with our thanksgivings let us mingle our prayers for a continuance of the numerous blessings we enjoy, and especially that there may be an outpouring of the Spirit of God, to revive pure and undefiled religion among us: the best security of our civil and political institutions.

In witness whereof, I have hereunto affixed my name, and the privy seal of the State, this eighth day of November, in the year of our Lord one thousand eight hundred and forty-four.

[L. S.] WM. C. BOUCK.

MARRIED,

On Tuesday, Nov. 12, 1844, by the Rev. Geo. B. Utter, JOHN HUNTER TOBITT, of New-York, to Miss MARY B. INSHAW, late of Springfield, Mass.

DIED,

At his residence in Westerly, R. I., on the 7th inst., after an illness of three weeks, JOHN COTTRELL, aged 63 years.

In Westerly, on the same day, SILAS BURKE, youngest son of John Crandall, aged 8 years.

In North Stonington, Ct., on the 8th inst., HENRY CRANDALL, aged 44 years.

In Genesee, Allegany Co., N. Y., Oct. 3d, MARIA E. IRISH, wife of Geo. Irish, Jr., and daughter of Benjamin Potter, of Hopkinton, aged 34 years.

The deceased became interested early in the love of Christ, and was received as a member of His church in Hopkinton, R. I. Though cut off in early life, she had won the affection of a large circle of acquaintances; whose attachment to her was strengthened by her brilliant talents, and her lasting friendship.

On the day of her burial, a scene was witnessed, which it would be in vain to attempt to describe. Just as the long train of relatives were arranging in rear of an extended procession of citizens to convey her earthly remains from the house of God to their narrow resting place, a carriage was discovered in the distance. It bore her father and mother. Near five hundred miles they had journeyed to enjoy one more interview with their beloved daughter. But alas! death had interposed, and they could now only bedew with their tears the remains of the deceased. Another hour, and even those remains would have been concealed in the tomb. The great Shepherd only can temper the wind to the shorn lamb.

[Communicated.

LETTERS.

Lucius Crandall, James R. Irish, Wm. Henry Potter, Sanford P. Stillman, Joseph Goodrich.

Postmasters at Richburgh, Le Raysville, Pa., Scott.

RECEIPTS.

Plainfield, N. J.—Simeon F. Randolph, $2.

Scott—Paul Clark, $2.

Milton, W. T.—Jeremiah Davis, James Pierce, Oliver M. Crandall, Abel Babcock, $2 each.

Westerly, R. I.—Mary Ann Babcock, Robert F. Peckham, $2 each; Lafayette Coon, $1.

Wakefield, R. I.—Daniel Burdick, $2.

Le Raysville, Pa.—Richard I. S. Rogers, $1.

B. F. Potter, Dolivar, and S. Wells, Little Genesee, 50 cents each.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y. The fall term will open on WEDNESDAY, AUGUST 14th, under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2¼
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	½ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	*Dist. Columbia:*	1
N. Hope Del. Bridge	1	*Virginia:*	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1½
Carlisle Bank	1½	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Co. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

Miscellaneous.

IT IS FINISHED.

It is finished!—thy greatness, O Salem! is strown—
Thy glory is shrouded—thy dwellings are lone;
The song of the minstrel is hushed in thy halls,
And the plough of the foeman goes over thy walls!

The Kedron is dyed with thy gore as it runs;
The flame in thy temple—the chain on thy sons;
For the blood of the guiltless is red on thy brow;
And the arm, that upheld thee, abandons thee now.

It is finished!—the work of redemption is done;
The combat is ended—the victory won;
The strength of the false one is vanquished and shorn,
The crown of the spoiler is trampled and torn.

And the wail of the suffering Redeemer is o'er,
And the darkness shall rest on the Gentile no more;
For the banner of truth to the sunshine unfurled,
Goes forth to the uttermost ends of the world.

THE SCHOOLMASTER IN IRELAND.

Mr. Kohl, in his late interesting work on Ireland, thus describes a "hedge school:"

"I had an opportunity, by the roadside, of seeing a genuine Irish hedge school, and truly an interesting and affecting spectacle it was. The school-house was a clay cabin, roofed with sods, and without so much as a window. The smaller of the ragged scholars sat as close as they could to the entrance, towards which they turned their books, to catch as much as possible of the light without. Some were lying on the ground; behind these were a few seated on a board, and behind these were a few taller boys leaning over those in front, likewise to catch the light. The teacher was seated in the midst of the group; and was clad in what I have already described as the national costume of the country. In a book of Irish sketches, the picture would have been invaluable. And I was sorry I had not a daguerreotype apparatus with me to perpetuate the impression. In front of the school-room lay as many pieces of turf as there were students within, each boy having brought it as a tribute to his teacher. As I entered the narrow entrance, the dominie rose from an inverted butter cask, on which he had sat enthroned.

'Indeed, I am very sorry, your honor,' said he, 'that I have not the opportunity of offering you a chair.' He was teaching his pupils the English alphabet, and they all looked fresh and cheerful, notwithstanding their poverty—as indeed most Irish children do, in the country at least, despite their ragged attire and scanty food.

Both children and teacher lived some way from their school-house, which stood by the side of the road. When the hours of study are over, the boys thrust their spelling books into their pockets—and the master, after having fastened the door of his college, collects the tributary turf into a sack, throws the burthen over his shoulder, and, having grasped his staff, trudges away to his cabin, on the other side of the bog."

HINTS TO SCHOOL TEACHERS.

Keep good order, but be not tyrannical and overbearing.

For keeping good order, strive to obtain the love and respect of your scholars, and you may then lead them at your pleasure.

Govern chiefly by reason and persuasion.

Never strike a scholar in passion, nor punish more than is absolutely necessary.

Be very careful that you use no partiality.

Be patient in the discharge of all your duties.

See that what is learned, is learned perfectly.

In reading, let the inflections of the voice be perfectly natural.

Never let any thing pass unexplained, which you have the least reason to think the scholar does not perfectly understand.

The last thing mentioned has been grossly neglected by most teachers, so that many a youth has understood nothing of much that he has committed to memory until his riper judgment comprehended it.

As there are consequences depending upon the manner of rearing the tender minds as lasting as eternity, it is highly important that every teacher should feel that he is forming characters for another world, and his example, his precepts, and all his actions, will have an important bearing upon the future destiny of his pupils.

[Religious Intelligencer.

BEER DRINKERS—LOCK JAW.

Many people suppose that beer is both an innocent and a healthy beverage, but those who have had considerable experience in the matter assure us that its effect upon the system is worse even than that produced by ardent spirits. The noxious ingredients often—perhaps we should say universally—used in the manufacture of this article, render it peculiarly inappropriate to be taken into the system; and its deleterious effects are rendered sufficiently apparent from the fact, that physicians and surgeons almost always dislike to undertake the cases of sick or wounded men who have been habitual beer drinkers. An English paper, some time since, stated that "medical men in the metropolis are familiar with the fact, that confirmed beer drinkers can scarcely scratch their fingers without risk of their lives. A copious London beer-drinker is all one vital part. He wears his heart upon his sleeve, bare to a death wound, even from a rusty nail or the claw of a cat. The worst patients brought into the metropolitan hospitals are those *apparently* fine models of health and strength, the beer-drinkers." The slightest wound to a beer drinker often terminates in lock-jaw. Intelligent physicians in our own country, we believe, generally attest the truth of these remarks; and upon the whole, it seems as though "water, bright water," being the beverage the Almighty has provided for us, is the most suitable one for us to use.

SAW-MILLS.

By an article in the North American Review, we learn that the first saw mill, of which there is any record, was erected at Madeira in the year 1520; the second was at Breslau, seven years later; but their multiplication in Europe proceeded very slowly. One was erected in London in 1633, but it was demolished soon afterwards, that it might not be the means of depriving the poor of employment. About 1730 a company was incorporated in England, which made a large purchase of pine timber, erected mills, and introduced various improvements in the manufacture and transportation of lumber. But the company made themselves odious by the innovation, and the popular feeling against machine saws continued very strong. A saw mill set up at Limehouse, about the year 1768, was destroyed by a mob.

The first built in America was in what is now the town of York, Maine, in 1623, under the direction of Sir Fernando Gorges, and in 1530, mills were put up on the Piscataqua.

The first mill in Massachusetts was built on the Neponsett, at Dorchester, in 1633, and the second in 1656, on the Herring Brook, Scituate. There was one on the Saco as soon as 1653, and one on the Mill River, Taunton, six years afterward. In 1681 another was put up in Plymouth colony, and in 1685 four were in operation at Cape Porpoise, Me. At Machias there was one in 1763, within a year after the first grant of land and mill sites East of the Penobscot.

In the slaveholding States sawing is still extensively done by the hand, and that in the neighborhood of sufficient water power.

[Vermont Chronicle.

AGRICULTURAL ITEMS.

From the Cultivator for November.

The Bitter Rot in Apples.—Mr. J. H. McDewell, of Cumberland county, Pa., informs us that a neighbor of his had two apple trees, the fruit of which was much affected with the *bitter rot*. Noticing that the ground under the trees was covered with White Plantain, which he thought indicative of a poor soil, he manured the ground heavily with stable manure, and the result is that the trees bear annually fine crops of fruit, not in the least subject to the rot.

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Encouragement to Silk Growers.—M. Van Schaack, Esq., of New York, has proposed to give $1,000 to the American Institute, to be awarded as premiums, in sums of $100 annually, to encourage the growth of silk.

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Feeding Fowls.—"Which is the best grain for feeding fowls, eggs being the object?"

Fowls require a variety of food. Grain of all kinds is good. *Wheat-screenings*, which can be had at all mills where wheat is ground, constitute a cheap and good feed for fowls. Buckwheat, barley, oats and Indian corn, should also be given occasionally. They should also have animal food. This may be supplied from the offals of slaughter-houses. If they are kept confined, they should have occasionally some cabbages cut up and given them. Potatoes and turneps will also be found useful.

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To make good picklel Pork, simply pack the side-pieces in a barrel or cask, with plenty of salt on all sides of each piece, and when full, roll it to the pump, and pump in water till you see it cease to sink or to moisten the pork on the top of the barrel, then lay a flat stone as large as the vessel, to keep the pork always under the pickle: cover the cask, to exclude flies.

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Preservation of Iron.—Dr. Mallett of Dublin, has superintended a series of experiments, in which every kind of paint, oil, and varnish, was applied to every kind of iron, immersed in various kinds of running water, for two years, the result of which proves that coal tar boiled, and laid on the iron while hot, has a very decided advantage over all other preparations. This discovery is of much consequence, as iron vessels are so rapidly and extensively coming into use.

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Cooking Food for Swine.—Dr. Lee, in an article on pork-making in the last N. G. Farmer, says:—"From some experiments of my own, and considerable research into the published results of others, I am satisfied that ten bushels of boiled potatoes, thoroughly mixed with the pudding that can be made from three bushels of corn or peas, will make as much pork as twenty bushels of potatoes, and six bushels of corn or peas fed raw."

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Potatoe Onions.—The Brockport (N. Y.) Watchman says that Mr. J. Greenleaf, of that place, has raised this season, 500 bushels of potatoe onions from an acre of land. Some of the largest weighed 1 1-2 lbs. each, and were 17 inches in circumference. This kind of onion is thought by some to be valuable as an early sort—they grow wholly in the ground, like the potatoe. They are said to be mild and palatable.

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Saving Flower Seed.—Instead of saving seed from any blooms that may chance to remain on, it should be saved from the best well-formed early flowers. The proper way is to mark good flowers as soon as they can be found, and let their seeds ripen well before they are gathered. Let them be from good double flowers. When the seed is rubbed out, only the few outside rows of seed should be used; those which come from the centre or disk, will almost always come high. There are no means so effectual as making the best early blooms of the best varieties, and relying on those pods of seed only. [Gardener and Practical Florist.

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Winter Protection for Strawberries.—A writer in the Boston Cultivator says he has tried covering with manure, leaves, sea weed, boughs, and "all other kinds of loose covering;" but they did not answer. The leaves would blow off, and mice would get under and destroy the plants. He recommends cleaning the beds well from weeds, and about the last of October or the first of November, put on from one to two inches of rich loam or old compost, made with muck, and a small quantity of manure, such as has no seeds of weeds, and rake it equally, being particular to have the plants covered so as only to present the center leaves; this protects the roots and tops, and in the spring the beds and borders are all ready for them to grow, and will not need any cultivating until the plants are in blossom, and until the middle of May, and then with a fork about six inches wide, with three round stiff prongs 10 inches long, blunt and round at the end of the prongs, stir the soil.

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Ruta bagas should be pulled with a ruta baga hook—a tool with a small sharp hoe on one side to top the root with one stroke, and two prongs on the other for drawing the root after topped, from the ground.

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Feed all fattening animals with perfect regularity—enough, but not too much. Save all your straw well, for litter and winter feed.

A Ladies' Dictionary—the word *Alpaca*. The Alpaca is a South American animal, much used as a beast of burden by the Indians, with long hair, principally black, but slightly grizzled. It is an excessively irritable animal, and indomitable till soothed. The importance of this animal has already been considered by the English, in their hat, woollen and stuff trade, and an essay on the subject has been published by Dr. Hamilton of London. The wool is so remarkable, being a jet black, glossy, silk-like hair, that it is fitted for the production of texile fabrics differing from all others, occupying a medium position between the wool and the silk. It is now mingled with other materials in such a singular manner, that while a particular dye will affect those, it will leave the Alpaca wool with its original black color, thus giving rise to great diversity. [Evening Mirror.

FEMALE EDUCATION—DOMESTIC DUTIES.

The education of girls is radically defective in regard to *fixed habits of industry, and such a knowledge of domestic economy, as would make them useful and independent in any situation.* There are two points of view, in which the present state of things in this respect, is most unhappy, and injurious in its effects. First, in its influence on the young ladies themselves, who are "fashionably" trained; and second, in its tendency to discourage manual labor, by rendering all useful employment disreputable and degrading.

Who does not see, as they look around on society, scores and hundreds of young females, "well educated" according to common parlance, who are floating along on the current of fashionable life, in our cities, or even in the comparative seclusion of the country, without one useful end or aim, and whose half dormant faculties seem never roused to healthful and energetic action. To eat, to sleep, to dress, and display themselves and their accomplishments, and to secure a husband, these are the purposes for which they live, and of all else they are as ignorant, as the youthful Georgian or Circassian who pines in the Seraglio of the Grand Sultan. Trained in the lap of ease and indulgence, they live but for themselves, and seem to see nothing beyond this. They have no idea of benevolent effort, or of active, persevering industry. Indeed they regard as pitiful drudgery, the whole routine of domestic employment, and look down almost with contempt on the mother or aunt, or acquaintance, whose time is devoted to such pursuits. If these young ladies marry, they enter upon the important duties of wife and mother, without thought or preparation, and consequently either entirely neglect these duties, or sink beneath the pressure of cares and responsibilities, which to one properly trained, would be comparatively light and pleasant.

Those who are familiar with the story of the Revolution, who have become acquainted with the private history and habits of the principal actors in that event, know that a great change has taken place in the female character since the times of '76. Then, not only the wives and daughters of the stout yeomanry of our country were inured to habits of useful industry, but those noble matrons, whose names will go down to the latest posterity with honor, were patterns of frugality and domestic economy. Mrs. Washington and Mrs. Adams, each in her own appropriate sphere, exemplified Solomon's idea of a virtuous woman, in looking "well to the ways of her household," while in dignity of manners, mental cultivation, and enlarged philanthropy, few indeed among the females of the present day, can be considered their superiors. They regarded *home* as the peculiar sphere of woman's labors and enjoyments; and never dreamed that any employment was degrading, which added to the comforts of that home, or of the husband and children who shared it with them. Now what has caused the great change in the female character and habits, which has taken place since that period? Is it that the youthful female of the present day is naturally less industrious, less affectionate, or even less energetic? Does the fashionable lounger, whose time is wasted in idleness and vanity, and who knows nothing of manual labor only that it is something very vulgar and very disagreeable; differ naturally, from the young heroine, who cut the fleece from the back of the sheep, spun, wove, dressed the cloth, and cut and made the garment for her brother who was going to Bunker Hill, all in *forty-eight hours*, from the time she heard of his intended departure? Nay, verily. It is *education* only that makes them to differ, and I contend that the former is "more sinned against, than sinning," in the aimless and useless life she leads.

It is the province of the mother, to train her daughters to habits of industry and usefulness, and if from false views, or mistaken tendencies, she neglect this duty, no one else can do it half so well. Every healthy young woman ought to be so trained as to be able to make her own way through the world, without the necessity of dependence on any other. No matter what her rank or station may be; she ought, in the common language of the community, to be able to support herself through life. For the want of this, how many do we see, who from the loss of parents or fortune, or both, are thrown on the world utterly helpless and dependent, without the possibility of returning any equivalent for the protection that may be afforded them by friendship or charity. They cannot teach, for though educated in the most expensive schools, they never learned any thing thoroughly. They cannot earn their living by manual labor, for they are ignorant of every useful employment. They cannot even make themselves of any service in the family of a relative or friend, for however amiable and desirous to oblige, their utter want of knowledge or skill, renders it improper to trust them in any capacity. However the fact may be disguised by sympathy and tenderness, they are felt to be a burden, wherever their lot is cast, and if the poor victim of a false system of education have keen sensibilities, she must feel it too, and then, what is life but a wearisome burden, which she must drag on, without hope and without enjoyment to the end? Dark as is the picture, there are originals all around us, in every walk of life. I have one now in my "mind's eye," whose short but sad history I will briefly state as an illustration of these remarks.

Clara R. was a native of one of the loveliest villages which adorn the rich valley of the Connecticut, and the mansion of her father, who was the great man of the place, was distinguished for wealth, refinement and hospitality. It was the stranger's home, and among the crowds who frequented it, there was not one who did not regard the youthful Clara, the only child, and heiress of Mr. R. as one of the most fortunate of human beings. Every advantage which wealth could procure, had been bestowed on her education, and lovely, amiable and accomplished, no defect in her character was visible to the admiring eyes of parents or friends. She was to be sure, utterly ignorant of every useful employment, but she had great wealth, and of course could command the services of others, and it was not to be expected that a young lady of her rank and advantages should stoop to servile labor, degrading as she had been accustomed to consider it. But while Clara was still young, she was taught by bitter experience, that riches, however loved and trusted in, often take to themselves wings and fly away. Her father died suddenly, and in the settlement of his estate by others, large sums were lost, or conveyed away by fraud, so that the poor orphan found herself with a very moderate fortune, instead of the great possessions to which she had looked forward. With industry and economy, this would have been amply sufficient for comfort and independence, but alas, she knew nothing of either. While her money lasted, it was spent with the thoughtless extravagance to which she had been accustomed, and when it was gone, she had no earthly resource but the charity of friends. Some there were who loved her for her parent's sake, and these friends took the desolate Clara home; and kept her until her indolence and vacuity of mind made her society a burden too intolerable to be endured. She came at last, in middle life, to the city, and by her lady-like appearance and manners, and her profession of ardent piety, awakened an interest in the hearts of the benevolent, who exerted themselves to procure for her, board in a respectable family. She represented herself as still in the possession of property sufficient for her support, and made no effort whatever to obtain employment of any kind. After boarding several months in a worthy but poor family, without making payment for her board, she left, and found another place, where the same story was repeated and believed. The expected remittances never came, and Miss R. decamped from a second, a third and a fourth boarding house in the same dishonorable way. She became known at length, as a regular female swindler, and when last seen by the writer, had just been turned into the streets, and came to beg the privilege of staying through the night, with those whose confidence she had so abused. Her old story was still told with unblushing assurance, and she scorned the idea of any assistance which should infringe on her right to be just as idle and useless as she had hitherto been. With her subsequent fate, I am unacquainted, but enough has been told. She was the victim of wrong parental training, for the natural elements of her character would, if rightly directed, have rendered her an ornament, instead of a curse, to society. One who is now before the throne of God, whose life and character were in every respect the opposite of hers, and who knew her in early life, bore testimony to the natural loveliness, and worth of the forlorn being, who drew so largely on her benevolent sympathies and efforts. She attributed all the misery and destitution of Miss R. to the indolence, and ignorance of useful employments, in which she had been reared.

Mothers, if you love your daughters, if their temporal and eternal welfare is an object of concern to you, can you expose them to a fate like this? Can you from indolence, or fear of the world, or misjudging tenderness, suffer them to grow up in ignorance of the important duties which belong to their own appropriate sphere? Why should they not be educated to feel, that home and the domestic concerns of home, are in their proper place, desirable and agreeable? Why should an idea of meanness and degradation be attached to avocations, on which the comfort and happiness of families so much depends? A well ordered household is an object of admiration to all; but how few seem to understand, that a thorough course of preparation on the part of young women, for household duties, is necessary to secure it? There is no magical process by which the indolent, ignorant young girl is transformed at marriage, into an industrious, skilful manager; one who understands her duties, and is ready to perform them. Should she ever become such, it will be by a course of discipline, bitter and humiliating in proportion to the false views previously entertained. Why then should maternal love, so jealous and watchful in many respects, be so fatally behind on this point? Why should the mother, who feels that her own constant care and oversight, (to say no more) are essential to the comfort of her family, forget that the daughter who is growing up at her side, in utter ignorance of domestic duties, is to fill a station similar to her own, and must meet the same duties and responsibilities? Why should she so cruelly neglect the preparation in her case, which is thought so necessary in that of the son, who is apprenticed for years, to the merchant or mechanic? There is certainly a great error in judgment here, and when carried into practice, it becomes a fatal one. Fatal to domestic enjoyment, to individual character, and to the well being of society at large. [Adv. Moral Reform.

THE SOURCES OF LICENTIOUSNESS.

NO. III.—THE LOVE OF EXCITEMENT.

BY DR. WM. ALCOTT.

Another cause of that love of nervous excitement which every where prevails, and which, as I have already said, is greatly increasing, is the use of alkali, as a *seasoning*. All drugs and medicines used with food, under the popular name of seasonings, while they gratify the appetite for the time, feed and increase that love of excitement which seems to be deeply implanted in our fallen nature. Yet when we consider all the attendant circumstances, I know of no one which is doing more mischief, at present, than that which is about to receive our consideration.

By alkali, is here meant, of course, the substances which are used in cooking under the various names of pearl-ash, saleratus, soda, &c. My remarks, however, will be aimed chiefly at pearl-ash and saleratus.

The quantity of saleratus, or vegetable alkali, which is used in our country, is already immense, and is increasing with a fearful rapidity. I have conversed with intelligent housekeepers and heads of families, from Maine to Georgia, and from the Atlantic to the Lakes, and I find but one voice on the subject, viz. "We use a great deal more saleratus than formerly."

In the British province of New Brunswick, the use of this drug is so extensive as to cause diseases of the intestines, which often terminate in death. Physicians there, give it as their frequent opinion, in regard to complaints of the stomach and bowels, that they were caused by saleratus.

In southern Maine, also, this drug is used with great freedom. On the Penobscot it is not at all uncommon for large families to consume ten or twelve pounds of it in a year. In some parts of Massachusetts, Rhode Island, Connecticut, and New York, it is used to an extent equally alarming.

Riding in a stage coach not long since, in the eastern part of Connecticut, one of the passengers, a housekeeper, belonging to Willimantic, having read some of my books, especially the "Young Housekeeper," took occasion to make inquiries on the philosophy of cookery; and among other things, on the use of saleratus. When I told her that up to twenty years ago, I never knew it used in bread, except to correct acidity, she held up her hands in astonishment, and asked how it could be eaten. Why not? said I. Because it would be so tough, she replied.

So rapid has been the introduction of this drug into cookery, that I have good reason for believing that as many families among us use ten pounds a year, as used one pound twenty years ago. In New Brunswick, it is usual to carry home a bucket of saleratus with every barrel of flour. In most places in New England and the Middle States, less is used; but we are "coming on."

It is not against the use of alkali as a corrector of acidity, that I wish to speak; for in that case it is no longer alkali. If acetic acid is present in the dough, the union of the potash of the saleratus with the acid forms a new salt, the acetate of potash; which, though slightly injurious, is less so than the saleratus. What I object to, however, is the *excess* of the latter. Whenever and wherever saleratus goes into the human stomach *as* saleratus, it is injurious and exciting, in proportion to its quantity.—Whether it is found in bread, to make it brittle and tender, and give it a flavor, or in cakes of various kinds, makes little difference; it is still saleratus—it is still an alkali; it still grows upon (so to speak) the coats of the intestines.

I did not intend to enter so much into the philosophy of cookery; but it seemed needful in order to expose the dangers of the community from alkali. In general, the quantity of the alkali which is used is not enough to cause deep seated intestinal disease at once, except when the bowels are predisposed to it. A more common case is that we receive just enough of it to feed the love of excitement, and keep up a morbid or diseased appetite.

The individual who cannot relish a particular dish, a loaf of bread even, unless it is highly seasoned with saleratus, will not be likely to relish plain things of any kind. All things must be highly exciting, or they will not go down. But more than this—and here comes the main point at issue—this love of excitement not only favors an *indirect* road to licentiousness, but a *direct* one. I will not say it is a *royal* road, though many a member of *royal families* has travelled it—but next to salt, perhaps, it leads more certainly to the chambers of death to reputation, than any other.

Saltpetre is injurious, greatly so, as all medical men of intelligence will assure us. So are pepper, mustard, spice, cloves, and other aromatics. So also are butter, and all greasy substances. The last remark might lead to farther reflections of the same general bearing with the former; but of this, enough for the present; perhaps, forever. Let it suffice to say, that they who would keep themselves pure, and keep pure their children and friends, or at least save them from that love of excitement which so often leads to impurity, and always increases the activity of the animal passions, should study the art of keeping cool. They should avoid, as they would the cholera, everything of an exciting kind which is not indispensable to health.

This subject has strong claims on all the friends of moral reform, and indeed on all the friends of Christianity; but it is on mothers and teachers and house-keepers, more than all others, that I would urge its consideration. Ye who rule the world—in *mis*-rule—will ye not exert yourselves to rule it in truth and righteousness? Ye know something of the connexion between physical and moral purity; will ye not save the stomach, as much as you can, from becoming enslaved to the love of excitement?

[Adv. Moral Reform.

It is appointed unto man once to die—but after death, the Judgment.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Myrs Bitcidge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co — M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Peppermit, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Buckspt do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 00
Do prime	7 50 @
Butter, prime	14 @ 15
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

The Sabbath Recorder,
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TERMS.

$2,50 per year, when payment is delayed *six months*, at which time all subscriptions will be considered due, and bills forwarded accordingly.

$2,00 per year will be received if paid *strictly in advance*.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

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1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.

2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

TOBITT'S PRINT, 9 SPRUCE-ST.

PRICES CURRENT.

(Corrected weekly.)

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
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RUCE-ST.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I.

NEW-YORK, FIFTH DAY, NOVEMBER 21, 1844.

NO. 22.

The Recorder.

AN ODE FOR THE SABBATH.

ADDRESSED TO MY SOUL.

By Rev. Daniel Noble, who was Pastor of the Sabbath-keeping Church in Mill Yard, London, from the death of Robert Cornthwaite, in 1755, to his own death, in 1783.

Mount, take thy flight, my soul, and soar
Far as thy callow wings
Will bear thee up—till thou canst tune
Th' high praises of thy God!
Aloud in joyous strains proclaim,
That with unwearied care
Heaven's potentate supreme consults
The happiness of man.

Make thou his undeserved grace,
His mercies numberless,
The constant subject of thy song,
And of thy silent hour
Of meditation; his great name
With ceaseless hymns of praise
Exalt, and let this copious theme,
Each of thy powers engross.

View the fixed, view the rolling
Fires of heaven's azure arch;
View the smooth verdure of the meads;
Behold the nodding shades
Of the cool forest; feast thy smell
With what sweet odours flow
From each flower-spangled dale; attend
To the melodious lays
Of Philomela, when the glade
Imbrown'd the hotter rays
Excludes; next on the verdant bank
Of some pure chrystal rill.
Attentive to its gurgling fall,
Extend thy limbs and read
Thy features in its mirror'd brim;
Then say, if all these scenes
Of joy, that nature's face o'erspread,
Are not illustrious proofs
That God is ever good to all.
The structure of thyself
View next, with obvious characters
Of sovereign goodness stamp'd;
And mark what bright ingredients shine
In other human frames;
Nor let the author of all these
Be unindulgent thought,
Or destitute of any charm
That goodness can attend.

But most the mercies which his WORD
Reveals, should yield thee joy:
Joy full of rapture, whilst thy tongue,
With all its eloquence,
Thy admiration thus unfolds:
—"O thou by whom was made
Whate'er the world contains, how good,
How gracious all thy works,
Unnumber'd as they are, appear,
To every thoughtful mind!
How must thy throne then shine, emboss'd
With mercy's brightest gems,
Since this low world, this earth, displays
That thou art good—Oh, how
Supremely good! to *all* thy works,
Dispensing happiness!
But, most of all, to man's frail race,
Indulgent and benign,
Thou heapest blessings more than thought
Can count, on all who tread,
Tread wisely, virtue's blissful paths.
Oh, then, in every state
Of life, and at the stern approach
Of death, each sacred day,
Yea, and each common hour, let me
With grateful zeal extol
Thy perfect goodness, who alone
Canst yield me solid joy."

LETTER FROM THE MILL YARD CHURCH, LONDON.

The following letter was read before the last General Conference, and is referred to in the printed proceedings of that body. We cheerfully comply with a request to insert it in the Recorder.

To the Churches of the Lord Jesus Christ, observing the Seventh-Day Sabbath, in America, assembled in their General Conference—The Church of the same order, commonly called the Seventh-Day General Baptist Church, or Sabbath-keeping Congregation, in Mill Yard, in Goodman's Fields, London, in Great Britain, sendeth greeting.

DEAR BRETHREN,—Having, though tardily, renewed our correspondence with you, after the interruption of more than half a century, first caused by that monstrous crime of both our nations, *war*, and afterward continued by reason of our own depressed and afflicted circumstances as a Church; we rejoiced to hear from you, to be visited by your Recording Secretary, brother George B. Utter, to receive the printed proceedings of your last General Conference, as a proof of your fraternal regard and confidence, and to be favored by an epistle, full of kindness and consolation, addressed by your Corresponding Secretary, brother Thomas B. Stillman, in October last, to our Elder. We have since determined to communicate with you, not only by the letters of our Elder, to which we have (by our former letter of 1840) desired you to give credence, but by a yearly epistle from ourselves as a Church, to your General Conference, of which we request you to consider us, for the purpose of such friendly correspondence, as an actual member.

We have read, not only in private, but in our church meetings, and duly deliberated upon, your printed Minutes; and, having carefully considered what remarks it behoved us to make thereupon, we have come to the following resolutions:—

"That the thanks of this church be given to the American brethren, for sending the printed Minutes of their proceedings to us; and that we are desirous of being regularly supplied with the like communication of their transactions, in which we take the deepest interest.

"That, while this church rejoices to know that its attempt at renewing its ancient correspondence with the American Sabbath-keepers has met with the approbation of the brethren; yet we are much concerned to find that the letter from this church, dated 8th December, 1840, which was transmitted to the late Corresponding Secretary, was not duly laid before the Conference, but that the knowledge which the brethren had of our own letter and of Elder's letter, appears to have been derived only from printed copies, published before the meeting of the Conference.*

"That this Church fully agrees in the several Reports on brother Hull's questions relative to church constitution, and on brother Paul Stillman's motion relative to the religious observation of the evening before the seventh day of the week, as severally adopted by the Conference; the same being in perfect harmony with the sentiments and practice of this Church; and that, while we approve of the numerical denomination of the days of the week (excepting the Sabbath,) and always use it for ecclesiastical and official purposes, yet we experience too much difficulty in this country, in carrying out that usage in the ordinary concerns of life, to make it our universal practice.

"That, if the knowledge of our brethren's intentions to hold a day of fasting and prayer on the first day of the ninth month (commonly called November) last year, had not arrived too late, this Church would have joined most heartily in the observance of the same, according to the ancient usage of this Church, and would have requested the other Sabbath-keeping congregation in this country to join us in so doing.

"That this Church has learned, with much pleasure, that friendly endeavors have been made by the neighboring Churches, to aid in the restoration of the ancient church at Newport, in Rhode Island, (with which this church had maintained a great part of its correspondence before the American war;) having been grieved to learn, from brother Utter, that it was fallen into a lamentable state of weakness and adversity.

"That the advancing state of true religion, and the increasing numbers and prosperity of the Sabbath-keeping churches generally, in America, afford us great pleasure, and call for our warmest congratulation with our brethren, and thanks to the great Head of the Churches.

"That this Church highly commends the condemnation of slavery, so boldly denounced by the Conference as a sin against God; earnestly hopes that the American Sabbath-keepers hold no fellowship with any persons who practice or countenance it; and trusts that the churches will do their duty, if any who are guilty of it stand in their communion, by putting away from them that wicked thing, with all holy jealousy for the glory of Christ and his Gospel.

"That, as to the Confession of Faith set forth with the Minutes of the last Conference, while this church cannot admit that subscription to, or agreement with, any human forms of doctrine should be made the ground of fellowship, (holding as it does the sole sufficiency of the Holy Scriptures for doctrine and practice, and the inalienable right of private judgment,) yet it admires the spirit of liberality which pervades that document, and finds that (with the exception of some expressions in the first, second, and fifth articles) it is in full agreement with our own sentiments, practice, and discipline, and contains a valuable summary of the Christian religion."

We have been called upon to sympathize with our sister Church in London, by occasion of the death of its pastor, JOHN BRITTAIN SHENSTON, whom his gracious Master hath called to his rest, in the 69th year of his age, and the 18th of his ministry there. He died on the 12th day of the third month (May,) and was buried at the new Cemetery in Abney Park.

Our Elder will acquaint you farther with such matters as may arise for your information; and we heartily commend you, both in your united deliberations, and in your several Churches, to the blessing of God Almighty, the grace of our Lord Jesus Christ, and the partaking of the richest gifts of the blessed Spirit of God. Farewell.

Given in Church Meeting, First Day, this fourth of the sixth month [August,] 1844.

By order and on behalf of the church,

WILLIAM HENRY BLACK,
Elder and Pastor.

---

* It is due to the late Cor. Sec. to state, that the reason of this was satisfactorily given to the Conference.

NATURAL DEPRAVITY OF MAN.

Dr. Gill was once preaching on the natural depravity and spiritual inability of man. A gentleman, who heard the sermon, was greatly offended; and taking an opportunity some time after of calling on the doctor, told him that in his opinion, he had degraded that noble being, man, and laid him much too low. "Pray sir," answered the doctor, "how much do you think men can contribute toward their own conversion and salvation?" "Man can do such and such things," replied the gentleman; reckoning up a long string of free-will abilities. "And have you done all this for yourself?" said the doctor. "Why no, I cannot say I have yet, but I hope I shall begin soon." "If you really have done these things in your power," replied the doctor, "and have not done them for yourself, you deserve to be doubly damned; and are but ill qualified to stand up for that imaginary free-will, which according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it,) be kind enough to come and let me know how you went about it; for at present, I know but of one remedy for human depravation, namely, the efficacious grace of Him, who worketh in men both to will and to do of his own good pleasure."

SUPPORT OF BUDHISM.

The following extract from a letter by Mr. Jones, who has given much attention to the subject, will show the number of priests about Bangkok, and the means by which Budhism is supported:—

"When at home, I was accustomed to estimate the priests at 10,000 to 15,000, from knowing how many there were in several wats; making an average, and multiplying by the number of wats. I now learn that there is a regular register of all the priests connected with the wats patronized directly by the king, amounting to about forty. This register embraces the names of 7,300, exclusive of noviciates, who also wear the yellow cloth. To all these priests the king distributes a monthly allowance of money, varying from half a tical to twenty ticals apiece. My teacher is one of the distributors, and goes, on the first day of every month, to the treasury to draw and pay over the money. The royal wats are, of course, most numerously attended; but besides them there are in Bangkok and immediate vicinity 100 other wats, whose occupants will vary from six to thirty. Suppose fifteen to be the average, and we have 1,500 to be added to 7,300, making 8,600. The noviciates may be supposed half as numerous as the priests, 4,400; or, in round numbers, altogether would be 13,000.

"It will hence be seen that the king pays annually an *immense* sum to sustain Budhism. But this item is insignificant compared with what he pays for building temples and ornamenting them. His whole annual disbursement directly to uphold Budhism, in all probability exceeds the contributions of all Christian denominations in America for Bible, Tract, Education, and Missionary Societies put together. It will be replied, "His revenue then must be immense, enormous!" It is so. That raised on the manufacture and sale of ardent spirits is 72,000 ticals, [a tical is about $6.60] per annum; that on gambling 91,200 ticals, a triennial poll tax on Chinamen residing here, 2,520,000 ticals. To these add duties on foreign shipping, on sugar, rice, fruit trees, cocoa-nut, oil, markets, and an impost on almost every article of produce in the kingdom.

"The salaries paid to government officers are a mere trifle, and besides them there are very few outgoes, except for priests and temples. When I reflect on this state of things, I cannot but suppose there is a great battle to be fought here yet before Budhism can be displaced by our holy faith. And who shall fight it? Who will enlist in this warfare? Who?"

POOR PREACHING.

We have a great deal of good preaching, but great complaints are made that we have a vast amount of poor preaching. If so, the fault is often doubtless in the minister; but may it not sometimes be attributable to other causes? I have a few in my mind just now, and by your leave I will state them.

1. I should expect poor preaching when a minister has a poor library, and no money to make additions to his scanty stock of books. The few volumes he possesses may be antiquated, or have been superseded by works of more recent date, to which he ought to have access. The press is teeming with new publications, but alas! he cannot purchase them. No wonder his preaching is poor, for it exhibits no research—no variety.

2. I should look for poor preaching when a minister must employ much of his time in attending to the temporal wants of his family, occupying nearly all his attention, and distracting his mind with care and anxiety. He cannot afford to keep "hired help," and it would be cruel to place all the burden on a feeble wife. How can he study to advantage while screwing and economizing to obtain a scanty subsistence?

3. How can we expect any thing but poor preaching, when a minister is under the necessity of engaging in some secular employment to procure temporal sustenance? For instance; to teach school a few months in winter, and to work on the farm in summer. Will he not be likely to get a few scraps from Clark, Benson, Watson, &c., and deliver them to his congregation, instead of studying the word of God for himself? Is it not probable some of his hearers may say, "I have read that before," and call it poor preaching.

4. We have sometimes poor preaching, when the house in which worship is held is uncomfortable. To find the sanctuary out of repair, neglected and cold, is enough to impair, if not destroy, all hallowed, elevated, and cheerful feelings in the preacher's mind. Is it not probable he will think the meeting-house a true type of the spiritual condition of his hearers? If his preaching under such circumstances is not poor, it must be attributed to the influence from above.

5. I often think we have poor preaching when the minister's salary is not promptly paid up. Should he get the whole as it becomes due, it is barely sufficient to procure the necessary articles of living, and keep him out of debt; and may he not feel mortified when the Sabbath comes, that he cannot pay his creditors, especially if they form a part of his audience.

6. I always expect poor preaching when the preacher spends the greater part of the week in visiting, and gossipping, and reading newspapers, instead of spending, at least *four hours* every day in close study—in fervent prayer—and in holy meditation on the word of God, in his closet.—Such a minister may think the people unkind because they do not listen with deep attention to his harangues, and loose declamation, from Sabbath to Sabbath. But let him apply himself to hard, prayerful study, and the people will seldom say that they hear poor preaching from *him*.

[Christian Adv. and Jour.

GOING TO CHURCH TOO MUCH.

Philip Henry said, 'I find it much easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditating upon it, and praying over it in secret when I come home.'

And he was not alone in that thing. Many, the great majority of church-going people, do not give themselves time to 'inwardly digest' what they hear, and to pray in secret over the word.

'Go, go, go,' is the cry, and they go to meeting three or four times every Sunday, and what time for rest, for reflection, for reading the word of God, for secret prayer, for the perusal of choice and devotional works, is left to one whose time is thus consumed.

There is such a thing as religious dissipation. And the tendency is so strong towards it in some minds, that I have often thought two sermons on one day was quite as much as is profitable to hear. If they are received with attention, diligently pondered and remembered, and the remainder of the day is occupied faithfully with the private duties of the Christian, I have no doubt that the true design of the Sabbath will be more effectually answered than by any other course.

[N. Y. Observer.

"DAYS OF OLD."

THE PASSOVER IN THE WILDERNESS.

"What meaneth this, my mother?" asked a little one of Merab's household, who had been borne in his parent's arms through the channel of the Red Sea, too young to take note of what was passing around him, beyond the laugh of babyish delight that greeted the beauteous sparkle of those walls of water. Seated now at the board, round which the elder males of the family had stood, sandalled and girded, and with staff in hand, while they ate with unleavened bread and bitter herbs the flesh of the lamb, this little one lisped forth the query already anticipated by Divine wisdom, and Merab, preventing his wife, replied in a firm and joyous tone, "This is done, my child, because of that which the Lord did unto me, when I came forth out of Egypt. It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, when He smote the Egyptians and delivered our houses." The infant fixed its large bright eyes upon his face, and smiled, more at the pleasant tone of voice than at any clear idea conveyed to the tender mind by what was spoken; while a deep murmur of solemn praise burst from the lips of those whose memory recalled the first celebration of the holy rite beneath the comfortless roofs of Goshen; and contrasted with their past bondage the light and liberty of the present season.

But Jabin, while fervently blessing the Most High for past deliverances and present mercies, had his mind more intently fixed on what was yet to come. A whole year had elapsed since they left Goshen; but their progress had been greatly retarded by the successive acts of rebellion, provoking the Eternal to delay those blessings which Jabin knew must yet arrive, since His mouth had spoken it. The tabernacle had been finished, and on the four sides thereof were the twelve tribes of Israel encamped, each under his own standard; presenting a glorious spectacle of order and beauty and strength. The offerings of the princes had been accepted: for each two of them a covered wagon and a pair of goodly oxen, which by the Divine command were given to the Levites; and when the anointing of the altar took place, a multitude of costly gifts had been accepted, consisting of gold and silver vessels for the service of the sanctuary; of fine flour, and oil, and incense, and beasts for sacrifice, until the wealth of Pharaoh's impoverished bondsmen became a marvel even unto themselves, brought together in so many costly forms before them. The holy and mysterious rites alloted to Aaron and his sons had been duly performed; and above the framework of the temple rested the bright cloud of glory, the unerring guide of Israel's way. In all and each of these transactions young Jabin took an interest so vivid, that what he contemplated by day revisited his eyes even in sleep, and kept him in perpetual communion with high and holy thoughts; but the aspiration of his soul ever was to see the cloud gather up its spiral volumes, and move majestically onward. He knew the word of promise spoken to Abraham; he dwelt on the dying words of Joseph, whose embalmed body was surrounded by a chosen band, entrusted with that precious charge; and Jabin felt that the wilderness was not Israel's rest, howsoever honored with daily proofs that the Divine Presence was there, feeding, refreshing, sustaining, guiding that vast multitude. He had seen the slaughter of rebellious sinners; he heard too often the outbreaks of murmuring discontent; he felt that the Eternal was not requited according to the glorious things that He had done for His people, and an undefined longing, quickened by an undefined apprehension of evil, kept his spirit ever on the wing towards the promised land.

On this evening, Jabin felt his soul peculiarly refreshed and roused; for the commemoration of that miraculous deliverance was to him a solid earnest of mercies yet to come. Looking back on Egypt, he thereby looked forward to Canaan, as though the strip of country to be apportioned to himself was already under cultivation of his own hand; as though his own vine already mantled the door of some peaceful dwelling, and his own fig tree already spread its grateful shade above his head. As night closed in—a joyous night it was to the many thousands of Israel!—the tent of the testimony seemed wrapped in living fire, so brightly glowed the kindling cloud above it; and Jabin thought, while gazing on its glorious folds, and listening to the songs of praise that now and again would burst from the surrounding tents, filling the air with melody, how bright in surpassing splendor must be the highest heaven where the Eternal dwells—how ravishing the songs of those angelic hosts which evermore surround the throne of God. A foreboding of some coming sorrow was upon his mind; but it was swallowed up in hopes that earth could not bind, hopes fed upon the sweet assurance that the Lord, who had again and again renewed and multiplied the ties that bound His people to Him, would never forsake the lowliest there, whose heart was bent to walk the way of His commandments. Rest, Jabin, on that sure stay of thy Creator's boundless love: thou hast his gracious word, "I will never leave thee nor forsake thee."

DIFFERENT KINDS OF RELIGION.

Rev. Mr. Barnes, in his sermon before the missionary meeting at Worcester, Mass., enumerated the following kinds of religion as prevalent at the present time:—

1. There is the religion of sentiment, that finds its enjoyment in the contemplation of the beautiful and grand, either on the page of nature or revelation; delighting in the starry heavens and the verdant fields, and in the story of redemption, where the love of God is revealed. In these displays of Deity there is no attribute on which it does not love to dwell. This is the religion of poetry and of philosophy.

2. The religion of forms, that began in the early ages of the church to introduce the rights and ceremonies of heathenism into the Christian Church, and despite of the Reformation, that for a season checked the tendency, there is a constant inclination to relapse into it again.

3. The religion of feeling, that estimates the value of religion by the amount of excitement it produces; it makes happiness the gauge of piety, and the facility of shedding tears the evidence of repentance, and joy the proof of conversion.

4. The religion of PRINCIPLE has some things in common with all these kinds of religion, but differs from them all. It embraces an intellectual adoption of *right* as a rule of action, and a steadfast adherance to it. It finds its authority not in whims or custom, or even the laws of men, but in the will of God, and does what is *right* and *true*, come what may. It makes the greatest sacrifices, and performs the most heroic deeds, not to be emblazoned among men, or canonized when dead, but because it is right and God wills it.

PRISON INMATES.

The following touching reflections are from the Brunswick Fredonian. They deserve to be written in letters of gold and universally read.

There were nine hundred and seventy-nine persons in Sing-Sing prison last week, of whom seventy-six were females. So it is stated in the newspapers. Such paragraphs are too often read with a "Well, what of it?" air and feeling. But there are some who pause in thoughtfulness at such a statement. Every one of those nine hundred wretched persons was once an infant, and smiled in its vague dream of joy as it fed itself asleep on its mother's bosom. Every one of them awakened love in some less or larger circle of related hearts, and was cared for and cherished. Perhaps some one might have been found who would have died for it, nay, that did die for it. For that mother perished; or the manly father, pitted unequally against poverty and misfortune, broke the overstrained heart-string. Take the sternest, and hardest in the multitude, and somewhere in his bosom are wrapped up household memories, souvenirs of love, gleams and glimpses of innocence, and miniature plans and picturings of hope. Seventy-six of them are women. They have been, then, to say the least, some rudimental elements of that creature who in society performs the office of sister, wife, mother, friend; sheds grace, softness and a beautiful glory over this life, and charms it with sweet amenities and a divine charity. Sing-Sing is not a boudoir, a lady's chamber, a drawing room, a parlor, a hall room. It is a *prison*; and grace, virtue, of any sort or degree, does not abide in prisons, but in good society and free decorated quarters. Alas! alas! let us hope a little otherwise. There is a charity, not forbidden, which hopeth all things; which, like Midas's fingers, turneth what it touches to gold; which findeth *what* it seeketh. And could we be brought to explore even Sing-Sing in the right mind, we might oft-times discover fragments of nobility and germs of goodness, and find that though all is tarnished, all is not utterly corroded and destroyed. But we fear our charity runneth not this way with any market current. In few words, when men commit those sins of which prisons are cognizant, we are done with them. Their probation is over; they are ruined; and however God may regard them, by man they are abandoned. They may wish to return to the paths of virtue, but we warn them off; that path is appropriated to better people. O for some Howards and Frys, in these times of vaunting benevolence, to visit with an enlarged spirit of love and hope, the prisoner, the outcast, the rejected of men!

The Rev. Dr. Rippon was pastor of the Baptist church, Carter Lane, Tooley st., London, for a period of sixty-three years.

Dr. John Gill was his predecessor, who remained with the church about fifty years.

In this day of mutation, it is almost as rare to find a pastor who has been with a single church the space of fifty years as its settled pastor, as we suppose it to have been in the days of Dr. Gill to find pastors making frequent changes from one church to another. The example of Drs. Gill and Rippon, may be profitable to many in the present day, who being "unstable as water, cannot excel."

[Bap. Record.

The Sabbath Recorder.

NEW YORK, NOV. 21, 1844.

PREACHING CHRIST.

It was the business of the Apostles to preach Christ; and when He was preached, by whatever persons and for whatever reasons, they rejoiced therein. It is possible, however, so to present Him as to leave an unjust impression of his character, and to produce but little effect upon the hearer. Several things are indispensable to the true and effective preaching of Christ.

1. He must be so exhibited as to show the deadly nature and awful consequences of sin. The exceeding sinfulness of sin is seen only in connection with its effects, and in contrast with holiness. When Christ's agony in the garden and on the cross is exhibited as the deadly but just penalty of man's disobedience; when his holiness and perfections are so presented as to show the real depravity and consequent danger of man—the hardest heart cannot remain unmoved, but will receive a deep and lasting impression.

2. He must be exhibited as an all-sufficient sacrifice. A penitent, under a just view of his sins and danger, can place no reliance upon himself; neither can he find peace in looking to one concerning whose merits there is the least doubt. He must have such a view of Christ, that when he asks, "What shall I do to be saved?" he can look with confidence to the Lord Jesus Christ, as "able to save them to the uttermost that come unto God by him."

3. He must be exhibited as one who has magnified the law and made it honorable. If he be represented as having delivered us from obligation to obey the law, instead of delivering us from the curse of the law, the sinner never realizes his lost condition, nor earnestly lays hold on Christ's obedience as his ground of hope. Right views on this point, therefore, are fundamental to sound religious character. Those who have right views here, will exhibit in their lives all the graces of the Christian, while such as are in error will be cast about by every wind of doctrine, being unstable in all their ways, and never excelling.

4. He must be exhibited as a pattern for imitation. We are assured that "Christ suffered for us, leaving us an example, that ye should follow his steps." We are commanded to beware of those who spoil "after the traditions of men, and not after Christ." And we are told, that "if any man have not the spirit of Christ, he is none of his." There is no incentive to faithfulness, obedience, and the discharge of every religious duty, more powerful than that which is found in the example of Christ. This example is adapted to every condition, and all the circumstances of life. It embodies in a living form the principles and spirit of that gospel which makes wise unto salvation.

If Christ be so preached as to show the malignity of sin, to present a sufficient sacrifice for sin, to magnify the law of God, and furnish a perfect example for imitation, we need not fear that such preaching will be in vain.

THE PROTESTANT PRINCIPLE.

That was a glorious doctrine of the Protestant Churches, that "the Scriptures are the only judge, the only Rule of Faith." It decided the question about which Papacy had long disputed, and furnished a test by which all dogmas might be tried. Well were it if Protestants had always adhered to that maxim. It would have been to them a wall of defence, against which nothing could prevail. But such is the aversion of men to the simple doctrines of the Bible, that there is a constant tendency to descend from this high position, and to seek for instruction among the traditions of men. And whenever the propriety of this is allowed in any one point, a door is opened for numberless errors in other points. It has been thus in regard to the change of the Sabbath. Almost all the Protestant churches have adopted the custom of observing the first day of the week instead of the seventh, without any specific authority from the Scriptures for doing so. Hence Catholic writers have again and again charged them with denying their principles in their own practice. Proof of this may be found in every discussion which has ever been had between a Protestant and a Catholic. Even in their catechisms for primary instruction, they assert, that "the power of the Church to command feasts and holy days" is proved "by this very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly *contradict themselves* by keeping Sunday so strictly, and breaking most other feasts commanded by the same church;"—"because, by keeping Sunday they *acknowledge* the Churnh's power to ordain Sabbath, and to command them under sin, and by not keeping the feasts by her commanded, they *again deny* the same power." Here, then, we have Protestant *practice* arrayed against the Protestant *principle;* and by reference to the inconsistency, the Papist shields himself against the force of rebuke. If the outcry now raised against papal domination, was accompanied by a practical return to the Protestant principle, some good might be expected. As it is, however, every rebuke will be met by the reply, "Physician, heal thyself."

EFFECTIVE COMPOSITION.

An eminent divine, in speaking of the almost unprecedented popularity of his published discourses, said he attributed it to the fact, that during the last years of his life, he spent much of his time in pruning and re-writing them. Every sentence which was not necessary to exhibit the thought, was erased; every word which did not express his exact meaning, gave place to one better chosen. Hence, in reading those discourses, one's attention is wholly occupied with the truth they reveal, which is presented so clearly as not to be misunderstood, and so free from ornament as not to have its natural effect weakened. Here is the secret of effective composition. It aims to exhibit the thought, rather than the dress of thought; to reach the heart, rather than to puzzle and astonish the head. There are very few thinkers, who might not, by proper care, present their thoughts in such a form as to produce effect; but there are thousands who profess to think, and do actually write, yet for want of such care fail to produce any lasting effect. If those who boast of the number of their volumes, or of the rapidity with which these volumes were written, would think more and write less, the result of their labors would be greatly increased. Some men deserve more credit for the things they do not write, than others for the things they do write.

THE NESTORIAN MISSION.

The New York American, some two weeks since, published an extract of a letter, dated Constantinople, August 28, 1844, stating that the mission at Ooroomiah had been broken up by the Nestorians themselves, with Mar Yohannan at their head. It stated, likewise, that Mar Shimon, the Patriarch, had determined to expel the Americans from the country; and gave as a reason, that while the Nestorians have often begged to have the Scriptures printed for them, the missionaries have been constantly making and printing books of their own, preaching to them about leaving off their fasts.

This report, which has been extensively circulated, and has awakened very serious apprehensions, arose, as it now appears, from a difference between the missionaries and two brothers of the Patriarch, on account of which the brothers sought to disband the schools, and to suspend all missionary operations for a year. This attempt, however, was firmly and successfully resisted by the missionaries; and thus the whole difficulty was brought to a clos. It is true that the Papists have endeavored to throw some obstacles in the way of the missionaries; but nothing so serious as the report represented has ever occurred. It was magnified by coming through an unfriendly and false medium.

THE SANDWICH ISLANDS.

The New York Express has received files of papers from these islands to the 1st of July. The temperance cause is prospering there. A brig arrived there in June with 2500 gallons of brandy on board, of which she only sold five gallons. When the vessel departed, the mate left $5 for the temperance cause, requesting that the donation might be publicly acknowledged.

The American missionaries had held a general meeting, which closed on the 1st of July.

Several deaths of Americans have recently occurred. Among them we notice that of Mrs. Dole, wife of Rev. Daniel Dole, principal of the Mission Boarding School.

We copy the following from the True Sun:

"It may be interesting to state, that the first missionaries to the Sandwich Islands sailed from Boston in October, 1819. They arrived at Hawaii in March, 1820. In April, 1820, the King and chiefs consented to their landing. Since that time 61 males and 67 females have joined the mission from the United States. The amount of money paid for the support of these missionaries has been $608,865, and all by the American Board of foreign missions, except $50,000 by the American Bible Society, and $19,365 by the American Tract Socity.

"There are eighteen missionary stations, and forty permanent dwellings, besides two printing offices, seminaries and school houses, built by the natives, &c. The result has been in part that Christianity has been introduced and adopted as the religious system of the nation. The language has been reduced to writing. Three separate editions of the New Testament, of ten thousand copies each, have been issued from the press, making thirty thousand copies; one duodecimo edition of the whole Bible, of ten thousand copies, and the purchase and circulation of a great many miscellaneous works. All elementary school books and scientific and miscellaneous works, have been issued at the expense of the American Board. Schools have been established, and nearly one-half of the adult population taught to read. At present the schools are mostly confined to children, about twenty thousand of whom are gathered into them in the different parts of the islands."

CHEERING NEWS FROM BURMAH.

The following information is taken from a letter written by Mrs. Abbot, one of the Baptist Missionaries in Burmah, to Mrs. Kincaid. The letter is dated Sandoway, May 18, 1844, and reached this country by the overland mail to England. We copy from the Baptist Record:

"The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. A. made two tours to the southern churches this season, during which he with the native pastor baptized about eighty converts. Since which Ko Shyat Kyou, has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this missionary tour. We have not seen him since his return to his station at Magessan, but Mr. A. has just received a letter from him, in which he says that 'through the grace of Jesus Christ, he has bapiized ONE THOUSAND FIVE HUNDRED AND FIFTY.' We are anxiously waiting to hear from his own mouth, the particulars of his labors. I think I wrote you that this man died of cholera last year. This was the report, and we believing it, spread the intelligence, and I saw a notice of it in the Maulmein Religious Herald. After we had mourned his loss for some weeks, thinking it a mysterious Providence, he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man, and God grant that he may long live to labor in that cause which he so much loves.

"He and Tuoy Po, baptized a good many after their ordination in December and January 1842-43, previous to Mr. A.'s visit to the south last December, how many I cannot now say, but as many as two or three hundred at least. You must not suppose that because the baptisms have been so much more numerous the past year, that there must have been an uncommon outpouring of the Holy Spirit. Probably the majority of those baptized in Burmah, have been Christians for many years, but had never before an opportunity of being baptized."

LOUIS PHILIPPE'S OPINION OF WAR.

The views of this influential monarch are seen in the following extract from his reply to an address of the Peace Society. How easy it would be, by the combined influence of a few leading monarchs, to put an end to war, with the untold evils which always attend it. We hope the recent friendly greetings which have taken place in England will be productive of happy results in this respect. Hear Louis Philippe:—

"I am happy to receive these addresses, and feel particularly gratified to find that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle: when I was in America, forty years ago, I was often asked to propose toasts at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself in favor of that great cause. May the Almighty accord me the maintenance of peace! War appears to me a malediction; and war in Europe, between civilized nations, I regard as an absurdity; if the smaller States desired it, we should prevent them, and as peace between the great powers becomes daily more consolidated, I hope if I live a few years longer, that a general war in Europe will have become impossible."

For the Recorder.

THE MISSIONARY'S CLOSET.

It is a lovely scene. The sun has sunk behind the western hills, shedding his glorious light on vale and mountain, gilding the landscape with a hue of livid brightness. The pensive stream glides silently along amid sheltering hills, with scarce a ripple on its surface. The hues of flickering light fast fade from its bright surface, leaving it shrouded in sunless majesty. The soft murmuring of the gentle breeze is heard among the multitude of boughs, waking the deep music of the soul, and calling forth the aspirations to Nature's God.

Mark ye that child of God? With countenance serene, with calm and placid brow, with measured tread, in holy musing mood, he bends his steps towards the forest glen. He enters the dark ravine, and in the deep recess of shade, he finds his closet. The trees spread their green branches over him, as if to shield his head from gathering storm. No sounds disturb his calm retreat, save when some warbling songster twitters its farewell notes, or murmuring insects chime their evening lay. Here, far from the busy haunts of life, he holds communion with his Maker.

His heart is pained, his soul is burdened with the worth of souls. He knows that man possesses an immortal part that shall not die; either in weal or woe, his doom forever must be fixed. He longs to snatch him from the eternal burnings—and his heart, overcharged with grief, puts up a fervent prayer for the impenitent. He cries, "O God! must sinners perish, while bleeding Mercy opens wide her arms, and calls, 'Ho! every one that thirsteth, come ye to the waters?' Forbid it, holy Father!—grant that all may come to thee and live." He knows the path of disobedience well, for once he trod the road to ruin. But he paused, and looked around him; the silent teachings of the Spirit told him there was a hereafter. He looked into the mighty universe, and witnessed things sublime. Nature's Book spread out before him, presents a great First Cause, from which these hosts of wonders had their origin. He looked into the Book of Revelation, and he learned the author of these noble works to be an omniscient, self-existent being, the great eternal God; that he formed man in image like himself, a being pure and sinless as his Maker; He placed before him good and evil, the power of chosing for himself, and taught him the result of disobedience. Man transgressed, and fell from his primeval state of purity, lost the favor of his Creator, and was forever doomed to endless ruin. But the Father sent his Son to die for guilty man. The great Redeemer came to earth, and was despised, rejected, suffered death, that whosoever would might come to him and live. His soul is moved; he heeds the call of wisdom, submits to God, and now his peace is like a river.

In the Book of Inspiration, he reads the Saviour's mandate, Go forth and spread the news of gospel grace among all nations; tell them that whosoever will believe the words of life, and do the will of God, shall have his love and mercy here, and in the world to come, life everlasting. Go bear the Cross; go suffer the reproach of Christ; be faithful unto death, and yours shall be a crown of life. He reads the message, and it falls upon his heart like words of fire. In his musings, he hears the whispering of the Spirit, bidding him go forth and call the alien to his home, the wanderer to his rest. His soul is filled with burning zeal; his heart with holy ardor glows; and in the strength of Israel's God he leaves his friends and home, and throws himself upon the mercy of a reckless world. The foxes have their hiding places, the birds that cheer the laborer with their songs have nests, but he, like his divine Redeemer, hath not where to lay his head.

JEWISH SCHOOLS.

We find in the last number of the Occident, a proposition for the establishment of Hebrew Public Schools, where children can be educated in accordance with the Jewish faith, without being compelled to listen to the reading and expounding of other religious tenets. This suggestion is made without complaint in regard to the existing public school system, and without any disposition to disturb the operation of that system. It is simply for the purpose of promoting among Israelites a thorough education, and especially in those branches which are characteristic of their nation. In the Hebrew language particularly, they are anxious that progress should be made. Multiplied are the inducements to a thorough study of this language. The probability that it is the language in which the Almighty spoke to Adam, and the fact that it is the medium through which the most important truths have been conveyed to men, ought to give interest to its study by persons of all religious professions. But among the Jews it has a superior importance from the fact that it is the exclusive language of the fathers of their nation, and the language of their synagogue worship. We are glad, therefore, to see the growing interest in its study.

STATISTICS OF EDUCATION AND BENEVOLENCE.

A friend has sent us the following statistics, which he says have been prepared with care, and may therefore be relied upon. The statistics of education show a gratifying increase of collegiate students, but a mournful decrease of theological students. The receipts of the different benevolent societies are given in round numbers, and indicate a gradual but slow increase.

GRADUATES FROM SEVERAL COLLEGES.

College.	No. '43.	No. in '44.
Yale,	96	103
Union,	75	80
Princeton,	63	62
Dartmouth,	72	59
Harvard,	68	54
N. Y. City Univ.	9	39
Williams,	27	33
Columbia,	23	32
Brown's Univ.	29	26
Vermont Univ.	25	24
Rutger's,	18	24
Amherst,	21	23
Hamilton, (Clinton,)	17	19
Wesleyan Univ.	17	17
Dickinson,	14	17
Middlebury,	8	16
Newark, Del.	5	12
Geneva,	8	10
Trinity, Ct.	18	10
Bowdoin,	43	—
Jefferson,	43	—
Washington, Pa.	—	24
Nashville, Tenn.	—	25
Pennsylvania Univ.	—	20
Franklin, Ga.	18	—
Miami Univ.	17	—
Pennsylvania Col.	—	13
Transylvania Univ.	—	11
Western Reserve,	—	11
Waterville,	11	—
Wabash,	8	—
Hanover, Ia.	8	—
Asbury, Ia.	8	—
Georgetown, D. C.	—	7
Columbian, D. C.	8	—
Marietta,	—	5
Lafayette,	5	—
Kenyon,	3	—
Granville,	—	3

GRADUATES FROM THEOLOGICAL SEMINARIES.

Institution.	No. in '43.	No. in '44.
Union, N. Y.	24	20
Andover,	—	18
Princeton,	—	16
Yale,	27	15
Lane, O.	19	11
Newton,	9	—
East Windsor, Ct.	8	8
Gilmanton, N. H.	12	6
Acadia, N. S.	—	6

From the above abstracts, it appears that in those Colleges of which we have the statistics for both years, the *increase* of graduates in 1844 over 1843, has been more than 7 1-2 per cent. While in the Theological Seminaries, the *decrease* of theological graduates has been just 33 1-3 per cent.

RECEIPTS OF BENEVOLENT SOCIETIES.

Name.	Rec. 1843.	Rec: 1844.
Am. Board of For. Miss.	$244 000	$236 000
Presbyterian do.	60 000	74 000
Baptist do.	46 000	62 000
Methodist do.	109 000	112 000
For. Evangelical Soc.	11 000	10 000
Am. Home Mission Soc.	101 000	104 000
Baptist do. do.	40 000	52 000
American Bible Society,	126 000	154 000
Am. and For. Bible Soc.	— —	24 000
Am. Tract Society,	96 000	109 000
Am. Education Society,	— —	35 000
Am. Sun. School Union,	68 000	—
Am. Sea. Friend Soc.	13 000	19 000
Am. Baptist Publica. Soc.	— —	13 000
Am. Anti-Slavery Soc.	12 500	— —
Am. Fem. Reform Soc.	— —	7 000

FRENCH PROTESTANT ANNIVERSARIES.

Society.	Rec. (francs) '43.	Rec. (fr'cs) '44.
Evangelical Society,	143 000	— —
French and For. Bible Soc.	70 000	78 000
Evangelical Missionary Soc.	91 000	92 000
Protestant Bible Society,	31 000	27 000
Primary Instruction Society,	15 000	36 600
Religious Tract Society,	26 000	26 000
Toulouse Tract Society,		20 000

LONDON ANNIVERSARIES.

Society.	Rec. in 1844.
British and Foreign Bible Society,	$437 000
London Missionary Society,	363 000
Wesleyan do. do.	441 000
Soc. Promoting Christ. among Jews,	112 000
Religious Tract Society,	231 000
Baptist Missionary Society,	113 000

FIGULUS.

ROBERT TAYLOR, formerly known as a ringleader in infidelity, recently died in France at the age of 57 years. He was in early life a clergyman of the Episcopal Church. After abandoning that church, he assisted to establish infidel lectures in London, where, on one occasion, he dressed himself in clerical robes, and officiated at a burlesque celebration of the Lord's Supper, thus attempting to amuse his auditors by administering the bread and wine amidst their laughs and jeers. His address and manners were so captivating as to draw hundreds of persons around him, over whose minds he exerted a destructive influence. For a time his efforts were stayed by his imprisonment. It is now said, that he returned to the doctrines of the Episcopal Church some time previous to his death. If so, his last hours must have been occupied with awful recollections, and afford another proof that the way of the transgressor is hard.

PRESBYTERIANISM VS. EPISCOPACY.—The recent appointment of several missionary bishops of the Episcopal Church has called forth rather severe remarks from some leading Presbyterian journals. One of the newly appointed bishops, Rev. Horatio Southgate, has been for a long time charged with hostility to the missions of the American Board in the east. He has several times accused the missionaries with leaving an impression that they were bishops, wearing the clerical dress, and using the prayer book of the Episcopal Church. At the late meeting of the Episcopal Board, Mr Southgate's course was approved, and he himself was made a "bishop." This is regarded by some as identifying the whole Episcopal Church with his hostility, and of course serves to widen the breach between the two denominations. If these disputes had reference to some points about which there is a "Thus saith the Lord," they might be entitled to attention. But carried on, as they are, among those who neglect the "weightier matters of law," it is difficult to awaken much interest in them.

BAPTISM.—A Baptist missionary in the Cherokee country, under date of August 12, writes as follows:—"Yesterday, a native Methodist preacher, and twelve of his members, presented themselves as candidates for baptism, on a conscientious conviction of the truth, produced by reading the sacred word in their own language. This is altogether a spontaneous movement among themselves, as neither myself nor any of my members had any idea of it, till I received a note from the preacher on the subject last week. Twelve were received, and are expected to be baptized."

DIVISION.—The recent refusal of the *Baptist* Home Mission Board to appoint a *slave holding* missionary, has called forth some severe remarks from the South. The Executive Committee of the Georgia Convention have published a long article on the subject, in which they say, "The rejection of our application goes far to evince the necessity of a southern organization for our benevolent operations." Here, then, in a modified form, is a proposition for a division among the Baptists, unless southern feeling is consulted. We apprehend, however, that it will end like the threats of southern politicians to dissolve the union.

IRELAND.—Rev. J. D. Smith, missionary in Ireland, reports that a salutary change has taken place in that country, which is now open to the gospel as preached by Protestants. The people readily attend the meetings which are held, and many have left the Roman church to join Protestant churches.

"CHRISTIAN SABBATH" DISCUSSION.—We copy the following item from the Perfectionist, (Putney, Vt.,) of the 16th inst.:—

"On Friday evening of last week the 'Philomathic Institute' (*alias* Lyceum) in this village, discussed the following resolution:

Resolved, That the observance of the Christian Sabbath is of perpetual obligation on all men.

The house was well filled, and the debate was interesting. At the close the Chairman gave his decision in favor of the *negative;* and, on an appeal to the Society, this decision was sustained."

SUNDAY IN BOSTON.

The following account of a meeting in Boston on a Sunday evening, is given by Wm. Lloyd Garrison. It makes one think of the reply of a very pious deacon to the suggestion, that there was no occasion for being so strict about Sunday-*keeping*, since the Scriptures did not enjoin it. "So much the more reason," said he, "why we *should* be strict." But to the extract:—

"In the evening of the same day, I went to the Marlboro' Chapel to hear Mr. Green, the reformed gambler, relate his experience, and unfold the mysteries of gambling, in order that some efficient means may be adopted to check the progress of that dreadful vice. Mr. Gough made some excellent remarks in relation to gambling and temperance, but felt necessitated to argue that these were topics, the consideration of which was not inconsistent with the Sabbath! The Rev. Mr. Chapin also spoke in an eloquent manner, but he also had to frame a sabbatical justification for the occasion! Deacon Moses Grant, with a very long face, reminded the audience that it would be highly improper for them to give any audible expression to their feelings, as it was Sunday evening; and he proceeded to say that, *as* it was Sunday evening, Mr. Green would take some other occasion, (a *secular* Tuesday or Thursday evening,) on which to exhibit the tricks of gamesters, their marked cards, &c. Poor Mr. Green, therefore, was rendered wholly useless on that occasion, though the public were invited, at ninepence a head, to come and hear him tell his eventful story, and see him perform his experiments.

"A great multitude of facts, of a similar kind, might be adduced, all going to prove how all-pervading and deplorable is the superstition which abounds in regard to the first day of the week, *falsely* styled 'the Sabbath.'"

General Intelligence.

FROM MEXICO.—Papers have been received at New Orleans to the 26th ult. The most important intelligence relates to a severe contest between the Mexicans and the Comanche and Tahuacanos Indians.

The latter would appear to have made an incursion among the Mexicans and carried off a large number of women and children. We have not the particulars of this fight, unfortunately, but it must have been very severe, as we have a list of the names of 46 Mexicans killed upon the field, and 22 wounded. This fight occurred some time prior to the 9th of October, near the Paso de los Moros, in the district or precinct of Reynosa. Cotemporary with this at the rancho of Los Moros, 22 were shot or burned in the house attached to the ranho, and many women and chiidren carried off captives.

On the 17th of October another engagement took place. There were, according to Mexican accounts, upwards of four hundred Indians engaged in this. The affair lasted over two hours, a lively fire being kept up all the while. The Indians then abandoned the field, giving up fifty-five Mexicans, women and children, whom they had previously carried off captives, a quantity of fire-arms, and some horses, which they had stolen. Twenty of the Indians were left dead upon the field, while many more were believed to have been carried off in the fight, according to Indian usage, both dead and wounded. On the side of the Mexicans nine were killed and thirty-four wounded.

THE LATE POLITICAL CONTEST.—The editor of the Philadelphia Sun, in speaking of the late contest, makes the following appropriate remarks:—

"Speculation is now over. The question is apparently decided. James K. Polk will be the next President of these United States. Now is the time, then, for all parties to show their republicanism. Whether Whig or Democrat, past asperities should be forgotten, and all strive alike for the public good. We often think it a consoling reflection, amid the growing disorganization of this land, that, after our tremendous political excitements, we settle down, as a people, into such comparative quiet. There are no outbreaks, and but few discontents. Such an agitation as this country has experienced during the last six months, would have rocked any European community to its centre, nor after the waters had subsided, would it have ceased to exhibit terrible marks of the deluge. But here, when once it is known what candidate is chosen, his opponents good-humoredly make the best of their defeat, and join with their late antagonists in putting their shoulders to the wheel for the common good. It *is always thus where the people govern*."

CONFLICT WITH A MAD DOG.—Mr. Happoldt, of this city, met with a great misfortune a week or two since, in the loss of a fine pointer by hydrophobia, and under circumstances of uncommon peril to himself. After shooting until past mid-day, observing that his dog became disobedient, and exhibited a suspicions repugnance to water, he tied it with a handkerchief to a sapling, leaned his gun against a tree, and ate his luncheon a few yards off. On returning toward his gun, he found the dog, evidently mad, in the act of tearing itself loose and making at him. Without being able to reach his gun, Mr. H. ran into some water near, and stood on a log until the dog had gone out of sight. He was then returning for his gun, when suddenly the dog rushed upon him over a hillock, and he only escaped being bitten by seizing the rabid animal by the throat. A struggle ensued between them for more than half an hour, requiring the exertion of all the muscular power of the assailed, while the dog mangled its tongue dreadfully, and covered Mr. H. with foam and blood. He at last succeeded in getting off his belt, putting it around the dog's neck, and buckling it to the stem of a small bush; he then regained his gun, and shot the dog. Mr. H., though he fortunately escaped without a scratch, was much exhausted, and the muscles of his arms were swollen from the exertion for two days after. [Charleston Mercury.

ANCIENT LEGISLATION IN VIRGINIA.—We are not aware that Virginia originally had a complete code of "Blue Laws," but the old settlers must have had *some* queer notions about legislation. For example, the divulger of false news or rumors was subject to a fine of 2,000 lbs. of tobacco. An act was passed in 1662 for the spiritual profit of "schismatical persons," who, "either out of averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refused to have their children baptized." It provided that every person who when it was in his power, refused to carry his child to a lawful minister to have it baptized, should be "amerced two thousand pounds of tobacco; half to the parish, half to the informer." Tobacco has been applied to many uses, but to none more remarkable than the enforcing of Pedobaptism. There was another act of the same date, we believe, which savored little of the gallantry on which modern Virginians plume themselves. The preamble sets forth that "many babbling women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits." The act provided, that "in actions of slander, occasioned by the wife, after judgment passed for damages, the woman shall be punished by *Ducking*." If the damages were greater than five hundred pounds of tobacco, she was to have the benefit of a *Ducking* for each five hundred pounds adjudged against the husband, if he should refuse to pay the tobacco. Under such a law, the presumption is, that the land enjoyed quite a rest from "babbling," during the colder months of the year. In summer the penalty would be rather a pleasure. Had women enjoyed a right of suffrage, the law would doubtless have been so framed as to apply to *male* babblers. Our ancestors thought legislation could accomplish everything—it could make men dress with propriety, behave genteely, and believe most orthodoxly. We laugh at their absurdities; but our children will perhaps be no less astonished at ours. [Cincinnati Herald.

NEWSPAPERS IN WISCONSIN.—There are now *thirteen* newspapers published in Wisconsin—five Whig, six Democratic, one Abolition, and one Neutral. Four of the number are published West, and nine East of Rock River. The population of Wisconsin does not at present much exceed the number in some of the largest Counties in the State of New York; yet no one County in New York (except the City) supports within its limits any thing near the number of papers which are sustained in this Territory. City papers at the East are as well patronized in the West, in proportion to population, as they are in any other portion of the country. The inference therefore may be fairly drawn, that the inhabitants of Wisconsin are a reading people; that they are not behind the age, at least so far as the means of acquiring a knowledge of passing events is concerned. [Southport (Wis.) Herald.

CORN-STALK SUGAR.—Mr. John Bead, of New Harmony, Ia. has made 395 lbs. of good Sugar this season from the corn stalks that grew on three quarters of an acre. This is at the rate of 500 lbs. per acre. Mr. B. made 50 lbs. in a day, with a simple apparatus of his own construction. Five hundred pounds at 4 cents per pound amount to $20 per acre. It would have produced say fifty bushels of corn, at 25 cents, or $15 50

RIGHTEOUS RETRIBUTION.—An evil disposed person at a camp-meeting, remarked to his companions that his jack-knife felt very much as though it wanted to cut up one of these Methodist harnesses.—One of the company said he would bring to him one if he would cut it to pieces, upon which the first declared he would. Away went the smart fellow to bring the harness, and soon after returned with one, upon which the brave chap with the restless jack-knife redeemed the vow, by cutting the harness until it lay in ruins at his feet. But alas for the evil doer! when the truth was known, it was found that his mischievous jack-knife had displayed its love of doing evil upon his own harness, and he was compelled to bear the loss as best he could. [True Wesleyan.

REWARDS OF AMERICAN GENIUS.—It is stated that Mr. Coleman's invention, styled the "*Æolian Attachment to the Piano*," which he sold in this country to Messrs. Nunns & Clark, and others, for $100,000 for his right in the United States, is well received in England. He has secured patents in England and France, and the attention of the musical world has been directed to it by the great admiration it has excited in the court and fashionable circles of London. The pianist of the Queen and other professors have expressed their wonder and surprise at such an invention, particularly as it comes from America. They say that the whole of Europe has been aiming at the same thing and had given it up in despair.

REMARKABLE.—In Doyleston (Pa,) Beniah Holdren, an aged man of 94 years, after partaking of a happy meal with his children, apparently in perfect health, observed: "Now, my friends, this is the last meal I shall ever eat; I am about to die." He then proceeded to give directions as to his worldly concerns, his burial, &c., and when he had concluded was struck down by a paralytic stroke. [Doyleston Whig.

GUNPOWDER NULLIFIED.—It is a singular fact that a French officer has discovered a method of taking away the explosive properties of gunpowder, to be restored at pleasure. It is merely to mix the powder with finely powdered charcoal, or black lead, filling up the interstices between the grains; and if in this state it is set fire to, it merely fuses, and does not flame. In a recent experiment, two barrels of the powder thus mixed, were placed one upon the other, and the lower one lighted. It burnt in about twenty minutes, but the caloric developed had so little force, that the upper barrel was but lightly charred, and its contents uninjured. The powder is at any time rendered serviceable by sifting it.

DEATH OF AN INDIAN CHIEF.—The Quebec Mercury of the 5th records the decease of Nicholas Vincent, Chief of the Huron tribe of Indians settled at Lorette. He had attained the age of 75 years, and was much respected. He was the nephew of the preceding chief, and succeeded to the government of the tribe by election, as customary among the Hurons.

Vincent was one of the four chiefs who visited England in 1825, and received from George IV. a large silver gilt medal.

WESLEYAN AND EPISCOPAL METHODISTS.—It may not be generally known, that quite a large secession from the Episcopal Methodist Church has taken place, which is now arrayed under the title of Wesleyan Methodists. They held their first General Conference at Cleveland a short time since, and remained in session nine days. The principal points of difference between the two bodies are, 1. The Wesleyans admit laymen, as members, to their Annual and General Conference; the Episcopal Methodists exclude them entirely. 2. Among the Wesleyans the people are permitted, to some extent, to elect their ministers; among the Episcopal Methodists they are appointed by the Bishops. 3. The Wesleyans have no Bishops. The rules require all members to adopt the principles of anti-slavery and total abstinence from the use and traffic in ardent spirits. They are about to establish a paper and a Book Concern in the City of New York; and the True Wesleyan, a paper which has been hitherto published by Rev. O. Scott, is to be transferred to New York.

COLORED MEMBERS IN THE BAPTIST CHURCHES IN GEORGIA.—The Georgia Christian Index says:—From the best information I can obtain, I am inclined to think that out of 60,000 communicants, 45,000 are black persons. In the Church of Augusta, he says, "there are about 1,000 blacks and 200 whites, being as 5 to 1. In Savannah, 2,500 blacks to about 300 whites, being 8 to 1. In most of the southern counties," he resumes, "the proportion is still greater."

WHAT EDUCATION DOES.—At an anniversary, I once heard a brother give an illustration of what education does for the Minister, which had both point and *edge*. "Education," said he, "is to the mind, what the grindstone is to the scythe. It neither improves the temper of the steel, nor adds to its amount, but some how or other *it makes it cut*.

KINDNESS.—The humble current of little kindnesses, which, though but a creeping streamlet, yet incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither appearance nor noise in the world, proves in the end a more copious tribute unto the stores of human comfort and felicity, than any sudden transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

SLAVE STATE REPRESENTATION.—The Presidential vote of 1840 presented the relative strength of the Free and the Slave States in the following manner.

	Popular Vote.		*Electoral Vote.*
Free States	1,72	139	171
Slave States	73	367	123

It will be seen at a glance that the *ratio* of the popular vote is very different from that of the Electoral vote. In other words, the Slave States have many more of the Electoral votes than the proportion of population would give. *Six thousand* voters in the Slave States have the same voice in choosing the President, as *ten thousand* voters it the Free States.

SUMMARY.

The demand in England for American fruit is likely to become a matter of considerable importance. A large quantity of apples were sent there last season, and paid well. Many orchards of five, ten, and twenty thousand trees have lately been planted in the Hudson River Counties, with a view of growing apples for export to foreign countries.

Several negro men, owned by citizens of St. Louis, eloped from that city a few weeks ago, and have not since been heard of.

The late James Dowes, of Newark, left by his will the house and lot on which he resides, to the American Board of Foreign Missions. The property is valued at $5,000.

Agricultural implements have been discovered among the Chinese, which were supposed to be only known to European and American nations, such as plows, common harrows, winnowing, and even threshing machines. Added to these, there is no considerable field which does not possess its chain pump for the purpose of watering the crops from the lower levels, with small labor to themselves.

A building in Utica, occupied by H. Hollister, as a drug store, was destroyed by fire on the 14th. Loss, $30,000. Insured.

THANKSGIVING—In Ohio, December 29; in Michigan, November 28; in Vermont, December 5.

At half past 1 o'clock on Tuesday morning, a fire broke out in the drug and paint store of Edward Brindey, Market Square, opposite Faneuil Hall, Boston. The latter building was a good deal scorched. Loss about $25,000.

The catalogue of Brown University for the academical year 1844 and 1845, gives the whole number of students 157. The library contains about 20,000 volumes, of which 13,800 belong to the College library.

At Massat, in France, on the 20th ultimo, two females, mother and daughter, gave birth to a male child within two minutes of each other. The babies were put into one cradle whilst the mothers were attended to, and the result was an impossibility to distinguish which was the uncle and which was the nephew.

We are informed that Mr. Van Rensselaer has gone to Bristol, Pennsylvania, to enable him to commence a suit in the U. S. Supreme Court against the State of New York for damages, for the non enforcement of the law in the collection of rents due from his tenants. A citizen cannot sue the State of which he is a citizen, and hence the removal of Mr. Van Rensselaer to Pennsylvania.

On Saturday evening the 10th inst., the Democrats of Poundridge procured a cannon to fire a salute in honor of their late political victory in that State, and after two or three discharges, while ramming home a cartridge the charge blew out, badly wounding two men.

The workmen have discontinued their labors on the spire of Trinity Church until Spring, and have removed the scaffolding. For several months the men have been at work on the top, "high in air." When the spire is finished it will be about two hundred and eighty feet in height. It is now completed two hundred and thirty feet, and will be finished early in the next season. The work, as it now appears, is a most beautiful specimen of architecture.

The number of degrees conferred by American Colleges, during the past season, is reported as follows: A. B., 824; A. M., 211; D. D., 35; L. L. D., 12.

The Missouri Baptist states that a Baptist Camp Meeting was held at Bethlehem, in that State, at which 60 persons were baptized; at a protracted meeting held at Barone Femme, 35 persons had been converted.

A son of Judge Sturgis, of Columbus, Ga., lost his life a few days since by the discharge of a small cannon, in which there was a large buck shot.

The telescope, designed for the Cincinnati Observatory, has a magnifying power of 1400 times—a focal distance of 17 feet, and weighs about 2,000 lbs., left Munich, where it was made, packed in sixteen boxes, on the 14th of September last, for Bremen, to the care of the American Consul, to be shipped thence to New Orleans; it will probably reach its destination in December. The value of the ground, four acres, buildings, instruments, &c. is about $25,000.

The oxide of antimony is proposed by the French chemists as a substitute for white lead.

On Wednesday morning a fire broke out in the Soap and Candle works of Messrs. Kendall, Friendship-street, Providence; buildings and stock entirely destroyed, also the stable adjoining belonging to Mr. Dyer. The whole loss is about $20,000.

The late grand jury of Hancock county, Ill. assembled at Carthage, found indictments, for the murder of JOSEPH and HYRUM SMITH, against SHARP, WILLIAMS, and ten others, making in all twelve indictments.

Between June 7, 1835, and May 5, 1844, there have been in Spain twenty Cabinets, giving an average duration of five months and twelve days for each.

Two shocks of an earthquake were felt on the 20th ult., at St. Thomas, one of which occasioned very serious alarm to both the inhabitants in the town and those on board ship.

"Money," says Lord Coke, "is derived from *moneo* (admonish) because it admonisheth its possessor to make a good use of it."

The Wesleyan Methodists of England have dissolved their connection with the Established Church; and have adopted a resolution wishing success to the operations of the "Anti-State Church Association."

A dumb pupil in Paris being asked, "What is eternity?" replied, "the life time of the Almighty."

What a beautiful lesson is taught in these words of Sterne: "So quickly sometimes has the wheel turned round, that many a man has lived to enjoy the benefit of *that* charity which his own piety projected."

THE BEST MEN, says a profound writer, are those who preserve the boy in them as long as they live. Age should not destroy the child. The child is the original, and man is merely a superstructure of the boy. It is an unfortunate sign for a man's happiness, when he has forgotten his boyish feelings.

There will be a total eclipse of the Moon on the 24th of this month, visible here, beginning in this meridian, 7 minutes before 5; total darkness 2 minutes past 6; middle of the eclipse 12 minutes before 7; end of total darkness 25 minutes before 8; end of the eclipse 17 minutes before 9.

Amzi A. Godden, late of Louisville, Winston County, Miss. deceased, left the following liberal bequests: A. B. C. F. M. $1,000; American Bible Society, $1,000; Colonization Society, $1,000; Sunday School Union, $500; Tract Society, $50.

Arrangements are said to be in progress for establishing a magnectic telegraph, under the direction of Prof. Morse, between New York and Boston. It will probably be followed by a similar communication between this city and Baltimore, through Philadelphia, thus connecting all the points with the seat of Government.

The people of New Hampshire, to whom the question of abolishing capital punishment was referred at the late election, have decided against the measure.

The real property of France, is valued at eight thousand millions of dollars, and the income from it three hundred millions of dollars.

At Salem, Ohio, five men have died from eating watermelons that had been drugged—the proprietor of a watermelon patch found that depredations had been made upon it, and to detect the trespassers plugged a number of the melons with a poisonous drug inserted.

There is now residing in Cincinnati, a young lady from Kentucky, whose height is 6 feet 11 inches. She is stout in proportion to her altitude.

The collections at the Custom House last week were $141,024 62.

Some large guns for the U. S. Government have just been finished at Pittsburgh. They weigh five tons.

The potato crop in England has been affected by disease as well as our own.

The Sangamo (Ill.) Journal states that bears are coming down into the north part of Illinois, from Wisconsin, and that several have been killed in Winnebago county. This movement of bears, south, it is said, betokens a coming hard winter.

A project is on foot at New Orleans to build four iron steamers, to run between that port and New York, at an estimated expense of $100,000 each.

THURLOW WEED ESQ., is about to retire from the chair editorial of the Albany Evening Journal.

The main line of the public works of Pennsylvania, divided into 200,000 shares at $100 each, amounting to twenty millions of dollars, is to be offered at public sale on the 20th of January next.

Bishop Onderdonk has published a letter, informing his friends of his approaching trial—speaks of the charges as those of an old date, and proposes to cease exercising the functions of his office for the present.

BUCKWHEAT CAKES.—As this is the season for buckwheat cakes, the following recipe will now be invaluable to those who are fond of them; a friend, who has tried the experiment, says it makes decidedly better cakes, with half the trouble necessary in the usual mode of raising them with yeast:—To three pints of buckwheat flour mixed into a batter, add one teaspoonful of carbonate of soda, dissolved in water; add one ditto of tartaric acid, dissolved in like manner; first apply the carbonate, stir the batter well, then put in the acid; thus the use of yest is entirely superceded, and cakes "as light as a feather" are insured. One great advantage is, that the batter is ready for baking as soon as it is made. [Columbia Spy.

POTATO CHEESE.—Boil good white potatoes, peel them, and when cold, mash them until not the least lump remains. To five pounds of this, add one pint of sour milk, and as much salt as you think suitable. Work it well, and cover it, letting it remain three or four days, according to the season; then knead it again—make the cheeses the size you like, and dry them in the shade. Put them in layers in large pots or kegs, and let them remain for a fortnight. They will be good for years, if kept in close vessels in a dry place.

"REMARKS OF THE HON. JAMES TALLMADGE, on the Commercial Policy of England, affecting the interests of American Agriculture," is the title of a pamphlet published by the American Institute, containing the substance of an Address delivered at the opening of the Agricultural Convention in New York, Oct. 11, 1844. The Address discusses pretty thoroughly the question of free trade, and embodies much valuable information on the subject.

DR. GOING.—This influential Baptist preacher, whose efforts on behalf of education at the West have been so greatly blessed, died in Granville on the 9th inst.

A WEEK OF PRAYER.—The evangelical ministers of Philadelphia, without distinction of sect, have united in recommending the churches to join in devoting one week simultaneously to special prayer for the descent of the Holy Spirit upon that city, our country, and the world. The week was to commence with Nov. 15. Who that knows the power of prayer can fail to rejoice in view of suoh an arrangement?

RECOGNITION OF FRIENDS IN HEAVEN.

Rev. Daniel Sharp, of Boston, has published a discourse on this subject, full of encouragement and consolation to the bereaved. The text is 1 Cor. 3: 12, the discussion of which is arranged under the following heads:—

I. It is reasonable, in the first place, to suppose that the righteous know each other in the future state.

II. That departed Christians are acquainted with each other may be inferred, in the second place, from the capacity which angels possess of distinguishing between different individuals on earth.

III. We are also confirmed in this persuasion, in the third place, from the account which is given of the transfiguration of our Saviour.

IV. In the fourth place, that inspired men looked forward to a re-union beyond the grave with those who were dear to them in this life, is certain.

V. Consider, in the last place, that so far from its being improbable that believers will know each other in heaven, it is plainly intimated that they will even know the souls that are lost.

LETTERS.

T. B. Brown, S. Davison, Bethuel Church, D. Hardin, Wm. B. Maxson (sent by private conveyance,) Davis Browning (your supposition was right, and the money has been credited according to your direction,) Joseph Goodrich (the money for W. P. S. will be paid over at the first opportunity.)—Postmasters at West Springfield, Mass., Martinsburgh.

RECEIPTS.

West Springfield, Mass.—Nathan Morgan, $2.
Leonardsville.—J. C. Sisson, $2, Asa Lanphere, $1.
Watson.—Ezra Whitford, $2.
Milton, W. T.—John Stillman, $2.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

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BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅝ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 60, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. [illegible] hongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

Miscellaneous.

THE WANDERER.

BY D. C. COLESWORTHY.

Return, once more, return,
Thou youthful wanderer;
The path of happiness discern,
Nor longer vice prefer.
Come, and thou shalt be blest—
The past shall be forgot—
The warm out-gushings of the heart,
O spurn—O spurn them not.

Return, and joy will spring
With gladness in the heart;
What if thou hast been wandering
From all thy friends apart?
Who will reproach thee now?
Who thy past life recall?
Will not the sunshine on thy brow,
Make us forget it all?

Return, we love thee yet—
Here thou hast still a place,
Where, warmly greeted, thou'lt forget
Thy sorrow and disgrace.
The smile of love will cheer,
The falling tear restore,
For thou art unto us most dear—
O, do not wander more.

We know thou canst not stay;
We read it on thy cheek;
Though vice still beckons thee away,
Thou'lt hear thy conscience speak.
Thou wilt to us return—
Again rejoice at home—
And love will in the bosom burn,
To see the wanderer come.

Here by our side how sweet
Will all the moments roll,
Where pleasant friends will come to greet
The lost but ransomed soul,
And in the prayer unite
In thanks to Him who led
The wanderer to the path of light—
Restored him from the dead.

PLANTING TREES.

Reader, have you not some vacant spot in your orchard, some nook in your garden, some unplanted road side, some unoccupied place in your yard, where some trees might be planted to advantage? Look around and see if there is not room for some, or perhaps many, of the kinds useful for timber, or their fruit, or ornamental purposes. It is possible you attended to this matter fully last spring, but the chances are, that you will, on examination, find room for more trees. If so, now is a very good time to supply the deficiency; not so good, perhaps, as the spring would have been, but too good to be allowed to pass without improvement. Trees may be transplanted at any time after the growth of the season is over, with perfect safety, and they may be removed at any time, if the fine roots are undisturbed, and during removal retain their hold on the earth. When trees are transplanted in the fall, it is necessary to guard against two dangers to which spring planted ones are not so much exposed. The first of these is, they are apt to become loose in the ground from the action of the winds, as the roots do not take hold of the soil as quickly in the fall as in the spring; and the second is, water is apt to settle in the holes dug, and expose the roots to the injurious action of stagnant water. To prevent the first, if the tree is small, a stake well set in the ground, to which the tree, wound with bass matting, cloth, or something to prevent rubbing, may be securely fastened. If large, and the roots spreading, three sticks placed in a triangular form around the stem, and well fastened down at each angle by wooden hooks driven into the ground, will usually keep the tree in its place. If the soil is tenacious, and there is danger of the holes, when the tree is put in them, becoming pits of stagnant water, drains must be made to them which will prevent the evil at once. Where a number of trees are to be set on such a soil, it will be much benefited by a thorough deep plowing, which will render the soil generally more pervious to water, and prevent its ready accumulation. [Cultivator.

PRESERVING BUTTER.

Mr. G. Fox, of Hartford, Conn., in a letter to Mr. Ellsworth, published in his last report, says —"There are many things required to insure good butter. The butter itself must be well made; that is, worked enough, and not too much, and salted with rock salt. This being well done, and the buttermilk all expelled, the butter may be packed in good white oak, well seasoned casks, well filled. In cool climates larger casks can be used. In hot climates it is best to have small casks—say from twenty-five to thirty pounds; so that too much need not be exposed while using. Then put these small casks into a hogshead, and fill up the same with strong pickle that will bear an egg, and the butter may be shipped to the West Indies or Europe, and keep perfectly sweet. I have never found saltpetre or sugar of any benefit. Butter of my packing has opened as good in the West Indies as it was in Connecticut. I will remark, that to keep butter in ice houses, when it remains frozen, will answer if the butter is to be continued in the same temperature; but if it is exposed to warm weather after being taken from the ice-house, it will not keep as long as if it had not been exposed to so cold a temperature."

Three Hundred Spinning Wheels in operation on Boston Common.—In an Address delivered before the Caledonia (Vt.) Agricultural Society, by Henry Stevens, Esq., in which the importance of affording suitable encouragement to domestic manufactures is very forcibly set forth, the author says: "We find in the American Annals, an account of the anniversary of a society for encouraging industry, held 1753, on which occasion Boston Common presented a novel sight. In the afternoon, about 300 young female spinsters, decently dressed, appearing on the Common at their spinning wheels, were placed regularly in three rows, and a female was seated at each wheel; the weavers also appeared cleanly dressed, in garments of their own weaving. One of them working a loom on a stage, was carried on men's shoulders attended with music; an immense number of spectators were present at this interesteng spectacle. The Rev. Dr. Cooper preached a discourse, and a collection was made for the benefit of the institution. Ladies of Boston whirling three hundred spinning wheels! These were afterwards the matrons who refused British tea, and who never saw a piano. Wonder if a thousand delicate ladies could not be seen in the city, at their pianos, where one old-fashioned rosy damsel could be found at the healthy exercise of the spinning wheel?"

Mr. Stevens adds—"The woman who manufactures for her own household, and one piece of goods to sell, does more to retain the solid coin in our State, than all the banks or the greatest financiers."

The mummy of a monkey has been found in a good state of preservation under a pile of guano in the island of Ichaboe.

Morse's Telegraph.—This wonderful invention continues to operate daily with perfect accuracy and facility, and with a rapidity which it is difficult to realize. In a few moments after the arrival of the mails from the East at Baltimore, or from the South at Washington, the election returns are transmitted from one city to the other with the fleetness of thought. The intervening space of some forty miles is thus literally annihilated, and Baltimore and Washington are vitually merged into each other. On frequent occasions recently, the election returns were transmitted from Baltimore to Washington and from Washington to Baltimore *at the same moment of time*—for while each Assistant was communicating to the other, the simple and ingenious apparatus at each station was also recording the information transmitted from the other. Communications, it will be recollected, can be made at any hour of the day or night, and it is not requisite, when the intelligence is transmitted from either station, that any person should be in attendance at the other—inasmuch as the communications, be they long or short, are recorded by the apparatus on paper, and are thus preserved for any length of time.

[Baltimore American.

Lyell's Lectures in England.—In a lecture on the Geology of the United States recently delivered in England by the celebrated Mr. Lyell, he stated that the Ohio coal field extends for a length of seven hundred miles, and that that of Illinois is larger than the whole of England. The coal is formed in workable beds of considerable thickness; and in one instance there is a bed of coal fifty feet thick—which comes up to the surface and is quarried like stone. Another branch of Mr. Lyell's lecture was the consideration of the recession of the Falls of Niagara. He exhibited a large pictorial scene representing the bed of the Nigara River. The ravine formed by the gradual wearing away of the rocks by the waters of the Falls extends for seven miles, and there is no doubt that at one period the Niagara fell over the cliffs at Queenstown three hundred feet high. The present height of the falls is 170 and the rate of recession is about one foot in a year.

Sagacity of a Horse.—One day, lately, the servant man of Mr. Rosser, farmer, near Risca, took an old horse out of the shafts of the cart, and while bustling about, did not perceive that it had walked away. Observing a horse shoe on the ground, which appeared to have just been cast, he conjectured whither the missing animal had gone, and thereupon betook himself to the shop of the smith, where he found Vulcan driving the nail into the sagacious animal's shoe. On inquiry, it was ascertained that the horse had proceeded directly towards the smith's shop, the moment it was loosened from the cart, and the smith, observing that the shoe was gone, had guessed the object of his visit, and performed the work as described. We, perhaps, shall next hear that Dobbin has called at the corn-chandler's and ordered home a bushel of corn.

[Spring's Life in London.

Important Discovery.—The attention of the iron masters has been attracted to a process of considerable importance lately introduced into their manufacture. The application of electricity, to supercede several of the expensive processes, has, it is stated, been tried in the Welsh and Derbyshire furnaces, with satisfactory results. It appears that the costly fuel and labor required for the purification of the ore from sulphur, and phosphorus, and subtle elements, create its high market value, and these being all electro-negative, have induced the new process, whereby the impure stream of metal, after flowing from the blast, is in its moment of consolidation, subject to a powerful voltaic battery, which so disengages the impure components that in the process of puddling, they are readily extracted. The London blacksmiths, it is stated, have tested this iron after a single re-beating, and pronounce it the best metal in the market. By the same process an experiment was tried by Dr. Ure, by whom a soft rod of iron was held in contact with a moderate red heat, and that gentleman is understood to have stated that in a few hours the metal was converted into steel. Should these facts prove what they seem, they are calculated to affect most seriously this important branch of our trade. [Newcastle Advertiser.

Her Majesty's Aviary at Windsor; Interesting Fact to Naturalists.—The following singular and rare (if not unique) occurrence has just taken place at the Royal aviary in the Home Park, at Windsor. It having been deemed advisable by Mr. Walters, the superintendent of her Majesty's aviary, in order to improve the breed of the genuine Dorking fowl, that it should be crossed with that of the Cochin China fowl, the necessary arrangements were made for that purpose. A Dorking hen, which had roosted for some time past with the fowls from China, has recently been in the habit of laying twice, and sometimes thrice a week, eggs containing double or two distinct yolks. Mr. Walters, determining to try the experiment of attempting to hatch one of these double yolked eggs, placed it, with several other eggs, under the hen. The result was, that two chickens were produced from this single egg; one is a cock bird of the pure Cochin China breed, and the other is a hen chick of the Dorking species, both of which are now five days old and in good health. This is a circumstance, as we are informed, unprecedented in the annals of natural history.

Debts of Honor.—Here is an old anecdote worth the room it occupies:—Charles James Fox, in his frolicsome days, was called upon for payment by a tradesman, who held his bill for two hundred pounds. Charles said he could not then pay him. "How so?" said the creditor; "you have lying before you bank notes to a large amount." "These," said Mr. Fox, "are to pay debts of honor." The tradesman threw the bill into the fire. "Now, sir," said he, "mine is a debt of honor, which I cannot oblige you to pay." Charles immediately paid the man.

Another use for India Rubber.—An English paper says that Caoutchouc is an excellent remedy for the tooh-ache. After the cavity of the tooth is cleansed, a piece of Caoutchouc is put on a wire, and being softened in the flame of a candle, is pressed while warm in the tooth. Thus the air is kept from the nerve, and the cause of tooth-ache removed.

Silk.—The quantity of silk raised in this country appears to be steadily increasing. Tennessee has lately given more attention to it than any other state. The quantity raised in 1840 was 1132 pounds, in 1843, the quantity was over 20,000. The practice of feeding worms in open sheds is found to be far preferable to the close rooms, and is now generally adopted.

SIN.

Who laughs at sin, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head;
Laughs at the great Redeemer's tears and wounds,
Who, but for sin, had never wept or bled.

Who laughs at sin, laughs at the numerous woes
Which have this wicked world so oft befell;
Laughs at the whole creation's groans and throes,
At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease;
Welcomes approaching torture with his smiles,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.

Who laughs at sin, sports with his guilt and shame,
Laughs at the errors of his senseless mind;
For so absurd a fool there wants a name
Expressive of a folly so refin'd.

Jos. Stennet.

HOME AFFAIRS.

Whatever may be said or imagined to the contrary by the lovers of romance, it is a matter of fact business after all to live in this world. The loves, and the musings, and the day dreams of youth may glitter for a while in the sunbeams of excited expectation; but these shadows soon flee away and give place to substance. The poetry of life may last awhile, but then comes the sober prose, and the heavy, slow moving blank verse which go to make up some of the dark passages in human history. Not a little of modern education is mere poetry. This is a defect which is sometimes keenly felt when fortune frowns, and the sober realities of life press on the attention duties which must be done, but which for want of knowledge, are difficult of performance. The following remarks of Miss Beecher, are worthy of attentive consideration by many of our fair countrywomen.—*N. Y. Evangelist.*

In past ages, and in aristocratic countries, leisure and indolence and frivolous pursuits have been deemed lady-like, and the refined countenanced such an opinion. But whenever ladies of refinement, as a general custom, patronize domestic pursuits, then these employments will be deemed lady-like. It may be urged, however, that it is impossible for a woman who cooks, washes or sweeps, to appear in the dress, or acquire the habits and manners of a lady; that the drudgery of a kitchen is dirty work, and that no one can appear delicate and refined while engaged in it.

Now all this depends on circumstances. If a woman has a house destitute of neat and convenient facilities, if she has no habits of order and system, if she is remiss and careless in person and dress, then all this may be true. But if a woman will make some sacrifices of costly ornaments in her parlor, in order to make her kitchen neat and tasteful, if she will sacrifice expensive dishes in order to secure such conveniences for labor as protect from exposure, if she will take pains to have the dresses in which she works made of suitable materials and in good taste, if she will rise early and systematize and oversee the work of her family, so as to have it done thoroughly, neatly, and in the early part of the day, she will find no necessity for any such apprehension.

It is because such work has generally been done by vulgar people, and in a vulgar way, that we have such associations; and when ladies manage things as ladies should, then such associations will be removed. There are pursuits deemed very refined and genteel which involve quite as much exposure as kitchen employments. For example, to draw a large landscape, in colored crayons, would be deemed very lady-like, but the writer can testify, from sad experience, that no cooking, washing, sweeping, or any other domestic duty, ever left such deplorable traces on hands, face and dress, as this same lady-like pursuit. Such things depend entirely on custom and associations, and every American woman who values the institutions of her country, and wishes to lend her influence in extending and perpetuating such blessings, may feel that she is doing this whenever, by her example and influence, she destroys the aristocratic associations which would render domestic labor degrading.

EARLY TRAINING.

FROM THE LECTURES OF REV. H. O. SHELTON.

At the period of his birth, man is entirely uneducated. He has a *physical*, *intellectual*, and *moral* nature, all requiring education. It is well known that *one* part of man may be trained to the neglect of others, which must remain comparatively feeble. Men are just what education makes them: there is little valuable without self-education. To acquire *mental* power one must *think*, discipline and train the mind. To obtain a desirable *moral* nature, he must be humble, truthful, just, and benevolent. To obtain *physical* strength, skill, and endurance, he must be inured to exercise, activity and toil. Let us take a passing glance at the manner in which this active, thinking, immortal being too often is educated.

His wants, at first, are few and simple; but we torment his stomach with indigestible confectionary, and then to quiet his complaints of distress, stupify his brain with poisonous narcotics. At the age of one year, if he survive his unnatural treatment, (for too large a part of the human family are killed in early life, by dosing and drugging.) he has been observing and collecting facts, and is now anxious to make experiments. He first tries his power on locomotion, and learns the law of gravitation. His falls and failures, his bumps and bruises, are all necessary to teach him confidence and ensure success. The little girl observes her mother wash the dishes, cut out a garment or write a letter. She tries her skill at imitation. The first garment she finds is put into the water: it is snatched away: she learns petulance. She gets the scissors and begins to cut paper. Her ears are pierced with an angry tone, "Put up those scissors: you'll stick 'em into you." While at similar experiments she is told, "If you don't behave better, the bears will catch you." If asking for some delicacy, which she has observed on the table before company, she is told, "I have none (for you.)" She is thus taught falsehood and dissimulation. On hitting her head against the table she is soothed with "Did the naughty table hurt my darling. Give me a rod to whip it." The child is taught revenge. In looking round for apparatus she gets a chair, climbs to the desk, finds the inkstand, and with pen or stick marks the first book she finds, perhaps the Bible. That is pulled away with "You good for nothing ——; I have no peace of my life;" and a box on the ear sends her, squalling and bellowing around the house. In vain the nurse or mother scolds—"Hush, I say—shut up now." Presently a knock is heard at the door—with a supplicating whisper, "There, somebody is coming, stop crying now, and I'll give you something pretty." The neighbor enters and the child screams; until a piece of pie, a sweet meat, or the looking-glass and hammer bribes to silence.

The little boy goes among the mechanics. He begins to experiment. The young pear tree is hacked by his hatchet. He receives a flogging. He finds a shingle and knife, begins to make a sled. "Put up that knife: I've just swept up: I won't have you making a litter here." He next tries the fields; gathers his specimens in Botany or Geology, returns in triumph and asks with eager thirst for knowledge, "What is that?" If his mother has been educated at a fashionable boarding school, where, instead of learning to "darn a stocking or make a pudding," she has been taught to finger a few pieces of ivory and to speak the language "a Paris," or dress "a la mode," the *intelligent* answer probably will be, "It's a weed: It's a stone." Perhaps before he had time to ask his question, he is driven from the house with, "Carry them off! What do you bring those *dirty* things here for." Repulsed in his efforts in these branches of science, he tries another. He goes to the street, finds a rill murmuring down the declivity. He builds his dam, sails his boat, or erects his wheel; is pleased with his experiments in hydrostatics or navigation, and returns late to his home. He now gets a whipping for going into the water, and *wetting his clothes*—with perhaps a threat, "If you do so again, sir, I'll skin you alive." He next tries pitching marbles with idle vicious boys, and *escapes* punishment. Here he learns mischief, idleness and vice.

THE SOURCES OF LICENTIOUSNESS.

BY DR. WM. ALCOTT.

NO. 4—LATE HOURS.

If the night air were as pure as that of the day, both in and out of doors; if the employments of late hours were of a good tendency; if the temperature were such as it ought to be; and if all other things which strike the mind of a not very careful observer were as they should be, still there is something which, in the best circumstances, renders the habit of sitting up late at night, unfriendly to the cause of virtue.

Am I asked to state more definitely, what that *something* is? I will make the attempt.

Man, always weak enough, morally, is weakest when he has the least nervous energy. But other things being equal, he has least of this energy at evening. And the later the hour, the greater his weakness; I mean until he has slept.

Let not *activity*, I mean *nervous* activity, be confounded with *nervous strength* or *energy*; for they are very different things. A person may be more vivacious, or more witty, and yet have less nervous strength. The pulse is quicker at evening than in the morning; and yet it is weaker. So of the intellectual pulsations, thus to speak; and so of the intellectual powers.

Man is weaker, about every way, at evening, than he is in the morning. "Tir'd nature's sweet restorer, balmy sleep," comes in at just the right time; and seldom too soon. If he came six hours later—nay, three, or two,—we should suffer. Nine o'clock comes just when it ought; and so does midnight.

He who obeys all the laws of his Creator—moral and natural, may preserve a good measure of his strength till eight or nine o'clock, in the evening; but even before this time his pulse and breathing will become quicker, and if not overpowered by fatigue, the brain will become more active and sprightly. The moral man will also be enfeebled; somewhat in proportion to the feebleness of the physical and moral powers.

The point at which I am laboring is the following. When moral strength is needed, in largest measure, at least, if we are awake,—then—*precisely then*—it is that the whole man is weakened, unless he sleeps. And this he will do, in truth, if he follows nature and not fashion—if he makes the middle of the night his midnight. The individual who gets half his sleep before midnight—i. e. half the value of it; for one hour before midnight is worth two after—is not very likely to fall under the condemnation of the apostle in I. Thess. v. 7. Instead of giving himself up, with weakened brain and general system, and with moral powers enfeebled in a corresponding degree, to the dominion of the senses; instead of being off his balance, he is *himself*; or at least much more so than those who keep late hours. They are, in a sense, more or less insane, every one of them; and more or less likely to fall into sin against themselves or somebody else.

Now, then, if I have not utterly failed of accomplishing my purpose, it must be obvious that whatever may become of individual cares, the cause of virtue cannot but be injured more or less, by night hours. We never, at best, hold the moral helm too steady; but strangely infatuated is he, at least strangely ignorant—perhaps both—who, feeling his own weakness and danger of being led into temptation, will yet continue to keep late hours.

Yet many such persons there are among us. Some of them will even pray twice or more daily, "Lead us not into temptation." Will such prayer be answered, when the individual who utters it, by habitual late hours throws himself, as it were, between the very teeth of Him who goeth about ready to devour?

I do not forget that it is open and not secret licentiousness at which in these essays I have resolved to aim. But the vices like the virtues are closely connected, and secret vice and social, if not boon companions, often tread closely upon the heels of each other.

Let not the hasty inference be made that all who sit up late are therefore vicious. There are exceptions to all general rules, and therefore some to any which I may lay down; and the very individual to whom you are ready to say, Thou art the man, may be one of them

But remember, I have not laid it down as a general rule, that those who sit up late will necessarily fall into vice, open or covert, solitary or social. I have only said that by late sitting up, they are necessarily the more exposed to temptation, while they have the less moral power to resist it. And this I say still. The law of physiology is against it; the moral law of God which is higher may not be so, any farther than they are at fault in exposing themselves to trial, with powers which were known to be less competent than usual to resistance.

It is sometimes objected to views like the foregoing; but is it not true that this is a world of trial; and that if all trial and temptation were removed, there could be no moral character formed. To present this objection and to give it weight, is to take for granted that *all* the temptations in the world are needed; whereas, is it not highly probable that if we avoid as many as we can, and make a wise use of those which remain, there will still be enough left for our trial?

Besides, it should be remembered that, in the present instance, there are other reasons, not yet fully presented, why late hours are inadmissible. They are as unfriendly to health as to virtue and piety. The experiment has been made, in several instances, of simply turning night into day, without connecting with it any other abuses, and always with the same results, viz. with injury to the health. So that here we have an additional reason for avoiding late hours and substituting early ones.

All which has been said, thus far, has been upon the supposition that all the circumstances attendant upon the late hours were of the most favorable kind. In my next number I shall show something of the tendency where it is otherwise.

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Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
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Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul. Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng. com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 00
Do prime	7 50 @
Butter, prime	14 @ 15
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS,	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8⅜
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17½
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 8.

WALKS IN LONDON.

Probably no city in the world is so replete with historical associations interesting to an American as London. It has been the birth-place, the place of toil, and the burial-place of large numbers with whose deeds and words his earliest life was familiar. Hence, in his walks, there is scarcely a street he threads, or an old tower he sees, but what can stir his feelings, and carry him back to former times. Even though he were to spend months in searching out its antiquities and curi- [illegible] gratifying. He may have read descriptions of these things, but such descriptions have only served to increase his interest, and add to his gratification in beholding the reality. Should his first walk in London be for business purposes, yet he could not, in such circumstances, pass a church in which some favorite author had preached, or come across a fragment of the old Roman wall, or catch a glimpse of the White Tower, without pausing involuntarily, to think of its history, and compare its present appearance with the thing his imagination had formed. To give an exact picture of these things would of course be impossible; but an account of the impressions they made, written while that impression was yet fresh, may not be destitute of interest.

THE TOWER OF LONDON.

The mass of antique building known as the Tower of London, is situated in the eastern part of the city, on the river Thames, and covers a surface of twelve acres. It is surrounded by a strongly fortified wall, outside of which was originally a deep ditch, which is now being made into a garden. Antiquaries once differed as to the origin of the Tower—some supposing it to have been erected by Julius Cæsar; but the majority now attribute it to William the Conqueror. It was at first used as a palace, but afterwards as a prison and fortress. It was probably with reference to its use in the latter character, that an early writer, in the twelfth century, said, "The mortar was tempered with the blood of beasts." The building is chiefly known as a prison, and its very name, therefore, calls up recollections of fearful and melancholy interest. The White Tower is a lofty square building, with four turrets, and is conspicuous to those who pass along the Thames, as well as to all the surrounding neighborhood. The entrance to it is through four successive gates, which are opened at daylight, with great formality, and with as much precaution as if a hostile army lay in the vicinity ready to attack it. Passing these, the visitor's attention is directed, on the one hand, to the tower in which Queen Elizabeth was imprisoned before her accession, and on the other, to the gate through which State prisoners were brought into the Tower by water. Within sight is the tower in which the two infant princes were smothered by command of their uncle; and near it is the church where Anne Boleyn, Lady Jane Grey, and many other distinguished persons, were buried. As one walks for the first time amid these scenes, it is in silence and heaviness.

In making the circuit of the Tower, the visitor is accompanied by a warder, of whom there are forty connected with the establishment. He is first conducted to the Horse Armory, an apartment 150 feet in length, along the aisles of which are ranged equestrian figures, representing kings and princes from a very early period, each clad in the armor of his time. Here is the suit which actually belonged to Henry VIII.; and there is Henry Hastings, Earl of Huntingdon in 1555, with a suit of plate armor richly gilt, weighing upwards of a hundred pounds—the helmet alone weighing fourteen pounds. In the series may be seen the proud warrior, armed and equipped for the deadly contest; and the gallant knight, with his "tilting-appareil," all ready for the tournament. The figures are arranged in chronological order; each is mounted in the full field costume of its respective era; and over each is an arch, in the left column of which is fixed a banner, giving in letters of gold, the name, rank, and period of the personage beneath. Fronting the horsemen are pages and footmen, dressed in the suit of their time; and behind the horsemen are specimens of ordnance of various periods. The ceiling is completely decorated with arms and accoutrements tastefully and fancifully arranged; while against the walls are placed a variety of halberds, shields, and cuirasses, exhibiting the arms, offensive and defensive, of a long series of years. One feels, while standing among these figures, as if he was actually surrounded by the men and customs of other times. For some reason, the impression which he receives is so vivid and lasting, that ever afterwards he needs only to turn his thoughts toward that place to be again surrounded with steel-clad warriors and tilting cavaliers.

From the Horse Armory, we pass by a staircase through the wall of the White Tower, (which is here 14 feet thick,) into what is called Queen Elizabeth's Armory. This apartment is appropriated to the exhibition of weapons of various kinds and dates. Here is "the Morning-Star, or Holy-Water Sprinkle," a weapon consisting of a ball of wood armed with spikes, and fixed to the end of a long pole by a chain; the term "holy-water" being used as a cant phrase for human blood. Here are also various instruments of torture and death, such as the "Thumbscrew;" the "Iron Collar of Torment;" the "Cravat, or Scavenger's Daughter," used for confining at once the head, hands, and feet—thus binding the body and limbs up into an almost incredibly small compass; the "Heading-block," on which Lords Balmerino, Kilmarnoch and Lovat were beheaded in 1746; and the "Heading axe," *said* to have been used at the execution of the Earl of Essex.—But this room derives its greatest interest from the general supposition that it was the prison house of Sir Walter Raleigh; a dark closet adjoining being shown as his sleeping room. On the walls, which are of stone, are still legible memorials of other unfortunate occupants. The following appear to have been cut with a knife, or some scrap of iron:—"*He that indureth to the ende shall be savid. M.* 10. *R. Rudson Kent Ano.* 1553." "*Be faitful unto the deth and I wil give the a crowne of life. T. Fane*, 1554." "*T. Culpeper of Darford.*" Similar inscriptions are to be found in other parts of the Tower.

Having disposed of these things, the visitor is conducted to the Jewel-house, where the Regalia is kept. In the centre of the room stands a sort of pyramid, some four feet high, surmounted by a new crown made for her present Majesty; while beneath it are arranged several other crowns, the golden sceptres, the swords of justice and mercy, royalty's baptismal font, and a variety of plate, dishes, etc. The whole is estimated at nearly fifteen millions of dollars; and as we passed from it to the gate of the Tower, where a swarm of beggars met us, we could but think the interest on that investment were better expended in feeding and educating the suffering poor who could never see it.

THE THAMES TUNNEL.

Within a mile of that monument of ancient chivalry and cruelty just described, is a sublime specimen of modern ingenuity and perseverance. The Thames Tunnel is properly a road, twelve hundred feet in length, beneath the bed of the Thames river, seventy-six feet below high-water mark. It consists of two arched passages, each wide enough for a carriage and a pathway for footmen. It connects Rotherhithe and Wapping, at a point about two miles below the London Bridge, where the construction of a bridge was impracticable on account of the vast number of ships which must daily pass above that place to the docks, and where ferry-boats were rendered comparatively useless by the falling of the tide so as to leave the banks a mass a mud. At present the Tunnel is accessible only to footmen, and that by means of a winding staircase at each end. The expense of opening a carriage road by an inclined plane, from either extremity of the Tunnel, has delayed that work, but it will undoubtedly be accomplished before many years. The Tunnel is kept in the most perfect order, and brilliantly lighted with gas. The two archways are only separated by pillars at various intervals; and between these are little tables for the sale of various fancy articles. Between the two pillars which support an arch in the centre of the Tunnel, and of course under the channel of the river upon which the largest vessels may be sailing, is a printing press, on which visitors may print for themselves an account of this immense work. The Tunnel is open at all hours, and during the day a continual stream of pedestrians pass through it, from each of which the company receives one penny. The undertaking has already cost upwards of two millions of dollars, the reimbursement of which cannot be expected very soon.

The idea of forming a passage under the bed of a river was not a new one when the Tunnel was proposep. The coal-miners had before this made passages under the Tyne and Wear; and at Whitehaven an excavation had been made by those men extending for upwards of a mile under the sea The first attempt to tunnel the Thames, was made by an experienced miner named VESEY, who, after considerable progress, felt himself compelled to abandon the work as impracticable. Notwithstanding this disappointment, the importance of a land conveyance below the London Bridge was so apparent, that in 1823 Sir I. M. BRUNEL proposed a plan of tunneling, which was suggested to him by the *teredo*, a testaceous worm, covered with a cylindrical shell, which eats its way through the hardest wood. Having succeeded in forming a company to raise the necessary capital he began by preparing a strong shaft 50 feet in diameter, which he sunk into the ground as well-shafts are usually sunk. This shaft was sunk to the depth of 65 feet, and another smaller one inside of it was sunk until, at the depth of 80 feet, the ground suddenly gave way, and sand and water were thrown up with great violence. The shaft and reservoir were completed, however, and the horizontal excavation, or the tunnel itself, was commenced at the depth of 63 feet, 38 feet in breadth, and 22 feet in height.

The mode of excavating was by means of a powerful apparatus termed a *shield*, consisting of twelve great frames lying close to each other like so many volumes on the shelf of a bookcase, and divided into three stages or stories, thus presenting thirty-six chambers or cells, each for one workman, and open to the rear, but closed in front with moveable boards. The front was placed against the earth to be removed, and the workmen, having removed one board, excavated the earth behind it to the depth directed and placed the board against the new surface exposed. The board was then in advance of the cell and was kept in its place by props; and having thus proceeded with all the boards, each cell was advanced by two screws, one at its head and the other at its foot, which resting against the finished brick-work of the tunnel, impelled it forward into the vacant space. The other set of divisions then advanced. As the miners worked at one end of the cell, so the bricklayers formed at the other the top, sides, and bottom, the superincumbent earth of the top being still held up by the shield till the bricklayers had finished.

By the aid of this ingenious and powerful shield, the workmen were enabled to proceed at the rate of about two feet in twenty-four hours, displacing 100 tons of earth, which was lifted to the surface by a steam engine in the shaft, and using 5500 bricks to each foot.

But there were many obstacles yet to be encountered. On one occasion, some vessels arriving at a late tide were moored just over the Tunnel, and the obstruction thus offered to the water occasioned a great removal of the soil beneath, so that the river found its way through the earth and the shield, filling the Tunnel with water and about 1000 tons of loose soil and rubbish. But no lives were lost; and after pumping out the water, the work again proceeded. On another occasion, when the middle of the river had been reached, and the hopes of all seemed [illegible] to be realized, the water suddenly burst in, drowned several of the laborers, and put an end to the work for seven long years. By none of these things, however, could Mr. Brunel be disheartened. After seven years delay the work was again commenced, and in six years its bold projector was permitted to pass down a shaft on the one side of the river, and thence through the Tunnel to the other side.

The Tunnel was opened for foot passengers in March, 1843, since which time it has been visited by thousands, who look upon it as a monument of the unflinching perseverance of its projector.

THE APPROACH TO JERUSALEM.

From Herschell's "Visit to my Fatherland,"

Next morning we rose early to set out on our journey to Jerusalem. I felt a feverish restlessness and anxiety to reach that city, which had been associated in my mind from childhood with all that is sacred and venerable; and I often said within myself as we rode along: "Is it possible that this very day my feet shall stand within the gates of Jerusalem?"

Our route lay for some time through a fertile plain, which had some appearance of cultivation; there being several fields of millet in it. But the farther we advanced on our journey the more barren and desolate the country became. My mind was alternately occupied with two very different pictures. At one time I thought of the days when all the male population of Israel went up "three times a year" to Jerusalem; "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In all probability six of the tribes, whose possessions lay northward to where I was then, traveled by this very road; the party increasing at every stage of their journey; "company by company," until they all "appeared before God in Zion." As I thought of this goodly assembly, all animated by one spirit, and intent on one common object, receiving each new accession of brethren with friendly greetings, and beguiling the way with social converse, the melancholy contrast presented by the present state of the country, forcibly recalled the opposite picture, delineated in the writings of the prophets. Nay, I should not say the picture was recalled; the very reality was itself before me. "The highways" are indeed "desolate," and "lie waste;" instead of being trodden by a joyous company of Israel's sons, a few strangers from distant lands come to behold the judgements of the Lord, and to "say, when they see the plagues of that land—that it is not sown, nor beareth, nor any grass groweth therein;—Wherefore hath the Lord done this in this land? What meaneth the heat of this great anger?"

The marks of the curse are, indeed, upon the land. Sometimes a green spot will be seen at a distance, giving the idea of fertility; but when approached, it is found to bear only the tokens of the original denunciation—thorns and briers.

We rode on hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountain ridges, where there is no regular road, but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the holy city increased every hour. As we climbed up each ridge, I expected that from its summit I should behold Jerusalem; but I was doomed to many disappointments; as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the Heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the City of God; and should not the certainty of this reconcile us to all the difficulties of the way? While on this tedious journey, I was made fully to understand the words of the Psalmist: "As the mountains are about Jerusalem, so the Lord is round about his people from henceforth even for ever."

At length the long-expected moment arrived; about noon we reached the summit of the hill Scopus, and all at once Jerusalem burst upon my view. The feelings of such a moment cannot be described; they can only be faintly imagined by those who have not experienced them. Every Christian traveler speaks of the feeling as overpowering; what, then, was it to me, at once a Christian and a Jew? The scene of the world's redemption—the metropolis of the country of my fathers—"the City of the Great King!" I could in some faint measure, realize the the feelings of my Lord and Master, when "He beheld the city, and wept over it."

But here, as every where else in the Holy Land, you are indebted to association alone. That which actually meets your view is a comparatively modern eastern city; her bulwarks and her palaces are those of the false prophet. The Lord has abhorred his sanctuary; He has given it to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How near this may be, who can tell?

We went first to the Damascus gate, but were not admitted; we then went round to the Jaffa gate; and by it we entered the Holy City. My feet stood "within the gates of Jerusalem;" a pilgrim and a stranger I entered the city of my fathers, "Jerusalem, which is in bondage with her children;" yet, through the great mercy of God, a citizen of "the Jerusalem which is above."

THE JEWISH PILGRIM AT JERUSALEM.

Are these the ancient holy hills
  Where angels walked of old?
Is this the land our story fills
  With glory not yet cold?
For I have passed by many a shrine,
  O'er many a land and sea,
But still, oh! promised Palestine,
  My dreams have been of thee.

I see thy mountain ceders green,
  Thy valleys fresh and fair,
With summers bright as they have been
  When Israel's home was there:
Though o'er thee sword and time have pass'd,
  And Cross and Crescent [illegible]
And heavily the chain hath press'd,
  Yet thou art still our own!

Thine are the wandering race that go
  Unbless'd through every land,
Whose blood has stained the polar snow,
  And quench'd the desert sand;
And thine the homeless hearts that turn
  From all earth's shrines to thee,
With their lone faith for ages borne
  In sleepless memory.

For thrones are fallen and nations gone,
  Before the march of time,
And where the ocean rolled alone,
  Are forests in their prime,
Since Gentile ploughshares marr'd the brow
  Of Zion's holy hill—
Where are the Roman eagles now?
  Yet Judah wanders still.

And hath she wandered thus in vain,
  A pilgrim of the past?
No! long deferred her hope hath been,
  But it shall come at last;
For in her wastes a voice I hear,
  As from some prophet's urn,
It bids the nations build not there,
  For Jacob shall return.

Oh! lost and loved Jerusalem!
  Thy pilgrim may not stay,
To see the glad earth's harvest-home,
  In thy redeeming day;
But now resigned in faith and trust,
  I seek a nameless tomb;—
At least beneath thy hallowed dust
  O give the wanderer room! [Atheneum.

INFLUENCE OF THE SABBATH.

We take pleasure in transferring to our columns the following reflections of Dr. Chalmers on the influence of the Sabbath. How deep and thrilling ought to be our interest in an institution which was given in Paradise, blessed from the first, and sanctified by the divine example of observing it. Why not retain the institution as originally given, and thus gather into the recollections of one day all the wonderful displays of God's mercy, in creation, in protection, in redemption! By this means might the origin and completion of the plan of salvation be brought directly and freshly before the mind.

"We never in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memories of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre, amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and lisp his infant prayer.

Rest assured, that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is no where to be found. Every Sabbath image with every Sabbath circumstance is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it, and sweet to his soul are the exercises of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, all the vexations, and all the secularities of an alienated world behind him."

CHRIST A REFINER.

"He is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver." Matt. 3: 2, 3.

A few ladies, in Dublin, who often met together to read the word of God, one day occupied their attention with the passage now before the eye of the reader. One of the ladies said, she thought that 'the fuller's soap and refiner of silver,' were only the same image to convey the same view of the sanctifying influence of the Lord. 'No,' said another, 'they are not the same image; there is something remarkable in the expression, 'He shall sit as the refiner and purifier of silver.' On going to town, this lady called on a refiner to know the process of refining silver, which he fully explained to her. 'But do you sit, sir, while you are refining?' 'Yes, madam, I must sit with my eye steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured.' She at once saw the beauty and comfort of the expression. The Lord sees it needful to put his people into the furnace; but he is seated by the side of it. His eye is steadily fixed on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. As the lady was returning to her friends to tell them what she had heard, as she turned from the shop door, the silversmith called her back, and said he had forgotten one thing, and that was, he only knew the process of refining to be complete, by seeing his own image in the silver. When the Lord sees his own image in his people, the work of purifying is accomplished. It may be added, that the metal continues in a state of agitation until all impurities are thrown off, and then it becomes quite still; a circumstance which heightens the analogy of the case, for how

Sweet to be passive in His hand,
And know no will but His.

TRUST IN THE GOD OF PROVIDENCE.

There is a peculiar glory in certain truths when they are seen [illegible] merely, as when one lone star peers through the broken clouds, but in their mutual relations, when each reflects its luster upon the others. So with the doctrine of trust in God, seen in connection with the doctrine of God's overruling Providence.

I am required to trust in the Lord at all times, and pour out my heart before him—to trust him in the deepest affliction and in the richest prosperity—to trust him for spiritual blessings and for temporal blessings also. All this is good, very good. But how is it brought home to my soul with fresh power as a blessed privilege and a most rational duty when I am told that this God encompasses me on every side, that his hand upholds my being each successive moment, controls every event which can possibly affect my welfare or his glory as related to my life or labors—when I read that "not a sparrow falls to the ground without my Father, and even the very hairs of my head are all numbered." These things add a keen and soul-inspiring interest to the idea of trusting the Lord. Let me realize that the pestilence which walks in darkness moves under his eye—that the miasms which waft the fever and plague are sent forth on his mission—that the lightning is his servant, and the storm his messenger—that the wrath of man he can convert to his praise and all the residue restrain,—let all these considerations become visible facts, and take the place of realities in my actual vision, and then I can lay me down upon the pillow of those promises and breath my soul out in sweetest and most perfect trust, assured that verily God is a Father, and so able to save that I have nothing at all to fear. It is so good that such a God should give me such promises!

[Oberlin Evangelist.

PERIODICAL RELIGION.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart—too unproductive to proceed from it. It is slight, but, as far it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor enough to form it. It laments when it has done wrong, and performs all the functions of repentance for sin, except forsaking it. It has every thing of devotion but the stability, and gives every thing to religion but the heart. This is a religion of times, and events, and circumstances. It is brought into exercise by incidents, and dwindles away with the occasion that called it out. Festivals or fasts, which occur but seldom, are much observed, and it is to be feared because they occur but seldom; while the Sabbath, that great festival which occurs weekly, comes too often to be treated with respect and reverence. The piety of people, whose religion is of this kind, comes out too much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the calender of saints; if they recover, they place themselves with the world they had renounced, again to live for it while health continues, and again to suspend their amendment as long as death suspends his blow. [Hannah More.

At a church where there was a call for a minister, two candidates appeared, whose names were Adam and Low. The latter preached an elegant discourse from the text—"Adam, where art thou?" In the afternoon, Adam preached from these words—"Lo, here am I!"

The Sabbath Recorder.

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THE LAW AND THE GOSPEL.

It is common, among a large class of religious teachers, to make a wide distinction between the Law and the Gospel, and to represent the one as hostile to and subversive of the other. Believing this distinction and representation to be both unjust and injurious, we propose, in several successive numbers, to give our views of the bearing of one upon the other, and of each upon the salvation of men.

BEARING OF THE LAW UPON THE GOSPEL.

The Law is a rule of life which God has given to guide and govern moral agents in their relation to the Creator and to each other. It grows out of the relations which God has constituted; and it may properly be spoken of, therefore, as at the same time a fruit of those relations and an expositor of them. In these circumstances, there are two offices which the law is designed to discharge, deserving of especial notice.

1. It is designed *to present us a picture of the Divine Character.* Among men it is common to infer the character of a legislator from the laws which he enacts. The justice of this will be apparent, if we consider the relation of those laws to him. They are an expression of his will in the circumstances to which they refer. And since the will is the seat of personality, when that is known it is just to infer character. This principle is extensively acted upon in all the relations of life. From a narrative of philanthropic labors, for instance, we infer benevolence on the part of him who puts them forth. From the marks of ingenuity in a piece of workmanship, we infer the character of its maker. Indeed, almost the only means we have of judging respecting the character of those around us, is that which is furnished by their doings.—Now, in regard to God this is true in a still higher degree, because his nature and position are such as to prevent our direct intercourse with him. His invisibility and intangibility prevent his being recognized by any of man's natural senses, and make it necessary that some medium of communication should be provided in order to our distinct apprehension of his character and authority. It is true, we may read his power and wisdom in the world which he has created, in the heavens above us, and in the order and harmony which every where pervade his works. But with this knowledge alone the mind is not satisfied. It asks to know something of his higher attributes; and it will not rest until these are to some extent understood. Not until the divine character is appreciated as drawn out in the law, does the soul find peace in believing. Here such a light is thrown upon the present and future as gives confidence and hope to man. Here, from the tendency of all his laws to secure the rights of those placed under them, not less than from the penalty affixed to wrong, we may infer his justice; in the protecting influence thrown around the heart, we may find proof of his purity; and by the cognizance which is taken of the thoughts of the mind, he declares his spirituality. In short, whatever precept we examine, we find in it an exhibition of his character and a symbol of his presence.

2. Another design of the law is, *to unfold the relation which man, as subject, sustains to God, as lawgiver.* He is dependent, and constantly requires the sustaining hand of another. He stands in such a relation to the source of his help, as to render an acknowledgment of his dependence both just and necessary. In addition to this, the strongest obligations bind him to reverence and serve the author of all good. But he is not left merely to infer this, and therefore to doubt and overlook it. The law of God, by the requisitions which it makes upon him, brings to his mind these relations, and removes all occasion for hesitation and uncertainty. It presents the relations by pointing out the duties to which they give rise; and it is, therefore, an ever-present monitor, speaking of the claims of God, and encouraging man to yield obedience to those claims.

Such are among the designs of the law of God. Now consider their bearing upon the supposition that the Gospel is hostile to and destructive of the law. If it be the design of the law to present a picture of the divine character, and to show man's relations, this supposition implies a change in that character and those relations which is totally inconsistent with the declarations and promises of the Bible. While, therefore, God continues to occupy the throne, and to maintain his authority; while man's relations are such as to demand of him reverence and obedience; while truth and justice continue to be due between man and man, we have reason to expect, that any new arrangement which may be introduced for man's benefit, will be in harmony with, and not subversive of the moral law.

RELIGION IN FRANCE.

The religious condition of France has undergone considerable changes within a year past. Evangelical piety has secured a strong hold upon the hearts of the people, even in many sections where papal authority is acknowledged. Interesting revivals have been witnessed in several places, and the evangelical churches seem much engaged to promote religion. It is cheering to know, likewise, that piety is gaining ground among some of those who are exerting a wide influence. The Duchess of Orleans, widow of Louis Philippe's son who was so suddenly taken away, and mother of the present heir-apparent to the throne of France, is said to be a decidedly pious lady. She belonged to a royal family in the west of Germany, where she enjoyed the instructions of a pious mother, and she is now diligently imbuing the minds of her children with the principles of the Gospel. On this account, in part, efforts have been made to remove the children from under her influence. But to this Louis Philippe, though a papist himself, will give no favor. He has appointed a Romish priest, however, to assist in their education. There are many other persons in high places who give evidence of decided piety. These facts should encourage Christians to hope and pray for France.

OPPOSITION TO THE BIBLE.

Our readers will remember the letter of the Pope, published some months since, in which several Bible Societies were anathematized, and the faithful warned to be on their guard against them. This letter has been followed up by a circular, issued on the 18th of August, under the authority of which copies of the Scriptures and other books are seized and taken from travelers in some parts of the papal dominion. In Sardinia private copies of the Bible have been taken from English gentlemen and their families, thus robbing them of the bread of life for the sake of gratifying this hatred and fear of the word of God. In some cases, where such a course has been demanded, the book has been taken charge of, or put under arrest, conveyed beyond the limits of the country, and then delivered to its proper owner. These facts speak louder than any fine-spun arguments against a religious system which must be supported by such means; they are a practical commentary upon its *fruits*, and are therefore the things by which we are to *judge.* Any church, or any religious doctrine, which withdraws from the light or attempts to shut it out, ought to be rejected. This rule should be applied to Protestantism as well as Romanism. Whatever doctrines in either system will not stand the test of a Scriptural investigation, are unworthy of confidence; and the men who advocate such doctrines are really, and ought therefore to be called, opposers of the Bible.

THE REFORMATORY MOVEMENTS OF THE DAY.

The efforts made by a certain portion of the religious community, in the way of Conventions, agencies, lectures, &c., to promote the first day of the week to honor, are made in a total disregard of those who doubt its claims to any honor, above what is due to other days. In such movements it is always ASSUMED, that—with the exception of a small fanatical band who observe "the *Jewish* Sabbath," and are on that account so closely allied to Jews, that they may be ranked with the accursed of God—there is a universal agreement among Christians, that the first day has been divinely appointed as the Christian Sabbath; and that this universal agreement is a full warrant for these conventional efforts to enforce it as *obligatory* on men to *observe* the day in question as a holy day. It is also ASSUMED, that those who are lax, or indifferent, about observing the day, must of course be doing violence to their own consciences, and can have no good claim to be acknowledged Christians.

In view of such assumptions, we distinctly and emphatically assert, that it is NOT TRUE, that there is a universal agreement among Christians in regard to the sanctity of Sunday. We admit that *Presbyterians*, and those whose system of theology is akin to theirs, are generally agreed in regard to its sanctity, and have no scruple about appealing to the fourth commandment when they undertake to enforce its claims. At this we do not greatly wonder. Those who can make the law of circumcision apply to the ordinance of baptism, will meet with no difficulty in applying the law of the Sabbath to the first day of the week. The *sliding rule* works very easily in their hands. But Presbyterians are not the only denomination of Christians in all the world. Others may have some claim to be heard. Do *Baptists* generally believe, that the first day of the week is divinely appointed as the Sabbath? A few of them do. But we have good ground for saying, that a very large proportion of them do not. And though the word *Sabbath* may be often in their mouths, yet it is more in accommodation to a popular way of speaking, than from any conviction of the proper application of the term. Press the Sunday upon them by quoting the fourth commandment, and they will soon let you know that they have studied a different system of logic. Do *Episcopalians* regard the day as holy by divine appointment? The great mass of them, both in England and in this country, consider it as standing principally upon tradition, and will much sooner prop it up by quotations from the ecclesiastical fathers, than by the word of God. And how with the *Quakers?* Every body knows, that they consider the first day of the week no more holy than other days, and would just as soon perform manual labor on that day as any other, were it not for the civil law. As for the *Lutherans* of this country, we are not so well informed. But we presume, that like those of the old country, they follow in the steps of the great Reformer, who held that the law of the Sabbath was abolished, and that Sunday was only a festival of the church, which had been appointed, and might be altered at her pleasure. Then as for *Roman Catholics*, they never pretended to keep Sunday, out of regard to any other authority than that of the Church, maintaining from the beginning, that she has power "to change times and laws." But setting aside this denomination, we believe that *but a very small part* of the Christian world regards Sunday as a divinely appointed season, to be observed according to the requirement of the Sabbath law. And it is our sober conviction, that the looseness which obtains in regard to its observance, is traceable to the *opinions* of men concerning its *claims* upon them, quite as much as to that *corruption of heart* which resists the law of God. Yet the leaders of these reformatory movements hold up the idea to the public, that it is the corruption of the human heart *alone*, which opposes the barrier to Sunday's honor.

Understand us, then—we deny that Christians universally agree, that the first day of the week is a divinely appointed Sabbath. There is, to be sure, a very general agreement among them in making it a day of *public worship;* but as to the *grounds* of making it such, there is a very great *dis*-agreement. Some do so on the ground of the fourth commandment, supposing it to be the Sabbath. Others consider themselves bound by Apostolical example, and think that the *only* ground of obligation; yet even these are not agreed *how far* the example of the Apostles binds them, whether to sanctify the whole day, or only so much of it as may be necessary for public worship. Others think that the authority of the Church is all that requires it. Others again make it their day of worship, merely for the sake of falling in with the majority. But of the whole number, only a few feel their consciences bound by the law of God. But few, comparatively, feel that God says to them concerning the day, "in IT thou shalt not do any work." They know that God once said so concerning the seventh day; but when the attempt is made to slide this injunction over to the first day, their consciences do not subscribe to it.

While there is so much difference of opinion concerning the ground of obligation to observe the Sunday, there is nevertheless a comparative indifference to making it the subject of discussion. Those who are zealous for the keeping of the day on the ground of the fourth commandment, take advantage of this, and construe the backwardness of others to advance their views, as a tacit admission that Sunday is the Sabbath of the Bible. With an air of great assurance, they tell the community that "the day is divinely appointed as the Christian Sabbath, *that question having been long since settled* in the minds of all pious, sensible men." In this way they work upon our law-makers and administrators of justice, and contrive to get civil penalties inflicted upon those whom they are pleased to denounce as the *refractory.* In this way they get up their conventions, not for the purpose of giving scope to free discussion, and investigating the ground-work;—oh no, that might lead some people to think Sunday is not so holy after all;—but, for the purpose of getting up an excitement, in order to give the cause such an impulse as "a zeal according to knowledge" never would give it. In this way they persuade the directors of our railroads, canals, and other public accommodations, to stop their conveyances on the first day of the week. And when an honest Sabbatarian on his journey is overtaken by the Sabbath, and "rests according to the commandment," on Sunday morning he finds he must stop still another day, and pay a bill at the tavern which his scanty circumstances are but ill able to meet, because those of a different religious faith say, '[illegible] be governed by *our* conscience as well as *your own.*' When he gets home, instead of being able to work six days in the week, as his more favored neighbors do, and thus making up his loss, the manufacturer, merchant, or farmer, gives him employment but five; so that the profit of his labor is one-sixth less than that of others. At home and abroad, therefore, he suffers vexation and loss. Yet this is called *equality*; and that is called *religion*, which seeks to perpetuate this state of things! Yes, and when a Doctor of Divinity, before a conclave of kindred spirits, lifts himself upon his toes, points to this vexed and harassed people, and exults that their privileges *by law* are less than those of their opponents, his zeal is applauded as if he had done God service!

We wish, however, distinctly to say, that if the directors of a railroad, or the owners of a steamboat, choose to cease running their conveyances on the Sunday; if they do it *voluntarily*, and from a conviction that the law of God requires it; we shall not find fault with them. What we protest against, is, the continual effort to wheedle them into the notion that public opinion demands it. When, or in what instance, has a car, or a stage, or a steamboat, or packet, stopped running on Sunday, because its proprietors thought it wicked to continue it? Such a result, if we are not greatly deceived, has always proceeded from a different cause. It has been brought about by holding up the idea, that the religious public are all agreed—an idea that we have shown to be false—and that a decent respect for them demanded it. If the religious public *were* all agreed, we would not think it wrong to make it the ground of appeal to the proprietors of our public accommodations. But as they are not, we protest. To persist in holding up the idea that they are, is a "*pious fraud.*"

Our objection, then, is not so much to the end proposed, as to the means by which it is sought to accomplish it. 'Let us not do evil that good may come,' is a maxim that may be safely adhered to "through thick and thin." Trickery, or fraud, resorted to in order to accomplish what seems to be a very desirable object, will in the end produce a reaction, tenfold worse than the evil now deplored. What then will be the consequence, when the proprietors of our traveling conveyances come to discover that they have been deceived?—that the religious public, after all, were not united in opinion about the holiness of the day they wanted sanctified? Will they not again start their conveyances, and in a spirit of retaliation, carry the matter to such extravagance, that even the entire union of Christians in right views, will have no effect upon them? Then we shall see Sabbath-breaking with a witness. Then we shall see infidelity in its maddest forms.

In conclusion, we would say, that the true method of promoting Sabbath sanctification, in our opinion, is to give the people sound instruction in the law of God; to discuss calmly and fearlessly those views wherein people differ concerning the institution; and to exercise the spirit of forbearance towards those who do not choose to keep the Sunday, discriminating with more justice as to their motives, and not sweepingly, and in hot haste, denouncing them as sinners above all others.

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SECRET TEMPERANCE SOCIETIES.

Among the friends of temperance in some sections of the country, societies have recently been formed, which it is feared will retard rather than promote the temperance cause. They are much on the plan of mutual assistance associations, and hold many of their meetings in secret. The movement undoubtedly originated in a sincere desire to promote a good cause. But when it is considered how difficult a thing it is to inspire public confidence in secret societies, and how readily suspicions are raised that their deeds may be deeds of darkness, the prospect is not flattering that good will result from them. Whatsoever is true and lovely needs no concealment, but rejoices in the light. Hence Christianity has secured confidence and has greatly flourished in the midst of the deadliest opposition, without any support from such means. We believe that the surest way to diminish confidence and regard for it, would be for its friends to adopt the habit of meeting in secret. So it is with any good cause. If a hold is to be maintained upon public confidence and sympathy, it must by an open and frank announcement of its doctrines and pursuit of its objects.

IMPORTANT DISCUSSION.

Two distinguished Baptist preachers, Rev. Richard Fuller, D. D., of South Carolina, and Rev. Francis Wayland, D. D., President of Brown's University, R. I., have commenced a discussion on the subject of slavery, through the columns of the Christian Reflector. The position and influence of these gentlemen are such as to render them appropriate and interesting disputants. They were led to this discussion, probably, by the course pursued at the Baptist Convention last spring, together with the recent action of the Home Mission Board; and a full exposition of the feelings of northern and southern Baptists may therefore be expected in the course of the discussion. Dr. Fuller's first letter is occupied mainly with a statement of his reasons for denying that slavery is a moral evil. These reasons are drawn from his interpretations of certain Scriptures and his definition of slavery. Dr. Wayland, in reply, acknowledges his agreement with many things in the letter he is answering, speaks of the charge of harsh language from the abolitionists, shows that the fault lies equally against their accusers, presents some things to prove that the question was more candidly discussed in early than in modern times, and so prepares the ground for future combat.

SOUTHERN VIEWS OF SLAVERY.

It is gratifying to observe the change of sentiment and feeling which has taken place within a few years past, respecting the evils of slavery. Only a short time since, the subject was treated among politicians as one of minor importance, the discussion of which ought not to trouble either the North or the South; but now it is acknowledged to be a subject of vast importance, and is warmly discussed in connection with nearly every political measure. In the church too, at the same time, the evil was spoken of as altogether a political one, with which religious men, as such, had nothing to do; but now ecclesiastical bodies, even in slaveholding states, do not hesitate to denounce it as a moral evil which calls for immediate removal. Without any reference to the means by which this change has been produced, we see not how it can be regarded with other feelings than those of deep satisfaction and joy. It is one of the most encouraging signs of the times, and gives a pledge that the evil under the weight of which we have long groaned shall yet be removed. We rejoice in the change, therefore.

The following extract is from a letter of the West Tennessee Presbytery in reply to a general letter addressed to many southern districts. It corroborates what has just been said.

"We agree with you, that the ministry and the church of Christ are deeply involved in the responsibility of the existence of slavery, and of its continuance, and of every degree of rigor with which the yoke of oppression is bound upon the neck of a suffering man, and trust we are, as individuals, willing to do whatever manifest duty dictates. As individuals, we are not called *master* by any human being.

"The conviction has long been exclusively prevalent among us, that we *must* dispose of the evil, or it *will dispose of us;* and beyond the spray of popular excitement, there is a sober second thought from which something may be hoped on the subject. Throughout the eastern division of Tennessee, a small part of which we occupy, we find but few slaveholders who dare to *justify* the system, but barely venture to *palliate*, in their particular cases. In our Presbytery, there is not one, and in the churches under our care, there are but few, who consider the system of slavery, as it exists among us, in any other light than a sin against God and man, and detrimental to all the better interests of the community."

"The Synod of Kentucky, at its late session, pledged their co-operation in carrying out, as they say, 'any judicious plan for extending the Gospel to this long-neglected class of our population,' and recommend all ministers to hold special stated meetings for the benefit of negroes, and all masters to use diligent efforts for their moral and religious improvement."

A TEMPERANCE LECTURER.—J. B. Gough, the devoted and eloquent temperance lecturer, reports that since May 1843, he has traveled 11,916 miles, delivered 563 regular lectures, spoken in 168 different towns, and obtained 26,930 names to the pledge.

UNJUSTIFIABLE DISTINCTION.—Considerable excitement was recently created among the Jews of Charleston, S. C., in consequence of the Governor of the State having in his proclamation recommended a day of public humiliation and prayer only to those who believed in the Father and his Son, the Saviour. A meeting was held at which one hundred Israelites remonstrated against this distinction being made by the Governor, since no such distinction is recognized by the Constitution and laws. In reply, the Governor says he is the Chief Magistrate of a *Christian* community, and that he has no apology to offer. It is quite possible the *community* may be Christian, but if a possession of the spirit of Christ is necessary to a Christian, we think the Governor gives poor evidence of being one himself.

SAINTS' DAYS.—Rev. Sidney Smith has hit upon a capital way of taking off certain saint-worshipers who have adopted the custom of dating their letters from some feast, or fast, or other church holiday, as from the "Feast of the Visitation," "Feast of the Transfiguration," &c. His mode is, in replying to letters dated after this fashion, to begin in some such way as this, "*Baking-day,*" "*Eve of Washing-day,*" and the like. This is treating foolishness according to its folly.

BOOKS FOR THE BLIND.—The American Bible Society, at a heavy expense, said to be about $10,000, has published the Holy Scriptures in raised letters for the use of the blind, thus removing one great obstacle to the improvement of that class of unfortunates. Rev. Joseph Thayer has recently commenced an effort to supply the blind with the Book of Common Prayer, and is appealing to the members of the Episcopal Church for assistance to complete the work. He says a very considerable portion of the blind are Episcopalians, and that the fixedness of its character renders the Prayer Book peculiarly adapted to their wants.

CATHOLIC MISSIONS.—From the report of a Catholic Society in Lyons, France, called the Association for the Propagation of the Faith, it seems that over $150,000, and one hundred missionaries, have been sent to this country within the past year. The reason for making this a field of especial effort at the present time, is thus given in the Report. "The Holy See could not observe the commencement of a great nation, without feeling an interest in its religious destiny."

A JEW'S OPINION OF HIS OWN RELIGION.—Here is a specimen of the eloquence which comes from the heart. It is taken from a sermon by a Jewish Rabbi, preached in Paris on the second day of Pentecost, (May 25.)

"My brethren, a religion based on cold conviction or dry demonstration is none at all. It is but a barren religion without warmth or soul; a frozen, dead religion, without noble energy or sublime devotedness. I will have none of it! . . . . O how the heart of man should be filled with love for Him who says, 'Come to me, whoever thou art, rich or poor, great or mean, happy or wretched, come to me, and find a heart which knows thee and loves thee; for I am with thee, I am thy Father, both when I chastise and bless in life and after death!' O what a balm of consolation for a distracted heart! how this religion assuages evils and binds up wounds; and how sweet to say, 'My beloved is mine and I am his!' And this religion is our own."

REV. ABEL BROWN, who has been for some time past the editor of an anti-slavery paper in Albany, and the General Agent of the Eastern New-York Anti-slavery Society, died at Canandaigua on the 8th instant. The disease which led to his sudden death was a brain fever, brought on, it is said, by his unremitting and indefatigable labors.

DR. GOING.

In our last we barely announced the death of Rev. Dr. Going, formerly known as Secretary of the American Baptist Home Missionary Society, and editor of the American Baptist. He died on the morning of the 9th inst., after having languished for several months. In his death, as in his life, he enjoyed an unshaken confidence in the Saviour, for whose cause he had expressed the deepest interest during his protracted illness. The following notice of his life we copy from the Christian Watchman:—

Dr. Going received his first degree in the arts, in 1809, at Brown University, of which institution he was a regular graduate. The honorary degree of Doctor of Divinity was conferred upon him in 1832, by Waterville College. For several years, in the earlier part of his ministry he was the pastor of the Baptist Church in Cavendish, Vt., where his labors were unwearied, and not without success. Many now living, remember with gratitude his plain, faithful preaching, and speak of him with tender affection as their spiritual father. Soon after the organization of the First Baptist Church in Worcester, Mass., he became its pastor, and with great fidelity devoted to its interests his utmost strength. His labors in that town and throughout the country, contributed much to the prosperity of the churches. To his exertions for the benefit of the feebler churches, may be traced the origin of the Baptist Convention of Massachusetts.

In the year 1831, Dr. G. made a tour to the West, and became deeply convinced of the importance of increased efforts for the spiritual culture of that section of the Union. After his return, he conferred extensively with his brethren in the Atlantic States, and the result was the formation of the American Baptist Home Mission Society, of which he was appointed the Corresponding Secretary. Taking leave of his people at Worcester, he removed to New York, and entered upon the duties of his office with an energy of purpose, and a fervor of devotedness that have seldom been surpassed. In this department he labored entirely beyond his strength, and he was at length compelled, by alarming symptoms of disease, to transfer the work that he loved, to other hands. From that period till his death, he was the President of Granville College.

SABBATH ACCIDENTS.

One Side.—A Philadelphia correspondent of the New York Evangelist, under date of Monday, Nov. 18, writes as follows:—

"Yesterday a serious accident occurred. Two men were riding, and the horse took fright and dashed the carriage against a post. One is thought to be fatally injured.

"I will hear make a suggestion. I may be wrong in my views, but I think not. The suggestion is this: that many more persons are seriously and fatally injured on the Sabbath in proportion to the number who are exposed to injuries, than any other day of the week. Is this true, or is it not? Call to mind the casualties which have occurred within your own knowledge, and decide. If it is true, do we not see in it God's marked displeasure against those who dare to desecrate that day which he has required us to keep holy."

—

The Other Side.—We are sorry to have occasion to record the following shocking accidents which happened on Sabbath last:

1. "About 11 o'clock on Saturday morning, Nov. 23, an accident happened on the Reading railroad which resulted in the immediate death of one human being and the injury of another, so that he is not expected to survive. As a Mr. McClintock and his nephew, J. P. Service, were driving in a wagon out of a lane leading from their premises to the railroad, near the Falls of Schuylkill, the wagon was struck by a coal train, dashed to pieces, and the two men were thrown upon the track. [illegible] over by the car with which they first came in contact, his spine was crushed, and he was picked up a mangled corpse. Mr. McClintock had his arm broken in two places, several ribs fractured, and was otherwise so badly injured that it is thought he cannot recover."

2. "On Saturday, Nov. 23, at East New York, a young lady, 15 years of age, Miss Almira Smith, eldest daughter of Mr. Ezekiel Smith, of the village of New Lots, had both of her legs crushed and cut off in the act of jumping from the Long Island railroad cars on their passage east. The cars had passed about sixty yards beyond the usual stopping place, when she was in the act of getting out, and supposing they were not going to stop, she jumped; her basket caught some part of the car, which dragged her under the wheels."

3. Cornelius Wildman, Esq., one of the editors of the New Haven Palladium, met with a severe accident on Saturday afternoon. He was returning from a visit to a sick brother in Guilford. The horse took fright, ran, and fell and killed himself. Mr. and Mrs. W. were both thrown from the carriage and injured—Mrs. W. very severely in her arms and side.

We will here make a suggestion. It is this: that *just about as many* persons are fatally injured on the true Sabbath in proportion to the number who are exposed to injuries as on any other day of the week; and that *no more* persons are injured on Sunday in proportion to the number who are exposed to injury, than on any other day of the week. Sunday is a holiday, in which thousands are set free from labor, who run into every kind of excess, as the advocates of Sunday frequently assert. Of course accidents might be expected upon such a day.

"Butler Asylum for the Insane."—The Legislature of Rhode Island, in January last, passed an act incorporating an Asylum for the Insane, which is to be called by the above name, to commemorate the munificence of Cyrus Butler, Esq., who gave forty thousand dollars towards establishing and endowing it. The sum of $120,000, which was necessary for its completion, has been secured. A site for the institution has been purchased in the vicinity of Providence, about two miles from the centre of the city, on the bank of the Seekonk river. This will be another monument to the humanity and liberality of that State already distinguished for its patronage of learning.

A Preacher's Life.—An English Wesleyan preacher, in giving an account of his labors from the year 1780 to 1822, concludes it as follows:—I have enjoyed in my ministry 2,028 Sabbaths; read the Scriptures, two chapters for each day, 36,500 times; preached 8,112 sermons; occupied 15 pulpits; ridden 117,700 miles; and my salary never at any time amounted to £50 per annum."

We learn that two gentlemen have purchased of Mr. Morse the right to construct a magnetic telegraph from New York to Boston. It is to pass through Westchester county, Hartford, New-Haven, Springfield, and Worcester, to the capitol of Massachusetts. Prof. Morse also intends, in company with another gentleman, to construct a line from Albany to Buffalo next season.

The official returns of the late election in the State of New York, give the following total results: For Polk 237,588, for Clay 232,408, for Birney 15,812.

The Jews in Russia.—A decree published by the Russian Council of State, with the sanction of the Emperor, prescribes that henceforth no Jews' Synagogue or school shall be erected within 600 feet of any Russian-Greek Church. At the same time, the government at Warsaw has added to the form of the oath to be taken by Israelite recruits, on their joining the army, the following strong clause:—"I swear to be faithful to my standard, and never desert it, even should the Messiah come upon earth."

The Bible in Europe.—At a recent Bible Anniversary in Worcester, (England,) it was stated by Lieut. Wilson that 145,000 copies had been distributed in France, during the last year, amid increasing opposition from Roman Catholics. In Belgium, he said, the call for the Scriptures had been unprecedented; and the decree issued from Rome against their being read had only excited the curiosity and anxiety of the people to procure the book. In Holland great quantities were being disposed of, and in the Carpathian mountains the Society had given away great numbers, at the urgent request of a clergyman. In Spain they had not been able to do much, owing to the opposition, but a few friends had circulated a considerable number, privately, the last year.

General Intelligence.

SEVENTEEN DAYS LATER FROM EUROPE.

By the arrival of the Britannia at Boston on the 22d, we have European news to the 5th inst. There is nothing of very great interest.

Her Majesty and Prince Albert were about visiting the Marquis of Exeter, and it is said they have promised to visit the King of France in Paris next year.

Louis Philippe's return to France has increased the discussion in the French journals respecting the policy of his visit, some approving and others denouncing it.

The Royal Exchange, London, was opened on the 4th inst., with great display.

Repudiators.—We stated some time ago, that a proposition had been made to exclude from the social and other advantages of the London clubs all Americans belonging to the insolvent States. The war of aggression has commenced, but it is much more stringent in its application than we intimated at the time, or had any conception of. It will embrace *all* Americans, without reference to what part of the Union they come from. The innocent will suffer disgrace equally with the guilty States. An American gentleman of the most unblemished character was refused admission into one of the largest clubs in London on the sole ground that he belonged to a Republic that did not fulfil its engagements. All possible pains were taken to convince the gentleman that there was not the slightest personal objection to his admission, and that his own reputation was such that the club would have had the greatest pleasure in receiving him had he belonged to a more creditable government. In fact, the whole affair, and the manner in which it was done, may be considered as reflecting quite as much honor on the gentleman himself as it conveyed a deep reproach to America. No distinction, we understand, has been made as to the State to which an individual may belong, but the whole United States are looked upon as equally tarnished."

New Town.—Opposite the port of Liverpool, new docks are about being formed, on a scale so extensive, that the area of one of them will be equal to the whole dock accommodation of Liverpool; and a town is rapidly rising there, where a few years ago was a bleak and barren shore, that promises, not remotely, to outride in gigantic grandeur, the source from which it sprung.

Harriet Martineau states, in a letter to a friend, that she has been much benefitted by submitting to the mesmeric process, so much that after a long confinement to her room, she can now take a three-mile walk with ease and pleasure.

The Great Britain is at length released from her protracted confinement at Bristol. It is intended that she shall make one or two trial trips, after which she will proceed to London, and afterwards from Liverpool to America.

It appears from an official return, that at the end of August last, there had been completed in Germany, 475 French leagues of railroads, and that the capital employed amounted to about 50 million pounds sterling.

A fire broke out recently in D[illegible] house of a person belonging to a sect called the White Quakers. The inmates refused to admit of assistance, and made no exertions to extinguish the flames, declaring from the windows that God would protect his own. The police forced an entrance, and put out the flames.

A public subscription has been commenced for the relief of Father Mathew, the apostle of temperance, who, by his liberality in support of the cause, has involved himself in great and ruinous pecuniary difficulties. Lord Cloncurry has contributed £50. It appears from a paragraph in the Cork Examiner, that the Rev. Mr. Mathew has actually been arrested for debt. His debts are said to amount to £5,000. The money now collecting will speedily exceed this sum, and leave the philanthropic friar something on hand.

France.—The Paris papers announce that France is taking steps to abolish negro slavery in its colonies. The Governor of the Island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that island free laborers from China and the East Indies will be imported.

Violent storms ravage the South of France.—In Marseilles the inundations have been so great that the water rose above the carriage wheels in the streets. A terrific storm visited Toulouse on the 24th October. At Avignon and other towns, the Rhone, the Durance, and the Saone, have overflowed, and committed much injury.

A very destructive storm and whirlwind ravaged Cette, near Montpelier, on the 22d of last month. An inundation followed; the waters of the canal rising to a great height. Boats and lighters were sunk, and thirty persons are supposed to have perished in them. Some merchant vessels were also wrecked in the harbor. The appearance of the town is described as horrible—as if it had sustained a siege.

Algiers—The accounts from this country give the details of a most sanguinary conflict between a party of Cabyles and the French, in which the former lost 600 men, and the latter between 50 and 60, with 150 wounded. The French were commanded by General Comman. The scene of the fight was a mountain fastness where the Arabs fought desperately, and the French, owing to falling short of ammunition, were obliged to retreat into the plain. New disasters commenced in their retreat. Marshal Bugeaud was about proceeding thither with 5,000 men.

From Texas.—The Galveston News of the 2d inst., contains a letter from Corpus Christi, dated October 22d, which confirms the report published some weeks since of the descent of about five hundred Camanche Indians, headed by the noted chief Santa Anna, upon a *rancho* near Guerrero, called "La Pabrialto," which they completely destroyed, killing over sixty persons.

The Indians were afterward attacked by the troops of Mier and Guerrero, but they defeated the troops, killing about forty, and taking one piece of artillery, which they threw into the Rio Salado. They then continued on into the interior, killing and taking prisoners, until they reached China, 150 miles from the Rio Grande, there destroying the Rancho Ramiras. They were then attacked by 600 troops, who defeated the Indians, and took from them near 200 prisoners whom they had captured. The loss on the side of the Indians is about 30, among whom is said to be their chief, Santa Anna.

The last mails received at Galveston from the interior, contain intelligence of the ratification of the long-talked-of Indian treaty with the Camanches, and ten other of the wild Indian tribes.

The Vindicator, published at Washington, says—"The consummation of this treaty, if kept sacred by both parties, will do more to advance the true interests of the West, than a dozen companies of mounted men."

From Mexico.—Advices have been received from the city of Mexico to the 2d inst.

In New Mexico there have been more Indian disturbances. An attempt was made to assassinate the Governor in his own house. Fortunately it was unsuccessful, and the criminal was himself killed. Various encounters between the Indians near Abiquich and the Mexicans had taken place, in which many men were killed. The Mexicans, as usual, attribute all these collisions to the enmity of the Americans, foolishly supposing that the Indians are supplied with their ammunition, &c. from American trading posts.

Those best informed in Mexican affairs think a revolution inevitable—many that the train is already laid, and that the explosion will be heard immediately.

Extraordinary Land Slip.—A most remarkable land slip happened on Thursday, the 15th inst. near Lebanon, N. H. The following account of it is by a person who was on the premises:—

About three miles to the eastward of the village is a high conical hill rising perpendicularly on its southern side, but on the north sloping gradually from the summit to the rich table-land below. Having occasion to transact business with Mr. Gourlay, one of the tenants of this hill, I was detained until about half-past ten o'clock in the evening, when we were startled by a sudden explosion. Our first impression was, that a piece of artillery had been discharged in the rear of the farm buildings, but after reflecting on the exceeding improbability of such an event, we referred the detonation to an earthquake or some subterranean convulsion. For the next few minutes we sat in a state of considerable alarm, which was a good deal augmented on hearing unusual sounds from the byers and stables, as if the cattle were struggling to get loose. Just as we started from our seats by a sort of instinctive resolve to ascertain the cause of this singular occurrence, we suddenly felt the house in motion.

At first there was a violent jerk, then a movement onwards, not unlike the first starting of a ponderous railway train. Gradually the motion increased, until we found ourselves moving along at a rapidly accelerating rate. It was a clear, starry night, and I could see the boughs of trees in the distance passing the windows, just as we perceive the transit of similar objects from the window of a traveling vehicle. This continued for two or three minutes, and then there was a sudden stop, producing another violent jerk, which threw my friend and me to the opposite end of the room. We ran immediately to the door, and our astonishment may be more easily conceived than described, on discovering ourselves in an entirely new locality. I saw at once that a land-slip had taken place; but although I had read of similar occurrences in the districts around the Alps, I was not prepared for so remarkable an instance as had just taken place.

We found ourselves at least a quarter of a mile from the original spot. The farm-house and outbuildings were [illegible] which grew near the barn still occupied the same relative position to that building. The only change observable was, that a stream which flowed a little below the farm-houses had entirely disappeared.

The most singular result of this movement is that the farm offices of my friend Mr. Gourlay are no longer upon his own farm. They have been projected upon the lands of a totally different proprietor, and it is supposed that unless he manage to rent, in addition to his old farm, the portion of land on which his standing is now located, a good deal of nice litigation will be the consequence of this sudden and unexpected freak of Nature.

Iowa.—The Iowa Convention has fixed on Sullivan's line for the Southern boundary of the new State, which (the St. Louis Reporter thinks) Missouri will never assent to. Iowa city has been agreed upon as the seat of government until 1865. The Legislature is to be composed of 39 Representatives and 17 Senators. Application for admission into the Union will be made to Congress at its approaching session.

Wool-growing in North Carolina.—A gentleman much experienced in this business, who has traveled over the Western States, having had his attention drawn to the Western part of North Carolina, is about to transport his flock of sheep, purchased chiefly in Western Pennsylvania, to Asheville, N. C. This move, if successfully followed, will produce great results in that unproductive region. [Raleigh Register.

New Style of Robbers.—The house of William Mulford, four miles from Beckford, was lately entered by three persons in disguise, who said they were robbers *by profession!* and who demanded, with pistols at the breast of Mr. M. his money—which, after an unsuccessful effort on his part to get possession of a loaded gun that was in the house at the time, they obtained, amounting to 475 dollars. They then very deliberately *counted it, to be sure of the exact amount* they had obtained. [Chicago Jour.

Novel Adventure.—A young gentleman of Troy, while on his way up the Hudson in the Swallow, thrust himself, in his sleep, through the small window of his berth (in the forward cabin) until his feet touched the water. Coming out just in front of the paddle-wheel, where the spray moved rapidly, he awoke from his dreams, and found he was situated in the midst of a horrid reality. He could not crawl back, so he shouted for help, but nobody came; he then pounded on the window of the next berth, and finally roused up a person who gave the alarm. The Captain supposed it was some insane man, but lowered the boat, and the unfortunate gentleman was rescued from his extraordinary situation.

Poultry over the Stonington Railroad.—42,951 lbs from Westerly, 3,700 lbs from Richmond, 20,468 lbs from South Kingstown, 2,800 lbs from North Kingstown, were brought up this morning. The whole goes to Boston this afternoon to supply our Massachusetts friends for Thanksgiving. The whole number of pounds is 69,949. There will be about 5,000 lbs over the same road for Boston on Monday. [Providence Trans.

A fine new bell for a Baptist Church in Buffalo met with a narrow escape on Wednesday last. It had been hoisted just to the point desired, when the tackle parted, and the bell went down, breaking through both the principal and basement floors, and landed without injury.

SUMMARY.

In Chicago they will have two Thanksgiving days this year, their Mayor having appointed the 14th inst. for one, and Gov. Ford another on the 28th. As provisions are very low in that region, this looks reasonable enough.

The receipts on account of Domestic Missions for the last month have been $1,495 50; Foreign, $1,822 01.

The increase of coal in the Pottsville region over last year is 124,000 tons in round numbers, and in the Lehigh, 83,000 tons. The whole shipment for the year will reach 850,000 tons.

The Legislature of North Carolina convened at Raleigh on Monday last. In the Senate ineffectual attempts were made to elect a Speaker. The House of Commons was organized without difficulty. Hon. Edward Stanly was elected Speaker.

At Circleville, Ohio, on Saturday last, a man called William Stewart lost his life in a rencontre with Felix W. Renwick. The quarrel was begun by Stewart, and the other in self-defence stabbed him through the body.

Asa Young, late Senator from Barren Co. (Ky.) to the Legislature, received eleven stabs in the side and abdomen, at one of the election precincts. His life is despaired of.

In Bath, (Ky.) two men, on one of the days of election, quarrelled; one was killed on the spot, and the other died before morning. There were no less than 22 fist fights.

A new paper called the "State Sentinel," is established by Messrs. Hammond & Watson, in Jefferson city [Missouri.] It is needed there, and will have a good work to do.

Five crops within ten months, have been produced by a lemon tree, in the garden of Mr. C. F. Mills, in Savannah, Geo., and on the 28th ult., the flowers of a sixth crop were in bloom.

Mr. Pell, of Ulster county, N. Y., has an orchard of twenty thousand trees, bearing the Newton pippins.

The turning-lathe and shop of Mr. Keyes, of Hamilton, Madison county, was destroyed by fire on the 19th inst., with all the implements of his trade. Loss about $1,000.

One of the Overseers of the Poor in the town of Parma, N. Y., has been presented with a female child, left in a basket at the door of William Smith in that place. A $10 bill came at the same time, to defray expenses. [Roch. Dem.

The last swindling on record is that of a man who is selling the *Martin Luther scrip* in Rhode Island, on his own account. [Prov. Jour.

A letter from ~~Havana~~, dated the 26th ult., states that American flour was pouring in, and found sale at $15 a barrel.

The schooner Alicia recently arrived at Baltimore from Jamaica, had on board the corpses of three persons who had died of yellow fever on the voyage.

Mr. Sears, of Duxbury, in company with three men, caught on Wednesday last, a few miles from Plymouth Light, upwards of 3000 lbs. of codfish.

The Board of Supervisors for Genesee county have resolved unanimously to abolish the office of County School Superintendent in that county.

[illegible] while the steam towboat Tiger was towing over the bar at New Orleans the barque Mascia, she burst all her boilers, six in number, making a perfect wreck of the boat even to her guards, and killing three persons and wounding three more slightly.

The small pox has broken out in the poor house at Saratoga. Two cases have proved fatal.

Mr. Delevan's new hotel at Albany is one of the largest and most elegant buildings in the State. It will be opened next May by the landlord of the Marlborough Hotel, Boston.

Monday last being the anniversary of the evacuation of New York by the British troops in 1783 was celebrated by the military companies.

The British mail steamer Avon sailed from Tampico on the 26th ult. having on board, in Specie, the large sum of $1,782,755 85.

The receipts at the Custom House for the week ending Saturday evening last were $162,437 23. This shows a small increase on the previous week. The estimated receipts for the quarter ending Dec. 31 are $2,500,000.

Notice.—For the information of our Sabbath-keeping friends who occasionally visit New York, and of others whom it may concern, we are requested to state, that a religious service is attended every Sabbath at No. 551 Fourth street, commencing at 11 o'clock A. M. Such as feel interested are affectionately invited to attend.

MARRIED,

On the 22d, in this city, by Rev. Dr. McAuley, Wm. C. Locke, of Albany, to Lydia Huntly, daughter of the late Samuel Woodworth, Esq., of this city.

On Monday afternoon, Nov. 25, by Rev. George Bourne of New York, Wm. Oland Bourne, Esq. of Brooklyn, L. I. to Miss Adelia Martin, daughter of Francis Martin, Esq., of this city.

DIED,

In Brookfield, Madison Co., N. Y., on the 21st of October, Mrs. Mercy Brown, widow of the late Nathan Brown, in the 94th year of her age. By her peaceable and upright life, she endeared herself to a numerous circle of relatives, among whom are six children, thirty-five grandchildren, fifty-nine great-grand-children, and eighteen of the fourth generation. She departed full of hope in Christ, and of the joy of the righteous. "The memory of the just is blessed." [Comm.

LETTERS.

Walter B. Gillett, Wm. B. Maxson, T. B. Brown, J. R. Butts, S. P. Stillman, Isaac D. Titsworth, Joseph Goodrich, Wm. H. Fahnestock, James R Irish, (the letter by J. T. not received) Postmaster at Hamilton.

RECEIPTS.

Petersburgh—Benjamin Clark, $2.
Shiloh, N. J.—J. Swinney and C. Dickason, $2; J. Davis and S. Hall, $2.
Milton, W. T.—James Weed, $1.
Wakefield, R. I.—J. R. Vincent, Col. W. Haszard, $1 each.
Westerly, R. I.—Sylvester Robinson, $1.
New Market, N. J.—Asa Dunham, $2.
Loysburgh, Pa.—Eld. Christopher King, $1.
Gettysburgh, Pa.—Samuel Fahnestock, F. E. Vandersloot, $2 each.
Quincy, Pa.—Snow Hill Society, $2.
Ephrata, Pa.—Wm. Konigmacker, $2.
Almond—Thomas Lewis, $2.

NEW YORK MARKET—Nov. 25.

At market, 1,300 Beef Cattle, (100 from the South,) 50 Cows and Calves, and 3,000 Sheep and Lambs.

Prices.—*Beef Cattle* are well sustained, and we quote firm at $4 25 a 4 75 to 5 25, and $6 for very choice.

Cows and Calves—Sales at $18 a $20.

Sheep and Lambs are a little cheaper. We quote Sheep $1 25 a 3 50, and Lambs 87 cents a $1 50.

Hay—50 a 67 1-2 c. for best quality of loose.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, New- [illegible] Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21 Watervliet 30, Western N. Y. 27, Hamilton.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia, Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul, & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20. Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Co. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

Miscellaneous.

THE FIRST MARTYR.

BY JOHN D. COLLINS.

Why, with grief and indignation
Pictured in each look and limb,
At their long-accustomed station,
Sit the sacred Sanhedrim?
Light divine has late descended,
Making free salvation known;
And, in death his sorrows ended,
Still Messiah claims his own.

Whom will they, their vengeance venting,
Next to condemnation call?
Selfish bigots, unrelenting,
Drag him to the judgement hall?
There arrainged, false, hireling creatures,
Are for witnesses brought in;
But a halo round his features
Contradicts the charge of sin.

Can their awful malice waken
Fear, promoting trai'rous deeds?
Lo! a champion, bold, unshaken;
Loud his Master's cause he pleads.
He directs their sequent vision
O'er the path their fathers trod;
Proving, to their late decision,
Jewish enmity to God.

With conviction, thrills compunction
Through that judicative band?
Will each judge discharge his function
As the holy laws demand?
No, alas! to hell disbursing
Priceless souls for pageant worth,—
Flushed with madness, gnashing, cursing,
Fierce they hurl their victim forth.

Does he, with a vulgar feeling,
Labor to avert the stroke?
Or, to righteous Heaven appealing,
Retribution just evoke?
Mark his meekness! view him rather
Imitate a Saviour's course:
Here a lasting lesson gather,
Of redemption's healing force.

While with cruel lapidation
His existence they would close,
He, with wondrous resignation,
Asks forgiveness for his foes.
Gently, then, as dews descending
Sink upon the peaceful deep,
He, his soul to Grace commending,
Sweetly falls in Christ asleep.

Alfred, N. Y., 1844.

THE END OF THE WORLD.

We have no disposition to ridicule the faith of any man or set of men; nor would we willingly countenance those who seem to take pleasure in doing it. We have therefore refrained from publishing any of the ridiculous and absurb stories which have been circulated respecting the believers in the speedy termination of all terrestrial things. It is but just to expect, now that "the prophetic periods," as they are termed, have all passed, and the earth is seen to remain firm and undestroyed, that such persons will see their mistake, and re- [illegible] of showing them that they are not the first or only persons who have been thus disappointed, and also for the information of others who may be curious about the subject, the editor of the U. S. Saturday Post has very opportunely collected a list of similar disappointments, from which we make the following extract:—

Without referring to the delusion of the Jews, who looked for a temporal reign of Christ as an earthly potentate, or the mistaken among the early Christians, who confidently predicted the second advent of the Saviour as to occur at the end of the Roman Pagan Empire, giving him also an earthly kingdom; or to the manner in which the end of the crusades, and the victory of the Christians over the Moslems would establish that kingdom; we look to the later manifestations of the consequences of mistaking the promises of the gospel, and confounding things spiritual and temporal. It is sufficient to say, that the later delusion, are but a perpetuation of the error of those who, in early times, rose, and saying, "I am Christ," deceived many.

In the year 1212 it was perdicted and promised that the Mediterranean Sea should be dried up, that believers should pass to Jerusalem on foot, there to build up the new city. After what we have seen in our own time, it will readily be credited, that Italy was filled with pilgrims, waiting the drying up of the sea to commence their journey; and the misery which these persons suffered, and which they inflicted upon their friends and dependents by their infatuations, will easily be imagined.

In 1524, John Stoflerus, a mathematician and astrologer of Suabia, predicted a great deluge, and he was so far believed that those who owned land near the sea sold out at a great loss. Books were published giving cheap directions how to escape the inundation; and surveyors actually consulted the stars, and pointed out what places would be least exposed to the waters. Boats were built and placed on the tops of high pillars, in which the believers sat, with their families, waiting the waters to come and float them off. Many arches were contrived, with breathing holes in the top, in which men might live with the water around them, until the danger was passed away. The time fixed for the inundation proved to be a very dry season, and the water-proof contrivances were ruined by a continued drought. And notwithstanding the failure of this perdiction, we find that Stoflerus did not lose his faith; for he then set the final destruction of the world for the year 1586, and died prophesying it.

Meanwhile, Martin Strifelius predicted the end of the world to take place in 1533, giving the day and the hour. He was in his pulpit, preaching on the subject, when the time arrived, and his audience was waiting the consummation of all things, when a violent storm arose, and for a short time he and his people were full in the belief that all was over. The storm passed away—the sky was serene—the day was delightful—and the preacher was dragged from his desk and almost beaten to death.

William Hacket, in 1590, predicted the destruction of England, and had not a few followers. He claimed himself to be Monarch of Europe, and his followers proclaimed him. He was hanged for sedition—an argument which is not now used against error.

Walter Gostello, in 1658, foretold the restoration of Charles II., and the destruction of London. The first part of his prophecy being fulfilled gave him some credit as a prophet. The second part, it is hardly necessary to say, is as yet unaccomplished. Thomas Venner, who flourished about the same time, declared that earthly kings were all impostors, and attempted with a crowd of soldiers to take actual possession of the earth, in the name of the Lord; they were opposed by the soldiers. They fought like tigers, believing themselves invulnerable, but were overpowered by numbers, and Venner with twelve others, was hanged.

There were several such prophets in France in the seventh century—but one of the most remarkable of the seers of that era was John Mason, a minister of Water Stratford, near Buckingham, England. Mason believed himself Elias, and announced that Christ was shortly to appear on earth and fix his throne at Stratford. An immense concourse met at the time appointed, and with fiddles and other instruments, with dancing and other tumultuous signs of rejoicing, awaited the coronation. Poor Mason died in 1697, a full believer in the delusion that he had frequent conversations with the Saviour, and that his divine mission was confirmed.

Whiston the mathematician, was a believer in the immediate approach of the millennium and lived to see the failure of two predictions. Lord Napier, the inventor of the logarithms, also prophesied the end of the world, and outlived its term, as he had set it. Dr. Lloyd, Bishop of Worcester, at ninety years of age, went to Queen Anne, and prophesied that at the end of four years the King of France would turn Protestant, there would be a war of religion, and that papacy would be destroyed.

To come down to a later time. In 1761, two learned men arrived at Cologne, who conversed with the Jesuits of that city in Latin, Greek, Hebrew and Chaldaic. They gave out that they had come from Damascus, and were seven hundred years old; and prophesied that Constantinople would be destroyed in 1767, that the whole world would be shook by an earthquake in 1770, that the sun moon and stars would fall in 1771, and that the world would be burnt in 1772, and the general judgment take place in 1778.

In 1772 a hermit frightened the inhabitants of Trieste into the belief that the destruction of that city was immediately to take place, and so general was the faith with which his prediction was received, that the city was absolutely deserted to escape the destruction. But the day passed over without any calamity to any one except the unlucky prophet, for when his disciples returned to resume their buisness, they found the predictor of destruction had realized it in his own person. He was hanged by the proper authorities.

Towards the close of the seventeenth century, the whole court of France was thrown into terror, and people who had never prayed before began then, in the belief that the immediate destruction of the world was at hand. As the event did not verify their fears, and the world continued to stand, they made up for temporary self-denial by plunging anew into the worst excesses. The reaction made them infinitely greater sinners than they were before.

We have quoted the above facts—few, indeed among the very many which might be adduced, to remind the reader that this is "no new thing under the sun." We are inclined to think that with [illegible] expectations cannot be kept up forever, delusions of this particular description will cease, and men will no longer strive to be wise above what is written. Whether the end of the whole world occur, sooner or later, is of little individual consequence to any of us; for death must happen at some time, and is as likely to occur soon as late; and death to the individual is an end of the world so far as he or she is concerned. We do not think of preparing for that by waiting in idleness—nor should any think to prepare for the end of all things, in any other way than by a continuance in the performance of our duties to our Maker, to our fellows, and to ourselves.

AN EXCELLENT CUSTOM.

In Munich, Germany, all boys found in the streets asking alms, are taken to an asylum established for that purpose. As soon as they enter the door, and before having been cleansed, or their clothes removed, a portrait of each one is taken, representing him in the same form as when found begging. When the portrait is finished, he is cleansed, and presented with a new and neat suit of clothes. After going through a regular course of education, appointed by the directors of the asylum, they are put to learn a trade, at which they work until they have earned enough to liquidate all their expenses from the first day they entered the institution. When this is completed, they are dismissed from the institution, to gain their own livelihood. At the same time, the portrait taken is presented to them, which they vow they will preserve as long as they live, in order that they may remember the abject condition from which they have been redeemed, and the obligations which they are under to the institution for having saved them from misery, and given them means of feeding themselves for the future. Such an institution might do good here.

SARDINIAN MODEL PRISON.

In this prison there are about 900 convicts, managed by a hundred and fifty overseers. They are kept in long halls, well aired and well lighted. Thus in six halls the whole 900 are arranged for the night in two files, each provided with clothing, blankets, &c. together with thread and needles, and a little account book, and prayer book. The whole are divided into four classes, according to the nature of their crimes. Each of these four classes are again divided into three parts, according to the conduct of the individuals under discipline and the term of years for which they are sentenced. With those condemned for life are placed the intractiable, and those who have relapsed the second time. Each class is distinguished by its dress. As the conduct of one improves he is elevated from one rank to another, and vice versa. An extraordinary, generous action, is rewarded by immediate elevation, and thus a constant stimulus is given to the dormant virtue in the crminal. This has been found to work well, bringing a large proportion into the first rank. The best of the first rank are selected out (called "Mozzi de Bagni") who retain only one ring of their chain, and receive, when not employed in work, two cents a day. Not given for wages, this is designed as a premium for good behavior. They are also placed as a sort of under overseer to preserve discipline and subordination among the rest. In cases of misconduct the criminal would prefer a hundred lashes to being degraded from his rank and sent to labor with those he had regarded as his inferiors. Wages are also given for work on the principle that labor loses most of its benefit when divided from its natural reward.

Under this system of motive, and punishment and reward, the furious become obedient and the thief honest, and what virtues are left in man stimulated and strengthened.

Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:—

"Call not that man wretched, whatever else he suffers as to pain inflicted, or pleasure denied who has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust, obscurity may cast its darkest mantle over him, his voice may be unheeded by those among whom he dwells, and his face may be unknown to his neighbors; even pain may rack his joints and sleep flee from his pillow, but he has a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the sweetest sleep that ever fell on mortal's eye."

Fruits of Spiritual Tyranny.—During the reign of Charles II., nearly eight thousand Protestants Dissenters perished in prison, for no other crime than that of dissenting from the Church of England. This is not a random guess, but a list of the sufferers carefully collected at the time, by a Mr. White; who received the thanks of the bishops for not exposing the black record in the succeeding reign of James, when it might have been made the instrument of terrible retribution upon the Episcopal party.

Latimer's Preaching.—Of the carnestness of Latimer's manner of preaching we have the following specimen in a sermon delivered at court against the corruptions of the age.

"Take heed and beware of covetousness! take heed and beware of covetousness! take heed and beware of covetousness! And what! if I should say nothing else for three or four hours but these words? Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root. Out with your swords, ye preachers, and strike at the root. Stand not pruning and toying with the branches, for new boughs will spring out again; but strike at the root and fear not these great men, these men of power, fear them not, but strike at the root."

Two pointed Texts.—Rev. William Jay, of Bath, England, recently preached before the London Missionary Society a sermon from the single sentence, '*Ebenezer*,' on which he preached nearly two hours to a large and attentive audience. The Rev. Mr. Raffles, of Liverpool, preached in another chapel also from a single sentence, "*Forward.*"

Heaven.—Talking of Heaven, reminds us of a droll circumstance that occurred lately in one of the small towns on the Alabama river, about a hundred miles above Mobile, which latter place is of course the metropolis of all that section of country. A little girl, who had been hearing a good deal about Heaven at church, asked her mother with much earnestness, "which is the greatest place, Heaven or Mobile?" She told the inquisitive juvenile there was no comparison between the [illegible] vor of the former. "I did'nt know," said the provoking little innocent, "but what *Mobile was*, because I hear it *a heap more talked about.*"

George III.—It is said the King, after the close of the American Revolutionary war, ordered a thanksgiving to be kept throughout the United Kingdom. A noble Scotch divine, in the presence of his majesty, inquired, "for what are we to give thanks, that your majesty has lost thirteen of his best provinces?" The King answered, "No!" "Is it then (the divine added) that your majesty has lost 100,000 lives of your subjects in the contest?" "No, no!" said the King. "Is it then, that we have expended and lost a hundred millions of money, and for the defeat and tarnishing of your majesty's army?" "No such thing!" answered the King pleasantly. "What then is the object of thanksgiving?" "*Oh, give thanks that it is no worse!*"

The Connecticut Historical Society has recently come into possession of the identical deal chest, formerly owned by Elder Brewster, the celebrated companion of Rev. Dr. Robinson and the rest of the Pilgrims who landed at Plymouth in 1620. The chest was brought over in the May Flower, and is identified not only by its original marks, but by other satisfactory testimony. It has always remained in possession of the lineal descendants of the Elder. It passed from him into the hands of his son William Brewster, thence into the possession of his grandson Joseph Brewster, and afterward into the possession of his great grand daughter, Ruth Brewster, who married Mr. William Sampson, and removed to West Springfield in Massachusetts, where she died, a few years since, at a great age, in the family of Henry Day, from whom Dr. Robbins procured it. It is made of Norway Pine, and was probably procured in Holland.

The Far West Seminary.—This is the title of an Institution, which the friends of learning and religion are endeavoring to establish three miles from Fayetteville, Arkansas. This town is in Washington county, in the N. W. corner of Arkansas, a district intersected by the Ozark mountains, where there are a few slaves, and where the people raise their own wool and cotton, and manufacture it for themselves. The Cherokees are within 25 miles, and the Choctaws are within 45; it is a leading purpose of the Seminary to instruct the Indians. Arkansas, as yet, has no College, and we hope this effort will succeed.

War and Grammar.—Thomas Carlyle, in his vivid account of the battle of Monmouth, conducted on the American side by Washington in person, says:

"It was a bloody conjunction, or rather *conjugation* of carnage. Men of kindred blood, men speaking the same noble language, met in the death grapple. It was—I kill, thou killest, he kills; we kill, you kill, they kill."

Horrors of the Slave Trade.—The South African Commercial Advertiser of the 27th of January, says, that in some of the slaving vessels recently captured, the space between the decks, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees—*they were pushed in, or lying flat on their faces crawled in like worms!*

Cold Water Cure.—This Prussian mode of cure is exciting considerable attention. It has been introduced among the Shakers of Lebanon, N. Y. A long sufferer from scrofula commenced on the 1st of June by using the cold wet sheet arranged to become quickly warm by the heat of the body, with bandages on the head—he remained all night in the sheets—bathed three times a day—drank 5 tumblers of soft water per day—continued the system a month—biles broke out over him, but they are now all healed and the patient is well and takes no cold. A boy of 14, with a loathsome constitutional hereditary joint, a cripple and a loathsome object, is now entirely cured by the same means. Many other cases of cure are noticed.

[Gardiner (Me.) Blade.

Simple Cure for the Croup.—We find in the Journal of Health the following simple remedy for this dangerous disease. If a child is taken with the croup, instantly apply *cold water*, ice water if possible, suddenly and freely to the neck and chest with a sponge—the breathing will almost instantly be relieved; so soon as possible let the sufferer drink as much as it can, then wipe it dry, cover it up warm, and soon a quiet slumber will follow.

New Butter Churn.—Application has been made, says the Cultivator, for a patent for a butter churn on an entirely new principle, which, if report speaks true, is to do away with every other mode. The plan is to blow a current of air, contained in a tin or other vessel, after the manner of boiling by means of steam, the air being raised by a machine, to be worked by hand in the simplest and easiest manner. By this means the butter is said not only to come in a short space of time, but always regularly adding about one half to the quality. An equal temperature is to be kept up by blowing cold air in the summer and hot in the winter.

The following directions for cleansing silks are by one of the first Parisian dyers: Half a pound of soft soap, a teaspoonful of brandy, and a pint of gin; mix all well together; with a sponge or flannel spread the mixture on each side of the silk without creasing it; wash it in two or three waters, and iron it on the wrong side—it will then look as good as new.

Paper Mills.—There are at this time upward of 600 paper mills in the United States, in full operation, with a capital of $16,000,000, and giving maintenance to upward of 60,000 persons.

It was the custom of the Spartans to use scarlet for the military dresses, to prevent the sight of their blood from operating as an encouragement to the enemy. This is the origin of the scarlet military coat.

It is ascertained that the profits, after paying all expenses, of the English penny postage system, amount to three millions of dollars annually. The franking privilege is entirely abolished. The Queen herself has to purchase her penny stamps.

If you wish to keep *out* of your family pernicious books, take care to bring *in* an abundant supply of good ones.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W. Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	8 00 a 9 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 13
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 25 @ 2 37
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @10 00
No 2 bbl	7 75 @ 8 25
No 3 bbl	5 50 @ 6 00
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	6 00 @ 7 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisins, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL	
Genesee	4 50 @ 4 25
Troy	4 43 @ 4 50
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 00
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14¼
Damaged	12¾@ 13¼
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
[pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	29@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turp W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 00 @ 5 50
Do prime	3 00 @ 3 50
Pork mess bbl	9 25 @ 9 00
Do prime	7 50 @
Butter, prime	14 @ 15
Do order to good	9 @ [illegible]
Hog's lard	5½ a 6
Cheese, Am lb	3 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 8¾
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17½
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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IMPERFECT IN ORIGINAL

The Sabbath Recorder.

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The Recorder.

For the Recorder.

A VISIT TO EPHRATA, PA.

For eight years past, I have had occasional correspondence with Dr. WM. M. FAHNESTOCK, a member of the German Seventh-day Baptist Church at Ephrata, Pa. A few weeks since, I received a letter from him, giving me a kind invitation to attend an annual festival to be held at that place, to commence Nov. 15th, at evening.

After advising with my brethren, and making necessary arrangements, I went to New Brunswick on the morning of the 14th of November, and took my passage in the cars for Philadelphia, where I arrived at 3 o'clock P. M. I tarried there with my friends until 12 o'clock at night, when I again seated myself in the cars for Lancaster, Pa. This was an unpleasant route, by an old lumber car, which runs at that hour to carry the mails west—and the dreariness of the scene, the darkness of the night, the drowsiness of my fellow travelers, and their disinclination to be sociable, rendered the ride tedious and wearisome. But before day-light appeared, we were comfortably seated by a warm fire in Lancaster. At the hotel I found in the morning some German friends on their way to Ephrata to attend the meeting. There being no public conveyance from this place, I was under the necessity of hiring a private carriage to take me the distance of thirteen miles.

While on my journey, I had many misgivings as to the propriety of my mission. The people among whom I was going were all strangers to me, as I had never seen an individual of them. They were Germans, to whom, therefore, I should be a *barbarian*, and they would be *barbarians* to me. But trusting in God, who had always been my help, I went forward, and reached Ephrata about 12 o'clock, just as the friends who had arrived there were dining at the old monastery. I was very cordially received, all former fears vanished, and I soon felt that I was among my Father's family. During the afternoon, we were busied in the reception of friends, who were arriving constantly from different parts of the State, to attend the anniversary appointed to be held at their ancient Jerusalem. It may be proper here to give a description of that ancient institution, and the people that I have been to visit.

The founder of this community was one CONRAD BEISSEL, a native of Germany, formerly a Presbyterian, who, in company with others, fled from the hands of persecutors to the wilds of Pennsylvania in 1719. They took up their abode at Germantown, and formed a church, now known as the Dunkers, or First-day German Baptists. Beissel was an honest Christian, and wholly intent upon learning the will of God as revealed in his Word, that he might attend to all its rites and ceremonies, stripped of the inventions of men. He found that there was an error among his brethren respecting the day that they observed as a Sabbath; that God had commanded the observance of the seventh day as the weekly Sabbath; that it was to be observed forever; and that no change or authority for a change had ever been revealed to man. Having imbibed these views, he commenced advocating this truth; and about the year 1725 he published a tract upon the subject. This caused some excitement and disturbance in the church of which he was a member, in consequence of which he left the church, and took up his abode in a solitary cave on the banks of the Cocalico Creek, which had previously been the abode of a hermit. When his place of retirement became known, many of his brethren who had embraced his views settled around him, in rude huts which they built with their own hands. In the year 1728 they formed into a society, adopted the true Sabbath, the seventh day of the week, which has been observed ever since by them as a people.

In the year 1732, their solitary life was changed into a Monastic Society; and the buildings erected for that purpose are many of them yet standing, for the admiration of the stranger. In this enterprise God prospered them, so that in 1740 there were thirty-six single brethren in the brother house, and in the female cloister there were thirty-five sisters. When I arrived at the spot, I could but admire and wonder. Here is an enclosure of four or five acres, in which those ancient buildings stand. They were erected in 1733. They consist of the old meeting-house with three galleries, which is yet standing, but in ruins. Adjoining this is the brother-house, a house about forty feet by eighty, and three stories high. These buildings are erected in the cheapest and plainest style. The halls passing through in different directions are so narrow, that if two should meet, one must retreat. The building is divided into convenient rooms to accommodate its occupants; but for years it has been unoccupied by those for whom it was designed. There are a few families living in it for the present. A little above this stands a small building with a high steeple, which was formerly the residence of the physician. In the steeple was a clock, which is now upon the school-house. Near by stands another dwelling, which was the parsonage, or house in which the minister lived. Above this stands a large building. In entering it we pass a small portico, and the door is so low as to make it necessary to stoop as we enter. But the objects which strike the eye show one that this is the house of God. Six tables are arranged so as to reach nearly the whole length of the room, with convenient seats, as many as are necessary, with a stand and table a little elevated on one side of the room for the accommodation of the speaker. Hanging to the walls are eight inscriptions, made with a pen in large German letters, being passages of Scripture urging to duty. There are six of this character which are in frames, written on paper, the sheets being about one yard square. There is one describing the strait and the crooked way; and another describing the three heavens, with their inhabitants. They have been hanging against those walls for near a century. The room is about forty feet square. It was formerly the sisters' dining-room and prayer-room. It is now the place of their meeting. A part of the same building is used for putting up their dishes, provisions, and other necessaries for their meals, and is furnished accordingly. Near this is a stone building, used for cooking and washing purposes, about the size of a common dwelling house. The sister-house is adjoining to the meeting-room, about the size of the brother-house, of similar form, and is still occupied by five aged ladies, who are the only remaining members of the convent. They have many relics of antiquity, which are preserved as objects of curiosity. The cap worn by the sisters in the early days of the institution, is carefully preserved. In addition to these buildings, there are a number of private dwellings, occupied by families, but which are fast going to ruins. In the corner of the yard, adjoining the turnpike, stands the academy, a new building, two stories high, with a steeple, bell, and clock. Schools are taught in this building, male and female. These buildings are the property of the Society, with 120 acres of land, a grist-mill and saw-mill. A number of buildings that were occupied in the days of their prosperity, are now in ruins, and nothing remains but the marks of their decay.

A few days after the battle of Brandywine, Sept. 11, 1777, four or five hundred of the wounded soldiers were brought to Ephrata, and placed in the hospital there. Doctors Yerkel, Scott, and Harrison, were the attending surgeons and physicians. The wounds and camp-fever baffled their skill. One hundred and fifty of the soldiers died here. They were principally from the eastern states and Pennsylvania, and a few British who had deserted and joined the American army. The place where they rest is enclosed, and for many years it was marked by a board with an inscription. The board with the inscription is no more. (*History of Lancaster County.*)

In the burying-ground which belongs to the Society are the tombs of the ancient fathers, with suitable marble monuments erected to their memory. That of their founder attracted my attention; a large table stone covers the grave, marked with German letters. I was unable to read them, but a friend informed me of the following: "*Aged fifty-two; natural life seventy-seven.*"

At present there are but few here who keep the Sabbath. They have been for many years on the decrease, and for twenty years without a minister; and it cannot be expected that a church will prosper without this appointed means of grace. Worship is attended by a few on the evening and morning of each Sabbath. But in other parts of the State there are flourishing societies which have originated from the one at Ephrata.

Soon after sundown the meeting-house was filled. The choir, consisting of the members of the Monastery in Franklin County, were seated in front of the stand. Elder Fahnestock, the pastor of that institution, commenced the meeting with a hymn, and a number of prayers were then offered to God. He then addressed us in German from the twelfth chapter of Romans. After singing, Elder King, from Bedford County, spoke in English, followed by myself. The meeting was to me one of interest. Their singing was melodious. They are masters in music; each one who sings has his note-book in his hands; and much of their religious exercise is singing the praises of God. Their music-books are in German, and written with a pen.

Sabbath morning breakfast was served at eight o'clock at the monastery, a large number being present to partake of this religious feast. After eating, a short season was spent in singing and prayer. At ten o'clock the house was filled with attentive worshipers. Elder Fahnestock preached in German, from the fifth chapter of Ephesians, followed by Elder King in English, upon the sufferings of Christ. By the request of the ministers, I spoke to them upon the subject of Sabbath-keeping. After this a number of pieces were sung, prayer offered, and the meeting closed.

At three o'clock P. M., dinner was made ready, and not less than one hundred and fifty sat down at the first table, which was bountifully loaded with all the necessaries of life. The whole number that partook with us at that meal was three hundred and fifty. This was their anciently-celebrated *Love Feast*.

At sun-down the house was again filled; and by six o'clock some hundreds had assembled who could not be accommodated within the house. After some introductory exercises, and some appropriate remarks, the ancient practice of "*washing one another's feet*," was attended to. I have always been favorable to this practice, and many of my brethren know that it is my wish that it might still be observed in the church. With pleasure I united with them in the exercise, and have reason to believe that I was doing my Master's will. After some further exercises, the Lord's Supper was administered in the most plain and simple manner. Everything present, their forms, manner of address, and their customs, all bore the marks of antiquity and apostolic times.

There was no public announcement for meeting on the next morning, although it was understood that the brethren and sisters would then hold a parting meeting, as their friends would then leave for home. We met for breakfast at seven o'clock; and at eight we met for prayers. A parting address was delivered in German by our father in the Gospel, the effect of which was seen in the flowing tears of many. Myself and others likewise spoke. We then commended ourselves to God in prayer, and bade each other an affectionate farewell, never expecting all to meet again in this world. Our friends from the west then mounted their carriages (which stood at the door) and departed. The remainder of the day I spent with these friends, and as notice had been given that I would preach to them in the evening in English, a crowded assembly met at an early hour, and I preached to them probably for the last time.

The next morning, at an early hour, I started in company with Dr. Fahnestock and family, to return to my home and the people of my charge. I shall long remember the kindness, and the warmth of heart, with which I was received by this people, though to them a stranger, and my language to a few of them equally strange. There are, however, but few among them at present who cannot both understand and converse in English. I hope that I may have the satisfaction of visiting that people again, believing that in their destitute situation good may be done, and souls converted to God.

The number of those who profess religion is small in comparison to the dense population of the country. In their general religious sentiments, I consider them to be orthodox. *Trine immersion* and *feet-washing* are practiced by them; but no one could consider this to be heresy. Some writers have charged them with Unitarianism, but if I am not deceived, the charge is unjust. They have been accused of being Universalists by some historians. The Dunker German Baptists, who are numerous in that country, many of them hold to that sentiment. But those Seventh-day Societies, I think, are free from it, if I could understand their ministers to express the sentiments of the people generally. The tracts and papers that I took were received with thankfulness. I obtained five subscribers for the Recorder, and five dollars for the Tract Society.

W. B. GILLETT.

GOD IS NOT DEAD.

There lived in the east of Scotland, a pious clergyman who had presided, for a number of years, over a small but respectable congregation. In the midst of his active career of usefulness, he was suddenly removed by death, leaving behind him a wife, and a number of helpless children.

The small stipend allowed him by his congregation, had been barely sufficient to meet the current expenses of his family; and at his death no visible means were left for their support. The death of her husband preyed deeply upon the heart of the poor afflicted widow, while the dark prospect which the future presented, filled her mind with the most gloomy apprehensions. By her lonely fireside she sat—the morning after her bereavement—lamenting her forlorn condition, when her little son, a boy of five years of age, entered the room. Seeing the deep distress of his mother, he stole softly to her side, and placing his little hand in hers, looked wistfully into her face, and said; "Mother, mother, is God dead?" Soft as the gentle whisper of an angel, did the simple accent of the dear boy fall upon the ear of the disconsolate, and almost broken-hearted mother. A gleam of heavenly radiance lighted up, for a moment her pale features. Then snatching up her little boy, and pressing him fondly to her bosom, she exclaimed: "No, no, my son, God is not dead; he lives and has promised to be a father to the fatherless, a husband to the widow. His promises are sure and steadfast, and upon them I will firmly and implicitly rely." Her tears were dried, and her murmurings forever hushed. The event proved that her confidence was not misplaced. The congregation over whom her husband had worthily presided, generously settled upon her a handsome annuity, by which she was enabled to support her family, not only comfortably, but even genteelly. The talents of her sons, as they advanced in years, soon brought them into notice, and finally procured them high stations in society.

From the Christian Freeman.

ACCEPTABLE WORSHIP.

BY WILLIAM H. BURLEIGH.

Not worthiest is his worship who afar
  Retired from crowds, in meditation deep,
  Passes his days beyond the maddened sweep
Of stormy passions and the angry jar
Of clashing interests, that naught may mar
  His inward peace, though all his hours are given
  To prayer and penitence and dreams of heaven—
Nor his whose set responses are
  In the full temple, when the many kneel
  To utter forms the spirit does not feel—
For not in words, tho' breathed from tongues of flame,
  Is the full heart of love revealed the best;
  Nor in muttered thoughts that fill the breast
With quiet, and the bounding pulses tame.

ACTION—untiring, earnest, bold and free,
  Its Impulse, Love—its object, Truth and Right—
  By holy zeal sustained—by heavenly light
Directed ever, though thick darkness be
Over the earth, and men no longer see
  The Soul's great birthright—ACTION, such as this,
  Is holiest worship,—and a purer bliss
Attends the offering, than the devotee
  Of forms can know. Words, offspring of the brain,
  High-sounding yet not heart-born, are in vain—
The heart turns loathing from them that hath known
  The baptism of the Spirit—turns, to find
  Its joy in DOING—deeming thus His mind
Hath Christ, our Head and great Exemplar, shown.

Wouldst thou, then, offer, with a willing mind,
  A sacrifice acceptable to Him
  Before whose throne adoring Seraphim
Bend with veiled faces?—Labor for thy kind—
Uphold the feeble and direct the blind—
  Reclaim the wandering—the lost restore—
  And bid the erring go and sin no more—
Live for Humanity, and thou shalt find
  Peace which the selfish heart can never know;
  Joys that from *holy action* only, flow,
Be bold for Truth—though all the world despise—
  Be strong in Right—though all the world oppose—
  Be free in love—though all men are thy foes—
And God will smile upon thy sacrifice!

"WHAT FRUIT HAD YE IN THOSE THINGS?"

Lord Chesterfield, the celebrated worldling, has borne as emphatic testimony to the vanity of this world as we remember to have read. Says he, "I have run the silly round of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I apprize them at their real value, which is, in truth, very low; whereas, those who have not experienced them, always overrate them. They only see their gay outsides, and are dazzled with their glare. But I have been behind the scenes; I have seen all, the coarse pulleys and dirty ropes which move and exhibit the gaudy machinery. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect upon what I have seen, and what I have heard and done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means wish to repeat the nauseous dose for the sake of the fugitive dream."

Lord Byron declared, that, upon the most careful recollection of his experience of life, of joy and sorrow from childhood onward, he could not recall but eleven days in which he enjoyed himself, and which he could wish to live over again. There can be no doubt of the entire sincerity of the declarations of Byron and Chesterfield, and as little reason to doubt their truth. When, then, we reflect upon the eminent opportunities of these witnesses to make the most of this world, and enjoy it to their heart's content, we must see the overwhelming force of their conclusion, that the world, taken as a portion, is very vanity and delusion.

It is a very observable fact, that they mourn the most about the delusiveness of the world who have gone deepest into it, and had the largest share of it. Not your beggar with his bone and rags, but your Byrons, Chesterfields, and Solomons, who have from infancy had every temporal good to satiety. These are they who in the bitterest spirit cry out "vanity of vanities."

Equally true and worthy of reflection is it, that those who seek but little here below, find much. We expect there have been very few lively Christians who have found the world so barren as Byron found it. They have found this world to answer a very good purpose, and yield them many enjoyments. But the secret of this has been that they sought the kingdom of God first, and the world last, in its proper place and for its legitimate uses.

[Mother's Mag.

THE DOCTRINE OF ELECTION.

An individual said to Dr. Nettleton, "I cannot get along with the doctrine of election." "Then," said he, "get along without it. You are at liberty to get to heaven the easiest way you can. Whether the doctrine is true or not, it is true that you must repent, and believe, and love God. Now what we tell you, is, that such is the wickedness of your heart, that you will never do these things, unless God has determined to renew your heart. If you do not believe that your heart is so wicked, make it manifest by complying with the terms of salvation. Why do you stand caviling with the doctrine of election? Suppose you should prove it to be false; what have you gained? You must repent and believe in Christ after all. Why do you not immediately comply with these terms of the Gospel. When you have done this, without the aids of divine grace, it will be soon enough to oppose the doctrine of election. Until you shall have done this, we shall still believe that the doctrine of election lies at the foundation of all hope in your case."

Fifty years since in this country, there was one Catholic Bishop, and twenty-five priests of this denomination. Now we have twenty-one Bishops and nearly one thousand Priests, with seven hundred churches, and about five hundred missionary stations.

THE UNBELIEVER.

I pity the unbeliever—one who can gaze upon the grandeur, the glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all:—from my heart I do commiserate his condition. The unbeliever! on whose intellect the light of revelation never penetrated; who can gaze upon the sun, moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a dull and cheerless void. In him mind—the god-like gift of intellect—is debased, destroyed; all is dark, a fearful, chaotic labyrinth, rayless, cheerless, hopeless! No gleam of light penetrates the blackness of the horrible delusion! No voice from the Eternal bids the desponding heart rejoice!

No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate, and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he denies—yes, while standing on the foot-stool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God.

[Chalmers.

THE SEASONS.

You will agree with Old Humphrey, that Spring is a pleasant time; and when the sun is shining, the flowers blooming, the green trees waving, the birds singing, the balmy breeze blowing, the spirit rejoices, and the lips burst into a song.

Summer is a pleasant time, when the noon-tide ray gilds up the woods, the waters, and the mountain-tops; when the air is filled with odors, and the laugh of the merry haymakers is heard in the meads.

Autumn is a pleasant time, and we cannot look without gladness on the golden grain, and the laden fruit trees, the varied foliage, and the kindling heavens.

Winter is a pleasant time to all who are hardy enough to walk abroad when the frosted snow lies on the ground, and the trees are hung fantastically with rime; for then wonder is awakened in the mind, and the pure, sharp, bracing air gives cheerfulness to the spirit.

Spring, Summer, Autumn, and Winter, are pleasant seasons, and if any thing can make them more pleasant, it is the heartfelt remembrance that they are the gift of God. Yes, He who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and hills in a balance; He, with whom the nations are as a drop of a bucket, and are counted as the small dust of the balance, who "taketh up the isles as a very little thing;" for whom "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering;" He has given them to me. And what have I given in return? The fragments of my feelings, and the mere shreds of the joyous days and peaceful nights He has bestowed on me.

Oh let me then with all my powers,
  Prolong his sacred praise,
Through Spring and Summer's rosy hours,
  And Autumn's pleasant days.

And when the keener wintry skies
  Shall freeze the sterile ground,
Then let the hallelujahs rise,
  Then more and more abound.

[Thoughts for the Thoughtful.

NEVER TOO LATE.

BY MISS BREMER.

Ah! that I could be heard by all oppressed, dejected souls! I would cry to them—"lift up your heads, and confide still in the future, and believe that it is never *too late!* See! I too was bowed down by long suffering, and old age had moreover overtaken me, and I believed that all my strength had vanished; that my life, and my sufferings, were in vain—and behold! my head has again been lifted up, my heart appeased, my soul strengthened; and now, in my fiftieth year, I advance into a new future, attended by all that life has beautiful and worthy of love."

The change in my soul has enabled me better to comprehend life and suffering, and I am now firmly convinced "that there is no fruitless suffering, and that no virtuous endeavor is in vain."

Winter days and nights may bury beneath their pall of snow the sown corn; but when the spring arrives, it will be found equally true, that "there grows much bread in the winter night."

TRUTH.

The true Christian loves the truth for its *own sake*—and not simply for the influence it *gives him over his fellow man*. If by preaching a falsehood, he could convert thousands, and by the truth he could convert none till the day of his death, he would still hold fast to the truth.

It is indeed *lamentable* to see how little respect for truth there is in the church at the present day. It must *ever* give way to good policy. Let a man declare to many churches, that a doctrine is not true, that many have proved it to be false, twenty times, and they will stare as though he was speaking blasphemy.

[Morning Star.

EPITAPH.—The following epitaph is found on a stone in the old burying-ground at Watertown, Massachusetts:—

"Here lies the precious dust of Thomas Bailey.

A faithful preacher,	A most desirable neighbor,
An eminent liver,	A pleasant companion,
A tender husband,	A common good,
A careful father,	A cheerful doer,
A brother for adversity,	A patient sufferer,
A faithful friend,	Lived much in a little time.

A good copy for all survivors."

The Sabbath Recorder.

NEW YORK, DEC. 5, 1844.

THE LAW AND THE GOSPEL.

BEARING OF THE GOSPEL UPON THE LAW.

It is a doctrine taught in the Bible and confirmed by observation, that all men have broken the law of God and thereby exposed themselves to his displeasure and punishment. They have all lived for themselves; they have all neglected to render to God the worship which is his due; they have all, in their intercourse with each other, neglected his law and followed the devices of their own hearts. This has not been their course occasionally, or in their early history alone; it has uniformly been their course from the first, and they now continue in it. Every day, therefore, has added to their accumulated guilt, and served to confirm them in their evil ways. In these circumstances, the probability of their return to duty and to God has been constantly diminishing. Even the occasional struggles of an individual to break away from the control of his sins, have only served to show the power they have over him, and the danger and extent of his departure from the right way. They have shown him to be without strength in himself, and undeserving of the help of another; and they have thus left him, with the violated law of God frowning upon him, with his conscious weakness paining him, and no door of hope apparently open before him.

But now a plan of salvation is proposed, by which God may be just, and yet the justifier of sinners. This is through an atoning sacrifice. A divine being—the only-begotten Son of God—undertakes the work. He assumes the nature of men, and appears among them. To the trials and temptations which beset them, he becomes subject; and to the law which has been given them, in its fullest extent and spirituality, he yields a perfect obedience. Every act of his life, therefore, is a commentary upon the law, and every word goes to enforce obedience to it. But perfect obedience is not all that is required of him, since such is the permanency and strictness of the law, that this is necessary for himself alone. Something more is essential to his making atonement for sin. Hence we see him direct his steps towards Jerusalem, and hear him speak cheerfully of the offering which he was there to make—an offering for making which he was prepared by his own perfection, and by his uniting the divine with human nature. In the holy city, among the monuments of God's former dispensations to men, and surrounded by those who had enjoyed the benefit of such dispensations, he speaks of *his high origin* and the designs of his mission; and finally, he seals the truth of his words, and completes the work for which he was anointed, by a death on the cross to atone for the sins of men. Thus the law was obeyed, a sacrifice offered, and a door of hope for man opened.

Now comes in the promise of the Gospel, that "he that believeth shall be saved;"—in other words, that such as look with an eye of faith to the righteousness and atonement of Christ may find pardon. Faith in Christ is made a condition on which hangs their salvation. That obedience which they have not rendered, and that atonement for sin which they could not make, has been provided by another; and it is for this reason, and for no other, that they have hope. The law is not made void by the faith of the Gospel, but the faith of the Gospel is the medium through which they receive the benefit of Christ's perfect obedience to the law and atoning sacrifice for sin. At the same time, the precepts of Christ enforce obedience to the law; his death on the cross shows its inviolable nature; and his example teaches men, that "denying ungodliness and worldly lusts," they should "live righteously, soberly, and godly, in this present evil world."

Where, then, lies the difference? Right here, that while the law continues to be a rule of life, obedience to it ceases to be looked to as a ground of justification. All our repentings and reformations, our good works and strivings, do not constitute for us the justifying righteousness we need. We are justified alone through the death of Christ, which makes it right for God to justify all who believe in him. Christ wrought out a righteousness as perfect as the law of God, and suffered likewise the penalty of man's transgression. When the Gospel offers us the benefit of this righteousness and atonement, it magnifies the law and makes it honorable.

SELF-SUPPORTING MISSIONS.

A movement is going on in the Sandwich Islands, of which not much is said, but which is destined to exert an important influence. Some two or three years ago, several missionaries from this country became convinced that they were doing wrong to receive support from churches which countenanced slavery. They therefore asked and received their dismission from the service of a society under the direction of such churches. When thus left without support, they determined, instead of returning to their native land, to rely upon the voluntary contributions of those among whom they labored. It was felt to be a hazardous experiment, after the people had become accustomed to enjoy religious instruction without pay. But the result has shown the wisdom of their course. The people have come to feel, that they *are debtors*, and ought to sustain the gospel; that God commands it; that the reflex influence is most useful; that they value the privileges more when they pay for them; and that they can easily do it. They have become stronger themselves; have supported the preachers well; and are now sending money to this country for benevolent purposes. Their example is worthy of the consideration and imitation of churches in our own land. Its influence will not be lost.

"NATIONAL LORD'S DAY CONVENTION."

[Carefully compiled from the Baltimore daily papers.]

The Convention was called to order by Bishop Waugh. After the usual formalities of such occasions, a committee was appointed to nominate permanent officers for the convention, who soon reported Hon. JOHN QUINCY ADAMS as President, with seven Vice Presidents and four Secretaries.

Mr. Adams, on being conducted to the platform, expressed his gratitude for the honor conferred upon him, his opinion of the importance of a day of rest, and his desire to further the objects of the convention, which was received with applause.

After the adoption of rules for the Convention, and reading a letter from Mr. Frelinghuysen, the business committee reported a series of resolutions, expressing gratitude to God for appointing the Sabbath and blessing those who keep it; noticing with favor the strictness of the "fathers of our country" in observing the day of rest; recommending the imitation of all that was good in their example; mentioning the good influence of the Lord's day upon social and religious institutions; asserting a great improvement in the manner of keeping the Christian Sabbath; and approving the course of such editors as have exerted an influence in favor of the Lord's day.

These resolutions in several places contained the terms "Sabbath," and "Lord's Day," which were used indiscriminately. When, therefore, the first resolution was read for adoption—

Mr. Richard Lemmon objected to the phraseology used with regard to the observance of the Sabbath, asserting that the committee should give the word of God as a data for all they say. When Christ threw abroad his banner of love, he gave no instructions as to the observance of the Sabbath—no such day was mentioned. He would ask the committee where were the instructions in the apostolic law for the observance of the Jewish Sabbath? If the committee intended to direct them on this subject, he for one, and doubtless others present, would at once retire from the convention. He would not, as a member of the convention, acknowledge the obligations of the Jewish Sabbath.

The gentleman was called to order by several voices, and the authority whereby he claimed a seat in the convention demanded.

A member remaked, that if they were to be called on to settle the differences of opinion between the "First Day Baptists" and the "Seventh Day Baptists," they had better at once adjourn and go home.

Mr Lemmon said that he was here by special and personal invitation, and had he not been personally invited, he would not probably have been here. That invitation did not contain the word "Sabbath;" if it had, he would not have attended. He did not come here to discuss the question between First Day and Seventh Day Baptists, but to adhere to the command of the Lord on the subject of the observance of his holy day. (Cries of order!)

Hereupon a desultory discussion arose in relation to the right to raise the question of the particular day of the week, which should be kept as the Lord's day. It was contended generally by the speakers, that the call for the convention specified the duty which was to be performed—which was, to devise measures to promote the more strict observance of the *Christian* Sabbath. Therefore it was out of order to discuss the question whether the Jewish or the Christian or any other Sabbath was the proper one. It was the *Christian* Sabbath, which was recognized by the community generally, and whose observance the convention was called to promote.

Mr. Lemmon presented a resolution, that the committee be directed to insert the words "the Lord's day," in lieu of the word "Sabbath; whereupon an animated discussion arose, which was arrested by a motion to lay the resolution on the table, and take a recess until 3 o'clock.

AFTERNOON SESSION.

The session was opened with prayer by Dr. Nott. The resolutions reported by the standing Committee were adopted without dissent. In connection with the resolutions, several gentlemen made remarks upon the civil, moral, and physical benefits of a day of rest, and adduced many facts in proof of their position.

The chairman of the committee then offered a resolution, stating that in a free country like ours the observance of the Sabbath is peculiarly important in order to secure that respect for the laws which is necessary to tranquility.

At this stage of the proceedings, Mr. Richard Lemmon objected to the wording of the resolution. Another debate sprung up, Mr. Magruder, of Virginia, sustaining Mr. Lemmon's views, and the Rev. Justin Edwards, the Rev. Mr. Hammond, of Pennsylvania, and others, opposing them. Dr. Thomas E. Bond, Jr. of Baltimore, called for the question. The call was sustained, the resolution was then adopted, and the convention adjourned until evening.

The evening session was mainly occupied in reading letters from distinguished individuals who were unable to be present; listening to statements by delegates from different sections of the country, as to the manner in which Sunday was kept in those sections; and raising money for the purpose of publishing the proceedings of the Convention in a pamphlet form.

THURSDAY MORNING.

The session was opened by Bishop Wainwright. About twenty resolutions were passed, after having been sustained by speeches from several gentlemen. These resolutions generally have reference to the usefulness of a rest-day; its influence in promoting health and improving society; and the duty of public as well as private citizens to observe it. One resolution calls upon temperance men to regard the Sabbath, because of its influence in promoting temperance; and another endorses the address of the New York State Convention to the directors of railroads.

In the course of the morning, Mr. Lemmon rose to offer a report expressive of his views, and of the reasons for his course on the preceding day. He spoke at some length of his opinions, and was replied to by a Mr. Cross. But as the discussion seemed likely to become an exciting one, several members interfered, and it was arrested.

After the reading of several letters from distinguished individuals, which contained some interesting facts, Mr. Adams, the venerable President, announced that he should not be able to be present again in the convention. A resolution of thanks to him was passed, and the convention adjourned till the afternoon.

AFTERNOON AND EVENING.

During the early part of the afternoon session, letters from associations and individuals in various places were read. A. S. Childs, Esq., urged with much earnestness the necessity of an appeal to the Christian churches in favor of a strict observance of the Lord's day; and his resolution that an address be prepared for that purpose was handed over to the business committee.

A resolution was introduced, expressing regret that Congress had held repeated sessions on Sunday within a few years past, and advising the National Legislature to refrain from this practice in future. This resolution led to a warm discussion, which was continued during the remainder of the afternoon, and throughout the whole evening. Several amendments to the first resolution were proposed, in order, as it would seem, to get round the necessity of rebuking "sin" in so high a place. At a late hour in the evening, a substitute for the resolution was introduced, approving the course of "such members of Congress as have heretofore attempted to prevent desecration of the Lord's Day," and expressing a hope that they may hereafter "be sustained by a majority of their honorable body."

Votes of thanks to several individuals were then passed, and the convention adjourned *sine die.*

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Such was the great National Convention about which much has been said, and for which extensive preparations were made. It was unquestionably a great assemblage of reverends, doctors, and honorables. But we think no one can read its proceedings without noticing two important features of them which must oppose serious obstacles to the highest usefulness of the convention.

The first is, that all investigation of the Scriptural authority for keeping or refusing to keep a Sabbath, together with the question which day, if any, ought to be observed, was studiously avoided. Even when the question was brought up by an invited member of the convention, who was prompted to do so by the unwarrantable phraseology of the resolutions under discussion, instead of being answered, it was unceremoniously laid upon the table. This indicates a tenderness and fear upon that fundamental point, which will forever prevent harmonious and vigorous action. Such a course must fail, because it attempts to heal a hurt slightly, saying "Peace, peace, when there is no peace."

The second is, that the profit and popularity of Sabbath-keeping is made the great reason for urging it. Reference is continually made to this; and facts upon facts are collected, and so interpreted as to prove the *policy* of resting one day in seven. Thus an impression is left, not only that godliness is gain, but that gain is godliness. There is no attempt to enshrine the day and its duties in the hearts of men, by connecting them with the command and example of the Father and the Judge; this being treated as a secondary consideration. It is easy to foresee the consequences of such a course. Just so soon, and just so often, as men think they can make more by breaking the Sabbath than by keeping it, they will do it. The question becomes one of health or sickness, loss or gain, and it will be decided at different times according as the probabilities change. Though conventions got up and conducted upon such principles may make a show for the time being, we do not believe they will permanently advance the interests of the Sabbath.

REPORT OF N. V. HULL.

New York, Dec, 1, 1844.

I propose to give, through the Recorder, some account of the National Lord's Day Convention, which convened on the 27th ult. at Baltimore, Md. The notice which I propose to give in this communication, however, will be brief, referring to only a few things, except as connected with my own labors.

Owing to circumstances beyond my control, I did not arrive in Baltimore until after the convention had organized and commenced its business. Soon after my arrival, a scene was witnessed which gave me to understand that one of the great objects of my mission *must fail.* A Mr. Lemmon called up a resolution which he had previously introduced, the object of which was to induce the convention to drop from its resolutions and proceedings the word *Sabbath* altogether. The convention, misunderstanding him, and supposing he intended to introduce some question foreign to its objects, became very much excited. Cries of "*order*" were heard from all parts of the house; but as Mr. Lemmon insisted on his right to be heard, the excitement increased, until utter confusion prevailed—some crying out with vehemence, "*order, order*," and some hissing and giving other *polite* tokens of dissatisfaction, until finally almost the whole convention rose upon their feet and began to move about. Presently, however, they began to see that they were out of order themselves! On resuming their seats, explanations were made, declaring that it was *highly offensive* for any person to introduce any thing foreign to the objects of the convention; that the convention had not come together to consider the question whether there was a Sabbath, or which day of the week was the Sabbath, but "*to secure the better observance of the Lord's Day, or the Christian Sabbath;*" and that they hoped no *gentleman* had come there to make disturbance. Thus I was informed, that to introduce the question "which day was to be kept," would be regarded as out of order and *ungentlemanly*, and could not be done, without making disturbance. I saw, of course, that all hope of an opportunity to speak to the convention must be abandoned. I then went to the office of the Baltimore Patriot, and caused to be published the following:—

To the Editor of the Baltimore Patriot:

SIR—Having been appointed by a Committee of the Seventh-Day Baptist General Conference a delegate to the "National Lord's Day Convention," now convened in this city, and there being no other opportunity, I desire through your paper to ask them the following questions:

1. Has God appointed more than one day to be the weekly Sabbath?
2. Did God appoint that day to be the weekly Sabbath on which he rested?
3. Did he not rest upon the seventh day of the week?
4. Does the New Testament appoint a new Sabbath, or recognize the one contained in the Fourth Commandment?
5. Is not the seventh day of the week the only *God-appointed* Sabbath?
6. Is it true, what Dr. Neander states, that the Festival of Sunday was always a *human* ordinance? If so, had not the Church better return to the ordinance of God, and thereby honor Him who said, "The Sabbath was made for man."

N. V. HULL.

I then, in order to make another effort to bring the matter before the convention, drafted the following resolution:

"*Resolved,* That in the opinion of this convention, the churches of the Seventh-day Baptist denomination ought not to be regarded as Sabbath-breakers, while they religiously observe the *seventh* day of the week instead of the *first.*"

But on presenting this resolution to one of the members of the committee on resolutions, asking him to present it to the committee, in order that through them it might come before the convention, I was informed that the committee could not present a resolution of that kind, as it would bring up the question of the *civil law,* which the committee desired to avoid.

Only one thing was then left to be done, and that was, to furnish the convention with a supply of papers and tracts, which was faithfully done; and certain it is, that I never saw tracts more diligently read than were those little messengers of truth. What the result may be is only known to God.

N. V. HULL.

OBSERVATIONS OF A TOURIST—NO. 2.

For the Recorder.

I have been sometimes surprised, on making new acquaintances, to find how erroneously one part of mankind think of their fellows with whom they have no direct acquaintance; and how unjustly they sometimes censure those of whose principles they know nothing but from vague report. This has been particularly so in becoming acquainted with the Seventh-day Baptists. I know too well, that in some quarters they are supposed to be a peculiarly wayward and sectarian people, and so legalized in their doctrinal views as hardly to be evangelical! These things I have found to be as untrue of them as a denomination, as I have ever found them of any other denomination in the United States, or in Europe. No people that I have ever been acquainted with, have a higher relish for evangelical, spiritual, experimental preaching, than the Seventh-day Baptists. I use these terms in their popular meaning; and I am sure there is no denomination of Christians that are more entitled to the appellation of evangelical and experimental Christians, than are the Seventh-day Baptists. So far are they from being peculiarly of a sectarian spirit, that there is no people with whom I have met, more ready to open their pulpits to any well accredited ministers of other denominations, than are they; or to unite with others in all proper acts of worship; or who are more careful not to *judge* the spiritual standing, in the sight of God, of all those who differ from them on important Bible truths. So far are they from making "a God of the Sabbath," as a fellow-traveler lately censoriously said, or their making it the principal theme of ministrations, I am sure I have known no denomination less forward to give a prominence to their peculiar distinction, than are they. It may appear otherwise to some, who have occasional intercourse with them, because the observation of the seventh day is the principal thing in which they differ from other people; so that if they have any discussion of religious principles, it is more likely to turn upon that point than any other. The seventh-day people feel this; and if I am not mistaken, it has had its influence in deterring them from giving that prominence to the subject of the Sabbath's claims, in their public ministrations, which its importance requires. I have been informed, that churches with a settled pastor, have not heard a single sermon on the claims of the Sabbath for a number of years together! If the same has been the case in family instruction, these things may account in part for many of their young people leaving them to keep the first-day. If the first-day and the seventh-day observance are only presented before them in the prepossesions of neighbors, and the young are left to form their principles by the influence of society around them, it is easy to see that they are likely to be drawn to the popular side of the question, and to suppose that cannot be very important which neither minister nor parent takes any particular labor to inculcate as the command of the ever-living God, however much minister and parent may be prepossessed in its favor.

In these things, it appears to me, many of the Seventh-day Baptists are at fault; they are not enough aggressive. They are ready to defend themselves when their sentiments are attacked, but they have seldom attempted to propagate their sentiments where they have not already had a beginning by colonization. So long as this is the case, they must needs make slow progress. I am aware, that there is some improvement in this matter of late; but there needs to be a great increase of earnestness and vigor before the proper zeal for these things can be generally maintained. There is too much wincing when friends and neighbors are pinched by some others applying the law of God to their consciences, and too great a want of confidence in the power of God's truth to bring the disobedient to the wisdom of the just.

My earnest desire and prayer is, that we may all seek with more zeal, fidelity, and faith, the promotion of the cause of God's holy Sabbath. Mankind are not all invincible to the truth; nor are they often brought out of a long-cherished error by a single effort. They must have line upon line, line upon line; precept upon precept, precept upon precept. No doubt, when this is done, opponents will increase their reproaches; but such is ever the case where truth is brought into conflict with error. Pedobaptists charge Baptists with making too much of baptism—"a saving ordinance!" say their opponents. If they had listened to these things, they had never made the progress they have; but they said, "Wisdom is justified of her children," and went on preaching the truth. The Sabbatarians make too much of the Sabbath, say Sunday-keepers; they think they are going to be saved by keeping the seventh day! If we make it our principal business to show them we are evangelical, their end is answered, and the cause of the Sabbath is impeded. But if we go forward in God's strength, and proclaim his truth, whether men will hear or forbear, the Lord will take care of our reputation, and the cause of the Sabbath will be onward.

S. D.

MISSIONARY INTELLIGENCE.

A letter has been received from RICHARD C. BOND, who is traveling and preaching on the Virginia Station, giving some additional encouragement to the friends of the mission to persevere in their noble and pious enterprise. His congregations are increasing, and numbers are inquiring to know the truth.

AZOR ESTEE has commenced his winter tour, as directed by the Executive Board of the Missionary Association. He has labored about two weeks in the villages along the Hudson river between Troy and New York, distributing publications and laboring to direct the minds of the people to the subject of the Sabbath. He is now in this city, but will immediately pursue his journey through the State of New Jersey into Pennsylvania. He will probably visit our churches in Virginia before he returns; but his labors will be principally directed to the circulation of intelligence upon the subject of the Sabbath.

We hope the churches will be induced, in view of the good that has been done, to give us their assistance in this noble work.

New York, Dec. 3.

W. B. GILLETT, Rec. Sec.

P. S. Tracts for R. C. Bond have been forwarded by Azor Estee.

QUERY.—At the recent Lord's day Convention, several hours were spent in discussing a resolution condemnatory of the course of Congress in holding sessions on Sunday. The resolution was finally rejected, to all intents and purposes, though nominally substituted by another. The question naturally arises, why this unwillingness to condemn in Congressmen that which is denounced as a flagrant sin in the common people? Was it from a fear to incur the displeasure of men in high places? Or was it from a hesitancy about asserting that it is a sin to attend to secular business on Sunday?

REV. CHARLES T. TORREY.—The trial of this gentleman commenced before the Baltimore City Court on Friday last. There were three separate indictments against him for enticing and aiding three slaves to escape from that city. He was brought into Court in irons, in the presence of his wife and her father, and the scene is said to have been most affecting. Nathaniel Cox and Reverdy Johnson, were his counsel—the latter of whom made an eloquent plea on his behalf, without fee or reward. On Monday the jury brought in a verdict of guilty. The counsel then moved an arrest of judgment, and for a new trial; but it is feared the prisoner will not escape a long term in the penitentiary.

THE TRUE WESLEYAN.—This spirited weekly, which was formerly published in Boston by Mr. Scott, has lately become the property of the Wesleyan Methodist Connection, has been removed to New York, placed under the editorial care of Luther Lee, and is to be issued from No. 5 Spruce street, where a Wesleyan Methodist Book Concern has been established.

JEWISH CHRONICLE.—The last number of this monthly periodical, published by the American Society for Meliorating the Condition of the Jews, comes to us enlarged by the addition of eight pages. It now contains 32 octavo pages, which are filled with a variety of interesting matter concerning the Jews.

The Session of Congress has fairly commenced, and we shall endeavor to furnish our readers with an account of whatever is done of general interest. Our account will be made up on Wednesday of each week, and will be a faithful compilation from the best daily papers.

DAY OF FASTING AND PRAYER.

It will be remembered, that at the last meeting of the General Conference, a day of fasting and prayer was recommended, to be held on the first day of the week after the first Sabbath in January, being the 5th day of the month. It is hoped that the churches will make timely arrangements for a general and profitable observance of the day. The following are the resolutions of the Conference:—

Resolved, That inasmuch as the first day of November, 1843, was observed, in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country; therefore, *Resolved,* That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of grace.

General Intelligence.

ORGANIZATION OF CONGRESS.

House of Representatives.—Precisely at 12 o'clock on Monday, Dec. 2, Speaker Jones took the chair, and called the House to order. A quorum was present; 175 members answering to their names. A message was received from the Senate informing the House that the Senate was organized, and a joint committee was appointed to inform the President that Congress was in session. Mr. Holmes of S. C. offered a resolution that the House proceed to the election of a chaplain; whereupon Mr. Pettit of Indiana, offered an amendment that said chaplain be paid by subscription of the members, and not by the government. He addressed the House for thirty minutes in support of his amendment. The vote on the amendment was lost; ayes 20, nays 152.

John Quincy Adams gave notice that he would to-morrow introduce a resolution to rescind the 25th rule (concerning petitions on slavery.) Several notices of intention to introduce bills were then given, and the House adjourned until 12 o'clock on Tuesday.

Senate.—The Senate assembled at 12 o'clock, Hon. W. P. Mangum in the chair, and 26 members present. After passing the usual resolutions, the Senate adjourned.

PRESIDENT'S MESSAGE.

A government express left Washington at 12 o'clock on Tuesday, and brought the Message to this city at 10 o'clock of the same evening. The document is so lengthy, that we have thought best to make the following abstract of it, and only give entire those portions in which the deepest interest will be felt.

The Message commences with an allusion to the causes for gratitude in view of our abundant blessings, and especially in view of the quiet manner in which the late election was conducted. This is treated of at length, as an evidence of the safety and stability of our government.

Foreign Relations.

There has been no material change in our foreign relations since my last Annual Message to Congress. With all the powers of Europe we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that at no former period has the peace of that enlightened and important quarter of the globe ever been, apparently, more firmly established. The conviction that peace is the true policy of nations would seem to be growing and becoming deeper amongst the enlightened every where; and there is no people who have a stronger interest in cherishing the sentiments, and adopting the means of preserving and giving it permanence, than those of the United States. * * *

Mexico and Texas.

In my last Annual Message I felt it to be my duty to make known to Congress, in terms both plain and emphatic, my opinion in regard to the war which has so long existed between Mexico and Texas; which, since the battle of San Jacinto, has consisted altogether of predatory incursions, attended by circumstances revolting to humanity. I repeat now, what I then said, that, after eight years of feeble and ineffectual efforts to recover Texas, it was time that the war should have ceased. The United States had a direct interest in the question.

The contiguity of the two Nations to our Territory was but too well calculated to involve our peace. Unjust suspicions were engendered in the mind of one or the other of the belligerents against us; and, as a necessary consequence, American interests were made to suffer, and our peace became daily endangered. In addition to which, it must have been obvious to all that the exhaustion produced by the war, subjected both Mexico and Texas to the interference of other powers; which, without the interposition of this Government, might eventuate in the most serious injury to the United States. This Government, from time to time, exerted its friendly offices to bring about a termination of the hostilities upon terms honorable alike to both the belligerents. Its efforts in this behalf proved unavailing. Mexico seemed, almost without an object, to persevere in the war, and no other alternative was left to the Executive but to take advantage of the well-known dispositions of Texas, and to invite her to enter into a treaty for annexing her territory to that of the United States.

Since your last session, Mexico has threatened to renew the war, and has either made, or proposes to make formidable preparations for invading Texas. She has issued decrees and proclamations, preparatory to the commencement of hostilities, full of threats revolting to humanity; and which, if carried into effect, would arouse the attention of all Christendom. This new demonstration of feeling, there is too much reason to believe, has been produced in consequence of the negotiation of the late treaty of annexation with Texas. The Executive, therefore, could not be indifferent to such proceedings; and it felt it to be due, as well to itself, as to the honor of the country, that a strong representation should be made to the Mexican Government upon the subject. This was accordingly done; as will be seen by the copy of the accompanying despatch from the Secretary of State to the United States Envoy at Mexico. Mexico has no right to jeopard the peace of the world, by urging any longer, a useless and fruitless contest. Such a condition of things would not be tolerated on the European continent. Why should it be on this? A war of desolation, such as is now threatened by Mexico, cannot be waged without involving our peace and tranquility.

It is idle to believe that such a war could be looked upon with indifference by our own citizens, inhabiting adjoining States; and our neutrality would be violated, in despite of all the efforts on the part of the Government to prevent it. The country is settled by emigrants from the United States, under invitations held out to them by Spain and Mexico. Those emigrants have left behind them friends and relatives who would not fail to sympathise with them in their difficulties, and who would be led by those sympathies to participate in their struggles, however energetic the action of the Government to prevent it. Nor would the numerous and formidable bands of Indians, the most warlike to be found in any land, which occupy the extensive regions contiguous to the States of Arkansas and Missouri, and who are in possession of large tracts of country within the limits of Texas, be likely to remain passive. The inclinations of those numerous tribes lead them invariably to war whenever pretexts exist.

Mexico had no just ground of displeasure against this Government or People for negotiating the Treaty. What interests of hers was affected by the Treaty? She was despoiled of nothing, since Texas was for ever lost to her. The independence of Texas was recognized by several of the leading powers of the earth. She was free to treat—free to adopt her own line of policy—free to take the course which she believed was best calculated to secure her happiness. Her Government and People decided on annexation to the United States; and the Executive saw, in the acquisition of such a territory, the means of advancing their permanent happiness and glory. What principle of good faith then was violated? What rule of political morals trampled under foot? So far as Mexico herself was concerned, the measure should have been regarded by her as highly beneficial. Her inability to conquer Texas had been exhibited, I repeat, by eight—now nine—years of fruitless and ruinous contest. In the mean time, Texas has been growing in population and resources. Emigration has flowed into her territory, from all parts of the world, in a current which continues to increase in strength. Mexico requires a permanent boundary between that young Republic and herself. Texas, at no distant day, if she continues separate and detached from the United States, will inevitably seek to consolidate her strength by adding to her domain the contiguous provinces of Mexico.

The spirit of revolt from the control of the Central Government has, heretofore, manifested itself in some of those provinces; and it is fair to infer that they would be inclined to take the first favorable opportunity to proclaim their independence, and to form close alliances with Texas. The war would thus be endless; or, if cessation of hostilities should occur, they would only endure for a season. The interests of Mexico, therefore, could in nothing be better consulted than in a peace with her neighbors, which would result in the establishment of a permanent boundary. Upon the ratification of the Treaty, the Executive was prepared to treat with her on the most liberal basis. Hence the boundaries of Texas were left undefined by the Treaty. The Executive proposed to settle these upon terms that all the world should have pronounced just and reasonable. No negotiation upon that point could have been undertaken between the United States and Mexico, in advance of the ratification of the Treaty.

We should have had no right—no power—no authority, to have conducted such a negotiation;—and to have undertaken it, would have been an assumption equally revolting to the pride of Mexico and Texas, and subjecting us to the charge of arrogance; while to have proposed, in advance of annexation, to satisfy Mexico for any contingent interest she might have in Texas, would have been to have treated Texas, not as an independent power, but as a mere dependency of Mexico. This assumption could not have been acted on by the Executive, without setting at defiance your own solemn declaration that that Republic was an independent State. Mexico had, it is true, threatened war against the United States, in the event the Treaty of Annexation was ratified. The Executive could not permit itself to be influenced by this threat. It represented, in this, the spirit of our people, who are ready to sacrifice much for peace, but nothing to intimidation.

A war, under any circumstances, is greatly to be deplored, and the United States is the last nation to desire it; but if, as the condition of peace, it be required of us to forego the unquestionable right of treating with an independent power, of our own Continent, upon matters highly interesting to both, and that upon a naked and unsustained pretension of claim by a third power, to control the free-will of the power with whom we treat—devoted as we may be to peace, and anxious to cultivate friendly relations with the whole world, the Executive does not hesitate to say that the People of the United States would be ready to brave all consequences, sooner than submit to such condition! But no apprehension of war was entertained by the Executive; and I must express frankly the opinion that, had the Treaty been ratified by the Senate, it would have been followed by a prompt settlement, to the entire satisfaction of Mexico, of every matter of difference between the two countries. Seeing then that new preparations for a hostile invasion of Texas were about to be adopted by Mexico, and that these were brought about because Texas had adopted the suggestions of the Executive upon the subject of Annexation, it could not passively have folded its arms and permitted a war, that threatened to be accompanied by every act that could mark a barbarous age, to be waged against her, because she had done so.

Other considerations of a controlling character influenced the course of the Executive. The Treaty which had thus been negociated, had failed to receive the ratification of the Senate. One of the chief objections which was urged against it was found to consist in the fact, that the question of Annexation had not been submitted to the ordeal of public opinion in the United States. However untenable such an objection was esteemed to be, in view of the unquestionable power of the Executive to negociate the Treaty, and the great and lastiag interests involved in the question, I felt it to be my duty to submit the whole subject to Congress as the best expounders of popular sentiment. No definitive action having been taken on the subject by Congress, the question referred itself directly to the decision of the States and the People. The great popular election which has just terminated, afforded the best opportunity of ascertaining the will of the States and the People upon it.

Pending that issue, it became the imperative duty of the Executive to inform Mexico that the question of annexation was still before the American People, and that until their decision was pronounced, any serious invasion of Texas would be regarded as an attempt to forestall their judgment, and could not be looked upon with indifference. I am most happy to inform you, that no such invasion has taken place; and I trust that whatever your action may be upon it, Mexico will see the importance of deciding the matter by a resort to peaceful expedients, in preference to those of arms. The decision of the People and the States, on this great and interesting subject, has been decisively manifested. The question of annexation has been presented nakedly to their consideration. By the treaty itself, all collateral and incidental issues, which were calculated to divide and distract the public councils, were carefully avoided. These were left to the wisdom of the future to determine. It presented, I repeat, the isolated question of annexation; and in that form it has been submitted to the ordeal of public sentiment.

A controlling majority of the People, and a large majority of the States, have declared in favor of immediate annexation. Instructions have thus come up to both branches of Congress, from their respective constituents, in terms the most emphatic. It is the will of both the People and the States, that Texas shall be annexed to the Union promptly and immediately. It may be hoped that, in carrying into execution the public will thus declared, all collateral issues may be avoided. Future Legislatures can best decide as to the number of States which should be formed out of the territory, when the time has arrived, for deciding that question. So with all others. By the treaty, the United States assumed the payment of the debts of Texas, to an amount not exceeding $10,000,000; to be paid, with the exception of a sum falling short of $40,000, exclusively out of the proceeds of the sales of her public lands. We could not, with honor, take the lands, without assuming the full payment of all incumbrance upon them.

Nothing has occurred since our last session, to induce a doubt that the disposition of Texas remain unaltered. No intimation of an altered determination, on the part of her Government and People, has been furnished to the Executive. She still desires to throw herself under the protection of our laws, and to partake of the blessings of our federative system; while every American interest would seem to require it. The extension of our coast-wise and foreign trade, to an amount almost incalculable—the enlargement of the market for manufactures—a constantly growing market for our agricultural productions—safety to our frontiers, and aditional strength and ability to the Union—these are the results which would rapidly develop themselves, upon the consummation of the measure of annexation. In such event, I will not doubt but that Mexico would find her true interest to consist in meeting the advances of this Government in a spirit of amity.

Nor do I apprehend any serious complaint from any other quarter; no sufficient ground exists for such complaint. We should interfere in no respect with the rights of any other nation. There cannot be gathered from the act, any design on our part to do so with their possessions on this Continent. We have interposed no impediments in the way of such acquisitions of territory, large and extensive as many of them are, as the leading Powers of Europe have made, from time to time, in every part of this world. We seek no conquest made by war. No intrigue will have been resorted to, or acts of diplomacy essayed to accomplish the annexation of Texas. Free and independent herself, she seeks to be received into our Union. It is a question for our own decision, whether she shall be received or not.

The two Governments having already agreed, through their respective organs, on the terms of Annexation, I would recommend their adoption by Congress in the form of a joint resolution or act, to be perfected and made binding on the two countries, when adopted in a like manner by the Government of Texas.

Condition of the Treasury.

The greatly improved condition of the Treasury affords a subject for general congratulation. The paralysis which had fallen on trade and commerce and which subjected the Government to the necessity of resorting to loans, and the issue of Treasury Notes, to a large amount, has passed away; and, after the payment of upwards of $7,000,000, on account of the interest, and in redemption of more than $5,000,000 of public debt, which falls due on the first of January next, and setting apart upwards of $2,000,000 for the payment of outstanding Treasury Notes, and meeting an instalment of the debts of the corporate cities of the District of Columbia—an estimated surplus of upwards of $7,000,000, over and above the existing appropriations, will remain in the Treasury at the close of the fiscal year. * * *

In regard to the condition of the *Army and Navy*, the Message says but little, referring to the reports of the Secretaries of War and the Navy for information on those topics. It however strongly urges the policy of authorizing the establishment of a line of steamships to ply regularly between this country and foreign ports, for the transportation of mails, and for use as naval vessels in case of emergency.

Post Office Department.

In referring you to the accompanying report of the Postmaster General, it affords me continued cause of gratification to be able to advert to the fact, that the affairs of the Department, for the last four years, have been so conducted as, from its unaided resources, to meet its large expenditures. On my coming into office, a debt of nearly $500,000 existed against the Department, which Congress discharged by an appropriation from the Treasury. The Department, on the 4th of March next, will be found, under the management of its present efficient head, free of debt or embarrassment, which could only have been done by the observance and practice of the greatest vigilance and economy. The laws have contemplated, throughout, that the Department should be self-sustained; but it may become necessary, with the wisest regard to the public interests, to introduce amendments and alterations in the system. There is a strong desire manifested in many quarters, so to alter the tariff of letter postage as to reduce the amount of tax at present imposed.

Should such a measure be carried into effect, to the full extent desired, it cannot well be doubted but that, for the first years of its operation, a diminished revenue would be collected, the supply of which would necessarily constitute a charge upon the Treasury. Whether such a result would be desirable, it will be for Congress, in its wisdom, to determine. It may in general be asserted, that radical alterations in any system should rather be brought about gradually than by sudden changes; and by pursuing this prudent policy in the reduction of letter postage, the Department might still sustain itself through the revenue which would accrue by the increase of letters. The state and condition of the public Treasury has, heretofore, been such as to have precluded the recommendation of any material change. The difficulties upon this head have, however, ceased, and a larger discretion is now left to the Government. * * *

In conclusion, the Message speaks in high terms of the faithfulness of the Government officers; of the present condition of the commercial, manufacturing, and financial interests of the country; and of the President's anticipations on leaving to others "the noble and pleasing task of sustaining the national prosperity."

The papers from Buffalo, Utica, Albany, Boston, Portland, Me., Philadelphia, Alexandria, D. C., and every direction, speak of the coldness of the weather and the wintery aspect of things.

Anti-Rent.—The Schenectada Cabinet says that on Friday afternoon, Gen. Jacob Livingston, of Cherry Valley, while on his way home from his mills in Middleburgh, and when near Gridley's gate, was intercepted by five or six men disguised in Indian dresses, who seized his horses and ordered him to stop. He declined, and requested them to clear the road and allow him to pass. They refused, and he ordered his driver to put whip to his horses and proceed, at the same time drawing a pistol and firing it at one of the men, the top of whose head was grazed by the ball.

Mr. L. was so hotly pursued as to be obliged to take refuge in the house of Judge Mattice, near the gate, whence he despatched a messenger to the Sheriff of the county, who in due time made his appearance with a posse, and succeeded in apprehending two of the "Indians," one of whom is safely lodged in jail, and the other being badly injured, was left in keeping at Middleburgh. The disguised persons are said to be residents of Bern, Albany Co.

Mexico.—The Houston Telegraph of the 6th Nov. contains the folowing:—"A gentleman has just arrived in this city from the West, who states that a report has been brought to San Antonio, that all Northern Mexico along the Rio Grande, is now in a state of revolt against the Dictator. The report, as brought in by a Mexican Major, who represents himself as having deserted from Gen. Woll's Army, is, that Arista is now marching for the city of Mexico with an army of 17,000—that he is already beyond the mountains, and that his numbers are daily and rapidly increasing by fresh recruits from all the surrounding country. It is stated that the spirit of revolution is universal and overwhelming. Carabajal is well acquainted with the deserting Major, and pledges his life on the truth of his statement.

Important Case Decided.—In my last I informed you of the pending of a suit in this county for the recovery, or to use the language of the plaintiff's lawyer, "the recapture" of 60 negroes, manumitted in this State seventeen years ago. I have now the pleasure to inform you that justice has triumphed, and the 28 inmates of the county jail are set free. The disclosures made upon this trial, of the long and secret preparations made, of the promises, threats, and money spent, when fully reported, will altogether exhibit one of the most bold and daring schemes to triumph over law and justice, through professed legal means, upon record.

[Corr. Cin. Atlas.

SUMMARY.

On Saturday afternoon, Gov. Bouck appointed Hon. Henry A. Foster, U. S. Senator, to supply the vacancy occasioned by the resignation of Hon. Silas Wright; and Hon. Daniel S. Dickinson to supply the vacancy occasioned by the resignation of Hon. N. P. Tallmadge. These vacancies having occurred during the recess of the Legislature, the Executive appoints, under the Constitution of the United States, until the action of the Legislature.

The whole number of pounds of Turkies carried over the Stonington Railroad to Boston on Saturday and Monday, was 10,919.

The great property of Jonathan Burr, of Washington Co. N. Y. amounting to $500,000, was left to his son, Charles Burr. A trial has been held in Albany, the heir decided to be insane, and the property goes into the hands of trustees.

Gen. O'Donnell has issued a Proclamation declaring that, after the 1st of January next, all vessels arriving in Cuba with slaves on board will be confiscated.

Some imposter in New York is doing a lucrative business in collecting fare from passengers, and agreeing to send them to Buffalo by canal. A party of nine persons arrived in this city yesterday, who had been fleeced out of $6 each, in the above manner. [Alb. Atlas, Friday.

The Clerk of Faneuil Hall Market received, on Tuesday last, a check for one hundred dollars, from Samuel Appleton, Esq., with a request that it might be invested in turkeys, or any other suitable provisions, and distributed among the poor of the city of Boston, to give them a good dinner on Thanksgiving Day.

The unappropriated lands of Texas amount to 136,011,327 acres.

In Marion, (Ala.) the Temperance Society numbers 500 members. There is no person licensed to sell ardent spitits. No man can sell a glass, without a license, under a penalty of *One Thousand Dollars.*

At the Lord's Day Convention, the cloak of Rev. John A. Collins was stolen. The pockets of a Mr. Montell and of Rev. John R. Mitchell were picked.

A. Goodwin, Ashfield, Mass., describes a kind of strawberry, which he thinks is a native of the Berkshire Hills. He says: "It is larger than the common field strawberry, very hardy, and yields a great quantity of fruit, producing in succession three or four weeks. When ripe, it is of a yellowish white, contrasting beautifully with the red strawberry. It has a fine flavor, and when picked cleaves from the hull."

The Governor of New York has issued his proclamation, offering a reward of five hundred dollars for the apprehension of certain men disguised as Indians, who recently waylaid a deputy sheriff, in the town of Sandlake, while on his way to summon witnesses before the grand jury of Rensselaer county, took his papers from him by violence, and threatned him with personal injury.

Murry, the son and successor of the celebrated English publisher of the same name, has concluded a bargain with Scrope Davis, Esq., the friend of Lord Byron, by which he is to give him £4,000 sterling for the reminiscences of the noble poet, including, it is said, a number of letters which have never been published.

It is said that, for a century past, Rusia has maintained a convent and school at Pekin, where her interpreters receive their education in Chinese and Mantchou. Every ten years the members of these two establishments are changed, and fresh monks and pupils are sent from St. Petersburgh. During their stay at Pekin the Russians are free to see all things and visit all places, without awakening the restless jealousy of the Government.

The New Hampshire House of Representatives have passed a resolution, nem. con. requesting their Representatives in Congress, and instructing their Senators, "to use their exertions to reduce the present exorbitant rates of postage."

The citizens of Warsaw, (Ill.) are in perturbation about the Mormons, who by the last accounts, have turned thieves. Four stores were stolen from, a horse was stolen, a wagon loaded with buckwheat, and about twenty head of cattle, all by the Mormons, as is said.

The population of the city of Cincinnati, is now estimated at 70,635.

The majority in New Hampshire against permitting Roman Catholics to hold office in that State is 9,634.

The Auburn and Rochester Railroad Company are preparing to build a warehouse for the storage of freight on the vacant lot north of the Depot at Rochester.

We understand that the resignation of Mr. Tallmadge of his seat in the United States Senate has been procured, and is now in the hands of the State Executive. [Alb. Atlas.

Several slaves recently ran away from St. Louis. They were pursued, and barely effected their escape by crossing the line into Canada 12 hours in advance of their pursuers.

A small pamphlet containing an early printed letter of Columbus, of only three pages, brought at a book sale a few days since, the sum of sixty dollars.

Truth in a paradox lies before us, in the shape of a paragraph in a Portland paper, which says the twelfth number of Harper's Bible is not *behind* its *predecessors.*

A French statistical work states that the inclination of crime is at its *maximum* in men about the age of 25—in women five years later, and the greatest physical strength of man is developed between the age of 25 and 30, and the greatest mental powers between the age of 45 and 50; and that gaming is the principal cause of suicide among males, and disappointments in love affairs among females.

After the dreadful explosion of the Lucy Walker, on the Ohio, four boats were loaded with plunder from that boat, when the authorities of New Albany came to the river. One fellow, who had stolen a pair of valuable saddle bags, actually threatened to fire on those who tried to get them away. What infamous rascals there are in this world.

Postmaster General's Report.—This report enters into a full consideration of the question of reducing the postage, and says:—

If the Department is to be left to lean on its own resources, I am prepared to recommend a reduction of letter postage to five and ten cents the single letter, as heretofore recommended by me in a report to the Senate of the United States of the 5th of January, 1843, upon the terms and conditions indicated in that report, to which I respectfully ask leave to refer you.

MARRIED,

In Westerly, R. I., on the 17th ult., by Eld. Daniel Coon, Mr. George P. Barber, to Miss Emily Clark.

LETTERS.

T. B. Brown, S. Davison. Postmasters at West Edmeston, West Winfield, Butlerville, Ohio.

RECEIPTS.

West Edmeston—A. M. Covey, Saunders Crandall, Mrs. S. H. Coon, Ezra Coon, Eld. S. B. Crandall, $2 each; Samuel H. Burdick, $1.

Clarence—Asa Greenman, Lyman Beman, John T. Morgan, Samuel Hunt, $2 each; Hannah Eldred, $1,50; Sally Crandall, 50c.

Alden.—W. G. Munn, $1,50.

Lockport.—Simon Burdick, $2.

Butlerville, Ohio.—Mary Hill, $2.

West Winfield.—Wm. Lawton, $1.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen — Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co — M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

Miscellaneous.

From the Advocate of Moral Reform.

THE UNMOURNED.

No tear-drop fell from that mother's eye
When the child of her bosom died,
There waked no sound of a sister's sigh
That lonely bier beside;
And the father's brow was stern,
And the brothers turned away,
Their hearts were sad, but they could not mourn
For her who then from their fireside torn,
In her graveclothes near them lay.

She had shared their childish joys,
She had led the youthful band,
When those gentle girls, and fair-haired boys,
To their sports went hand in hand;
And her heart was glad and wild,
And her cheek was passing fair,
She had grown in their midst a joyous child,
And the stranger that gazed on her features, smiled,
For beauty, and truth were there.

They had loved her long, and well,
They had watched her with joy and pride,
And sweetly the notes from her young lips fell,
On the hearts at that blest fireside.
But now, ere the freshened bloom,
Of her girlish years had fled,
Mid the clods of the valley she asked for room,
And they bore her away from her lonely home,
To rest with the unmourned dead.

Why was that love so changed?
How had those hearts been turned?
Why from that kindred band estranged,
Thus did she die unmourned?
What were those lines of care
That her gentle brow o'ertraced?
What was the worm that had eaten there—
Whose path was marked on her features fair,
Till their beauty was half effaced?

The sorrow of friends that part—
The deep and relentless woe—
The harrowing pang of the bursting heart—
They had felt them long ago.
Aye, deeper had been their pain
Than the hand of death bestows—
She had laid on their bosoms a festering chain,
And they could not call her back again,
Or mourn o'er her young life's close.

Long since to that household band,
He came, with his withering breath,
And she had bowed to the Spoiler's hand,
But that Spoiler was not Death.
With a blight, to her heart he crept,
And her brow was wreathed with shame;
For her, there had many a tear been wept,
Ere her pulse was stilled, or her spirit slept—
They were shed o'er her blighted name.

HARRIET.

THE GRAVE IN THE WILDERNESS.

The following narrative, strange as it may seem to the reader, is strictly true. The circumstances were related to a gentleman of high standing in the community, by the benevolent friend at whose house William first stopped in Pennsylvania, and they were afterward corroborated by one who had just returned from Canada, where he had met with William, who was in a respectable business there, and had received the account from his own lips. They prove that "truth is sometimes stranger than fiction." As a proof likewise of love stronger than death, which many waters cannot quench, nor floods drown, they may interest your readers.

William was a slave, belonging to the plantation of the Hon. Wm. C. of South Carolina. He was a mulatto of fine appearance and uncommon intelligence, and as the coachman of his master enjoyed many privileges denied to others of his class; he had formed an attachment for a young Quadroon, who was the personal attendant of her mistress, and who had profited to the utmost by the few opportunities afforded her, so that in mind and manners she was far superior to many who looked down upon her as a slave, with contempt. Her personal appearance was likewise, uncommonly attractive, and poor William soon found that though his attachment was warmly returned, and she had become his wife according to the simple form recognised among slaves, his claims to the chosen of his heart were not likely to be undisputed. A gentleman on a visit to his master saw the beautiful Quadroon, took a fancy to her, and by the payment of a large sum of money became her legal owner. True, she was known to be the wife of William, who was devotedly attached to her, and it was known too that she was purchased as the intended paramour of her master, who was a married man, but William might soon console himself with another, and the feelings of the wretched girl were not once taken into the account. Indeed as a slave, what right had she to feelings on the subject? So she was torn away from home and husband, and friends, and carried by her new owner to Alabama. William locked up his sense of the wrong done him in his own bosom, and though his merry laugh was hushed, and his brow was always clouded, he attended to his duties with the same faithfulness and precision as before. But his sleeping and waking thoughts were always full of one image—that of his beloved Lucy, separated from him forever, and compelled to forget, in the arms of a stranger, the husband who would gladly have died to save her from this dreadful fate. Could he not even now, rescue her? The very thought was rapture, but how was it to be accomplished? Alabama seemed to him almost in another world, and the fearful risks he ran in attempting to escape, were vividly present to his mind. Still the idea haunted him continually, and while his soul was thus agitated, an unexpected opportunity was presented to carry his plan into execution. His master was away from home, for the winter, and a friend of his mistress who had been long promising her a visit, wrote to request that the carriage might be sent for her, as she was now in readiness to fulfil her engagement. This lady resided two hundred miles from the plantation of Mr. C. in the interior of the State, and thither William was despatched with the carriage and horses to bring the expected visiter. He was obliged to wait a few days for the lady, and while there, among strangers, and with nothing but thought to occupy him, he first formed the definite determination to escape, and make one effort to become a free man. He was able in some degree to count the cost, and knew that if he failed, a fate worse than death awaited him; but the love of liberty was strong within him, and his resolution was taken. But his wife—should he escape and leave her behind, or should he seek the far South, and endeavor to find her, and make her the companion of his flight? A moment he hesitated, for the star of freedom pointed to the north, and he knew not in what part of the state to seek his Lucy, but love triumphed, and the day before he was to have started for home, he fled, leaving no trace behind, by which his track might be discovered. It was of course supposed that he had gone to the north, and thus pursuit was avoided by him, in his perilous flight. After some weeks wandering, he reached Alabama, and guided by that Providence which watches over the friendless, he came at last to the neighborhood in which the plantation of Lucy's master was situated. Having made acquaintance with a slave on the plantation, he contrived to send word to Lucy that he was near, and to encourage a meeting. And what a meeting was that! His hunger and wretchedness, his torn and bleeding feet, his danger, his sufferings all were forgotten as he clasped that beloved and long lost wife to his heart, and heard her whispered words of tenderness and piety. But alas—she was not free, and her absence might be noticed, and thus bring ruin on them both. She must leave him, but before they separated, a plan was agreed on by which they might daily meet, and he had told her his wild hopes and projects, to which she listened with a smile of utter incredulity. It was impossible, she said, for them to travel such an immense distance without discovery, and to one who had been delicately brought up, the perils and sufferings of such a flight, at such a season were appalling. He plead his cause with all the eloquence of love, and the assurance that he must go without her if she refused, wrung her heart. When she next visited William, her mind was made up, to accompany him, feeling as she said, that she had rather suffer a thousand deaths with him, than to be again separated, and left in the power of her present master. In one week, she had made all needed preparations for them both, and together they started for the land of liberty, guided only by that "north star," which has led so many pilgrims to hope and happiness. I will not dwell on the detail of their sufferings and privations during the sad and weary months which were occupied in traversing the swamps and forests of the southern States. All night the poor fugitives travelled, and during the day, faint and toil worn, they lay concealed in the woods, hardly daring to breathe, lest their hiding place should be discovered. The same kind care which sent food to Elijah by the agency of ravens, supplied them by means almost equally miraculous; and cold and hunger were unheeded while they shared it together. Often, from their entire ignorance of the geography of the States through which they passed, they took a wrong direction, and after a long and fatiguing circuit found themselves at the point from which they started. Often too, with alarm and horror indescribable, they heard the deep baying of hounds in pursuit of some fugitives like themselves, and trembled, lest at the next moment they might dash in on their retreat, and betray them to their inhuman pursuers. At one time, they came to a large and deep river, over which they could find no bridge, and not daring to avail themselves of the ferry in the immediate neighborhood, they went for a long distance up and down the stream, until just at day-break, they resolved to make the desperate attempt to swim across, and if they perished, to die together. To do this, they were obliged to leave most of their few articles of food and clothing they had thus far carried, and trust Providence for the supply of their future wants. By incredible exertions William succeeded in holding up the frightened and fainting Lucy, while he made his own way across the river; but when he reached the bank, he had scarcely strength to throw himself and his almost insensible wife upon it. For some hours they lay there, utterly incapable of moving, and so completely exhausted in mind and body, that the fear of discovery ceased to operate as a stimulus to farther exertion. When at length the benumbing influence of cold, fatigue and hunger had in some measure past away, they found that the little wallet, which contained all their remaining provisions, was lost, leaving them totally destitute of food, or a change of raiment. It was a moment of sore trial, but even then, they found consolation in the consciousness of strong mental affection, and the certainty that nothing but death could part them, for William was resolved, if retaken, to yield his liberty only with his life.

From that day, the privations and sufferings of the fugitives were increased ten fold; and poor Lucy, who bore them all with heroic fortitude, and unshaken courage, was evidently drooping. She made no complaint, and exerted herself even more than before; but a constant fever wasted her strength, and a racking cough told too plainly that her days were numbered. For some weeks they journeyed on, while her emaciated form was frequently borne in the arms of her poor husband, until from sorrow and fatigue, he was compelled to drop the precious burthen, and throw himself on the ground utterly exhausted. Lucy was sensible that she was dying, and her only remaining wish was, to reach a free State, that her last breath might be drawn beneath a free sky, and with the blessed breeze of freedom fanning her fevered brow. For this, she bore up, with a courage and energy almost superhuman, but it was not so to be. They had entered Maryland, and were exulting in the prospect of soon reaching Pennsylvania, when her strength failed, and she became convinced that her last hour was rapidly approaching. They were in the midst of an extensive forest, far from the habitations of man, and this, which under other circumstauces, would have aggravated their distress, was now the only solace of their misery. But who can describe, or conceive, the agony of the heart-broken husband, as he gazed on the faded form of the wife of his bosom, the companion of his sufferings and toils, the being who was literally all the world to him, and without whom even paradise would be a desert. Pale, emaciated, but still lovely, with both her attenuated hands fondly clasping his, and her large dark eyes fixed on him with the tender, confiding expression of infancy, she lay like a bruised reed in his arms, calmly awaiting the dread summons which was to leave him alone, without one ray of hope or comfort from the future. Alas! he had not then learned to seek consolation whence alone it can be derived. The blessed book which brings life and immortality to light, was to him a sealed volume, and no one had ever guided his feet to that compassionate Saviour who wept with Mary and Martha over the tomb of Lazarus. Who can wonder then, that his heart grew sick, and his brain turned round, in that dark hour, while images of the past came thronging up before his mind, as if to mock his anguish. He remembered the childhood of his Lucy; the early love which made even slavery seem less bitter, and the few short months of wedded bliss, which had once been his own. Then came the memory of deep and bitter wrong—of avarice and lust, stepping in between those whom God had joined together, and crushing human hearts with the relentless grasp of despotic power. He thought too of the months of toil and suffering which had followed their joyful reunion, and of the patience and fortitude, and love which had sustained the partner of his flight, and made her voice to him as the voice of an angel. Without one murmuring or reproachful word, she had endured all the hardships of their lot, encouraging and cheering him, by the buoyant hopefulness of her nature, in his moments of deepest depression. And now this cherished object of his love and care was dying—dying just as the goal was in sight, and they were about to enter that land of freedom, for which she had so pined, and which even in dreams was always before her eyes. How valueless then, seemed to him the liberty which she could not partake! How vain all the sacrifices he had made to secure it! While his heart was thus wrung with anguish, the sufferer revived, and after thanking him for the love and kindness which had been the blessing of her life, she entreated him to make no delay after her death, but to hasten his flight, lest even then the pursuer might be on his track, and the cup of freedom be dashed from his lips ere he had tasted its sweetness. True to her unselfish, and affectionate nature to the last, her latest breath was spent in comforting the poor mourner, who sat stupified with grief, long after the spirit had fled, holding the lifeless body in his arms, and gazing on it with a look in which every emotion of the soul seemed concentrated.

> "There was darkness all within his heart,
> And madness in his brain,"

During that long, long night, in which he was sensible only of one overpowering, absorbing feeling of hopeless misery. But with the morning light, came calmer thoughts, and as he looked on the marble features of the dead, from which all traces of sorrow and suffering had vanished, he could almost rejoice that her pilgrimage was over, and she had found the rest of the grave.

The day following the death of Lucy, was spent by the poor fugitive, on the spot where she had breathed her last, and where her remains were still lying in the fixed repose of the sleep that knows no waking. While he could still gaze on the lifeless form of his wife, William did not feel himself utterly bereaved, but he remembered her parting injunction not to delay his flight, and knew that one solemn duty remained to be performed, before he took his departure. He must bury his dead out of his sight, but how was this to be done under his circumstances? There was but one way—and with an aching heart, poor William scooped out the earth with his hands, on a side hill, to a depth which would render her resting place secure, and then prepared to deposit his sole earthly treasure there, to slumber till the heavens be no more. Once and again his resolution failed, and he turned away from the open grave, unable to commit the precious remains, without a shroud or coffin, to its cold embrace. At last, with the strongest effort of which human nature is capable, he lowered the body into the grave, and hastily covering it, ran from the spot without once looking behind him. He had gone but a short distance, when it seemed impossible to proceed one step farther, and an impulse which he could not resist, drew him once more to that hill side where his Lucy was sleeping. With maniac eagerness he tore away the earth that covered her, and almost felt, as he gazed upon the body, as if his wife were giv[illegible] back to him again. For three days and nights, the poor fellow lingered about that grave, making several fruitless attempts to quit it, till at last, feeling that he must soon die without food or shelter, he was impelled by the natural instinct of self preservation to hasten his northern flight. He tore himself from the spot which contained all that he loved on earth, without daring to trust himself with a single look. A few days travel brought him to Pennsylvania, and the first house he entered was that of a benevolent Quaker, who accosted him kindly, and bade him welcome to his roof. Poor William was toil-worn, and faint and sorrowful—still had he met with refusal, his indomitable resolution would have borne him from the door. But the voice of kindness, so long unheard from man, and the feeling of security so long unknown, were too much for his shattered and feeble frame. He fainted instantly, and fell to the floor like one dead. The worthy family into which he had been providentially led, fed, and warmed, and cheered, the fugitive, and had the satisfaction of seeing him in a few days able to express his sense of their kindness, and to give a narrative of his thrilling adventures. When able to leave, he was furnished with all necessary advice and assistance for the safe prosecution of his journey. He is now in the British dominions, established in a good business, and respected by all who know him, as an upright and intelligent man. But it is manifest to the casual observer that he has been a man of sorrow, and those who have heard his sad story, well know, that whatever objects may claim a passing interest, his heart is buried with his Lucy, in that grave in the wilderness, where she sleeps in the dark and distant forest of eastern Maryland. [Adv. Mor. Ref.

From the N. Y. Observer.

MISTAKES IN FAMILY GOVERNMENT.

It is vastly easier to find fault with other people's family government, than it is to have a perfect system of your own. Yet this is no reason why we should not speak of their errors, and avoid them, and mend our own as we find them out. This is the way to improve.

We have given up *scolding*. It has neither reason, religion, common sense, or experience to commend it. While there are reasons many and mighty to justify its total and immediate abolition. It sours the temper of the children; so that one thorough scolding prepares the way for two or three more. It sours your temper, provided it *was* sweet, which is a question if you are prone to scold; and thus the more you scold the more you will have to scold, because you have become *crosser* and your children likewise.

Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have *berated* them soundly as they did before. You may reprove them with firmness and decision, you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct and love you notwithstanding all. But they hate scolding. It stirs up the bad blood while it discloses your weakness and sinks you in their esteem. Especially at night when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around those souls and whispering peace.

Our neighbor Mrs. C——, is very *uneven* in her system. She lets her children do very much as they please, until they become so intolerably troublesome that her patience is emptied completely, then she flies at them like a fury, whips them all around, and then sits down to have "a minute's comfort," as she very pathectically expresses it. But the minute is dreadfully short. They are at mischief again, before their tears are dry, and this scene of forced submission and swift rebellion is repeated as often as might be expected, where there is no evenness of temper and no system of discipline maintained. There is no peace in her house, and never will be, although Mrs. C—— is a very excellent woman and loves her children dearly.

Mr. D——, who lives opposite, whips his children too much. They have become hickory-hardened. He is not a passionate man, but he has grown up with the idea that the rod is the best medicine for children, and as all children need to be corrected, the rod must be the appointed means. So he whips, on all possible occasions. And the occasions of course come often. His children have lost that sense of shame which they would feel most deeply had he governed with discretion, and *therefore* they often fall into condemnation. He has made a great mistake, but he is one of those men who know more than every body else, and consequently will never change his system.

We have been trying for some time past to mingle gentleness with firmness, patience and decision, and it seems to work well. We find that the hearts of children are not made of stone; they will yield to the tones of kindness, and impressions made by affection and authority combined, are *the* impressions which ought to be made on the young heart. We punish our children when they deserve punishment, and they have no idea that our love for them will ever shield them from chastisement when disobediende demands the blow. This is our system, and we mean to give it a fair experiment. Thus far it works well, and we find from year to year less occasion to use the rod, and more pleasure in observing the growing willingness of our children to regard their parents' wishes as their stongest laws. MY WIFE AND I.

THE SOURCES OF LICENTIOUSNESS.

BY DR. WM. ALCOTT.

NO. 5—LATE HOURS AND THEIR ATTENDANTS.

I have shown in my last number, that in the best circumstances of late hours, the nervous energies are crippled, and the whole system is thrown into a state of excitement. My present purpose is to speak of those other circumstances which are usually, or at least frequently, attendant upon late hours, and which greatly add to their injurious tendency.

One thing of this sort is the bad air, both out of doors and within, and the alternation from one to the other. If after our third meal, at sunset, or a little later, we spend the remaining time till 8 or 9 o'clock in pleasant conversation in the family, or in the society of a few choice friends, we shall then be properly prepared for our sleep, and that sleep will probably be sweet.

But if the evening is spent in conversation too exciting, or in too large a company, or if the music, the lecture, or the sermon has been intensely interesting, there is danger to virtue, even though the hour of retiring is not remarkably late. It is one thing to retire seasonably, and quite another to retire in a condition of mind and body which favors immediate and sound sleep. Even if Somnus lays hold of the reins speedily, the imagination may be unbridled.

When, however, these unfavorable circumstances—the excitement and the bad air, (which is of itself exciting,) both—are extended to ten, eleven, twelve, or one o'clock, the danger is still more imminent than in the former case, and the consequences still more deplorable.

Sometimes, too, the employments, instead of belonging to the *passive* form, are of the *active*. These may consist of dancing, or other active amusements, or they may be out of door amusements, as sleigh-riding. The most doubtful of all these is dancing.

Now when I object to dancing as an amusement for the young, it is chiefly on account of the circumstances by which it is usually accompanied. These are conversation about the last engagement, the last party or concert, and the last novel; together with impure and highly heated air, and too often exciting refreshments. A combination of all these would be sufficiently dangerous to virtue, if the time selected were the afternoon; but late in the evening, when every brain and artery is excited, and every one burns with a miniature fever, the tendencies are sometimes almost irresistible.

Let me not be misunderstood. It is not that the immediate safety of the young in these circumstances is always endangered, but only that a work of preparation is commenced, which, if favored by future trains of licentious tendency and thought, may work out sure destruction. A small leak will, in the end, if neglected, sink the largest ship—or in plain English, the path of vice is always descending; and none who enter it, even in thought, can be sure of returning.

Connected with evening amusements, but sometimes existing independently of them, is what has sometimes been denominated night sitting. Now if it were necessary, it would be easy to show that this habit of vulgar society is not more opposed to the laws of health and purity, than it is to the whole spirit of the New Testament. But on this topic so many have spoken of late, and well spoken, that I forbear to enlarge. I will only add, that I hope, for the honor of human nature and rational society, what I have said is sufficient.

If the ends of courtship and marriage were fully and rightly understood, every thing which pertains to the society of the sexes would be divorced, forthwith, from night and darkness. If it were fully known and felt by the young, that the two great ends of marriage are to complete the education of the parties, and to begin the education of others for time and for eternity, but especially for the latter, a great change would ere long be made in the manner of settling preliminaries.

Parents would then encourage the meeting of the young at seasonable hours, viz. in the day time; and all late hours, for young or old, would be excluded. The hours on which the sun shines would not be grudged, but preferred even by the parent who is miserly. Good taste would be cultivated, health promoted, and purity be preserved.

This whole subject, as a part of youthful education, has been strangely overlooked. The young have been left as uninformed, in regard to the true ends and modes of earthly existence, as if information would be hurtful to them. The great ideas of intellectual and moral marriage, as developed by Christianity, have seldom if ever entered their heads, not even by stealth. Stealth indeed there has been, but it has been from the Prince of Darkness, and not from the Sun of Righteousness.

I do not think it will be possible wholly to divorce the subjects of courtship and marriage from darkness and its sable chieftain, till the young are duly and gradually enlightened concerning them. I know, indeed, that in particular parts of our country, and in particular conditions of society, a change has been undergone already, greatly to the advantage of truth and purity. And yet the work is but begun. Christianity will have reason to triumph whenever it shall be completed. Meanwhile let each individual do all in her power to hasten the glad day.—Christianity is not an abstraction. If it is to accomplish any thing, it is by means of Christians. Let us never suppose that without our aid, Christianity itself—nay, even its Divine Author—will achieve any conquests. One of us, though robed in humanity, must by our likeness to Christ, be able to chase a thousand, and two put ten thousand to flight; and what we are able to do, must be done. We must put our own shoulders to the wheel—and then, and not till then, will it be serviceable to look for help from on high.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5.—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.
New England:	¼
St. Albans, Vt.	1
Housatonic R. R. Ct.	par
New York:	
City & most Riverbks	par
Other Safety Fund	½
Do. Red Backs	½
New Jersey:	⅜
Small notes West N.J.	¾
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1¼
Relief notes	3
Carlisle Bank	1¾
Chambersburg Bank	1½
Franklin of Wash'ton	2
Gettysburg Bank	1½
Harrisburg Bank	1½
Lewiston Bank	2
Lancaster Co. Bank	1½
Lebanon Bank	1½
Miners' Bank	2
Middletown Bank	1½

	disc.
Monongahela Bank	2½
York Bank	1½
Wyoming Bank	2½
Delaware:	½ to 1
Maryland:	⅜ to 1¼
Cumberland Bank	2
Mineral Bank	2
Salisbury Bank	3
Dist. Columbia:	1
Virginia:	1
N. W. Bank of Va.	2
North Carolina:	1¾
South Carolina:	1¼
Georgia:	1½
Planters Bk Savan'h	3
Ohio:	2
Indiana:	
State Bk & branches	2
Kentucky:	2
Tennessee:	3
Canada:	3 to 4
Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co, N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10,

Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cns. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842. lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 50
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅞a 17¼
Cloves	26 a 27
Ginger, race	6¼ a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Recorder.

For the Recorder.

CHRISTIAN LOVE-FEASTS,

By William M. Fahnestock, M. D.

Introduction.

Mr. Editor,—Having quite recently appointed a *Love-Feast*, to be held at Ephrata, for my departed parents, (which is a usage in the German Seventh-day Baptist Society,) I have had many inquiries made, from different sources, respecting its object; had its propriety called into question, and much surprise expressed, that the German Seventh-day Baptists, "*who profess to take the Bible as their rule of faith, and guide*," should observe anything not required by the Scriptures; and accompanied by strong intimations, that there is no scriptural warrant for such an observance. I therefore penned the following article, in a letter to a correspondent, on the subject, as an explanation of my views, and to show that it is not inconsistent with, nor contrary to the Scriptures. I have since been requested to commit it to the press, and have chosen your columns for that purpose, as much interest and kind feeling has been manifested for our little branch of Zion, by the Sabbath-keeping brethren of the northern and eastern states, who lend a willing ear to the explanations of our peculiarities.

—

The *Agapee*, or *Love-Feasts*, were observed by the primitive Christians, in imitation of the last supper, of which our divine Redeemer partook with his disciples, in connection with the institution of the Eucharist, on the night that he was betrayed and led out as a lamb to the slaughter.

"These festivals," says Calmet, "were kept in the assembly or church, towards evening, after prayers and worship were over. Upon these occasions, the faithful ate with great simplicity and union, and after the supper they partook of the sacramental signs of the Lord's body and blood." Paul, Jude, and Peter, allude to them in their epistles. Tertullian, one of the early fathers of the church, and one of the most authoritative ecclesiastical writers, and Pliny, the historian, in a letter to the Emperor Trajan, testify to its regular observance among the believers on the Lord Jesus. I need not, therefore, take up any more space to prove it to be a scriptural practice, and not a human invention or a papal excrescence; for both sacred and profane history assert it to be a recognized usage of the church in the days of the Apostles, and which continued to be regarded as such until human authority and human dictation interfered and abolished it; as may be seen by the decrees of the Council of Laodicea, the Synod of Trullo, and the Council of Carthage.

You may admit, that they were observed by the Apostles and the primitive church, yet you may ask for a command or an example of holding one *for* a deceased person, or after the death of a member of the church. I may ask, in return, where have we any command to partake even of the Eucharist *at any particular time?* Christ said unto his disciples, "*Do this* in remembrance of me"—not daily, nor weekly, nor monthly—but simply "*do this*;" and Paul, in writing to the Corinthians on the very subject of conducting the Love-Feast, and explaining to them the institution of the Eucharist, says, "For as *often* as ye do eat this bread and drink this cup, ye do show the Lord's death till he come." *As often*, is no time, unless some time be appointed. That power was left by implication with the disciples. If not, it would never be observed at all. If, then, they have power to appoint *one time*, they have power also to appoint *any time*, unless specially interdicted. It is left entirely at the discretion of the disciples, at what time and under what circumstances it should be attended to. Were the times and circumstances specified in Holy Writ, the Seventh-day Baptists would conform to it to the letter; nor add nor take one jot or tittle from it. The Agapee being recognized by the New Testament, they, where they are numerous, hold one every month, and at least two general ones during the year, and as many more as may be deemed proper or convenient. They do not look upon it as a requirement—it is no positive rite or binding regulation of the Society—but is a *privilege*; and as a privilege they regard it as very proper after the death of one of their number.

The members of the Society are, in a great measure, scattered abroad; few have the privilege of paying the last tribute of affection at the grave of a brother or a sister; and little opportunity is afforded them of hearing any thing correctly or satisfactorily of the last moments of those whom they love in the Lord, or of witnessing the tests and triumphs, in death, of the faith they hold in common. Every death in a little flock may be improved, may be sanctified, to those left behind. A little scattered band may be spiritually edified and benefited, by meeting, and praying, and meditating on the death of one of the fraternity, and be greatly strengthened in their faith, in a manner in which an ordinary convocation would not affect them. There are many of the brethren and sisters, who, long as it is since the bereavements have occurred, have not heard a single word of the last moments of my dear parents, yet who cherish a warm and strong attachment for their memory, and who still, even at this late period, desire to bear their sympathy and manifest their veneration, by talking of the virtues of the departed.* A familiar review of these matters and the exercises connected with it, are grateful to the heart, and encouraging to the Christian pilgrim. It keeps alive a spirit of confraternity, and binds us closer together, as we see one by one dropping by the way into the cold and silent grave.

These are some of the considerations which show the authority and the propriety of holding a *Love-Feast*—a mingling of hearts—a weeping with those that weep, and a rejoicing with those that do rejoice. I might add some others, but as a departure from scriptural warrant has been imputed to the Society for this observance, and as we often see some matters more clearly by contrast and comparison, I will here remark, that there are many things deemed essential to true piety in the heart for which we have no express Scripture command, and yet to which the religious world, without any distinction of sect, yield implicit obedience, and most scrupulously observe.

Where is the command or direct evidence of women partaking of the communion? Yet should we regard any church as passing its bounds in administering it to them? It is merely *inferred*, as a *privilege*, which we all assign to them. There is a propriety in it, and we cheerfully accord it.

Have we any requirement to hold prayer-meetings? They are a privilege, a great privilege; they are the evidences of vitality in a church; there is much propriety in them, and much good accomplished by them.

Where have we any command to establish daily worship in our families? It is a great, an inestimable privilege. There is a propriety in it, and it is doubtless well-pleasing in the sight of God our Maker.

Would you charge any individual church with departure from scriptural warrant for attending to any or all the foregoing? The Seventh-day Baptists are no more out of the way, in selecting the occurrence of bereavement by death for holding a *Love-Feast*, which is not appointed to any times or seasons, but which is left at the option of the disciples, whenever they shall elect proper. Does the admonition, "Not forsaking the assembling of ourselves together," direct when and under what circumstances?—and does it interdict any period? If we do meet on the Sabbath, which may be inferred, does it prohibit or does it require us to meet during the week? Is it improper to do so? As, then, there is no time commanded, nor any period prohibited, for assembling ourselves together to eat the bread of love, and partake of the elements of the body and blood of our blessed Master, the Society deems it proper, *very appropriate*, after a death among them; for when we experience an afflictive dispensation, a personal bereavement, we are more apt to appreciate the death, the cruel death, of Him who gave himself to purchase us by his blood, as grain is more likely to take root after the fallow ground has been broken up.

Death is a solemn, an awful event, both in a family and in a Society. It is too solemn an event to be "lost sight of," or ever be "forgotten by the lapse of time." It behooves us to meditate upon it not only at the moment, but frequently, while we sojourn amid the distracting cares of this absorbing world. Moore very correctly says:—

> It is not the tear at the moment shed,
>   When the cold turf has just been lain o'er him,
> That can tell how beloved is the soul that's fled,
>   Or how deep in our hearts we deplore him,
> 'Tis the tear through many a long day wept,
>   Through a life by his life all shaded,
> 'Tis the sad remembrance fondly kept
>   When all other griefs are faded.

Mrs. Hemans touchingly admonishes us to

> Forsake them not! though now their name
>   Be but a mournful sound,
> Though by the earth its utterance claim
>   A stillness round.

* * * * * * *

> They have a breathing influence there
>   A charm not elsewhere found,
> Sad—yet it sanctifies the air,
>   The stream, the ground.

And Dr. Young pertinently asks:—

> Why are friends ravished from us? 'Tis to bind,
> By soft affection's ties, on human hearts,
> The thought of death, which reason, too supine
> Or misemployed, so rarely fastens there.

And again significantly indicates that

> Death stands like Mercuries, in ev'ry way,
> And kindly points us to our journey's end.

Not like Oracles uttering an occasional alarm, but like planted indexes, permanent hand-boards, pointing all the while to our journey's end.

I regard death as too solemn, too awful an event, ever to be "*worn out*" or "*passed away*." The maxim of the world, and what is sometimes called the philosophy of the world, is, "Look not back into the past, it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future, without fear, and with a manly heart."* That the philosophy of the world!—it is the infidelity of the world. I think we are much better prepared to meet the "*shadowy future*," by *looking back into the past*, and that we *improve the present* best, by *looking into the future through the mournful sepulchre*; as it is by the still solemn breathings of the tomb, that the language of our souls is attuned to the voices of the dear departed, with whom we are soon to be united and spend the endless ages of eternity in spiritual discourse and worship. It is good, then, and profitable too, to turn to the past, and meditate solemnly on the future. It is even profitable to dedicate special seasons to meditation on mournful subjects, and such contemplations are often productive not only of much comfort but of positive good. I do not confine the period of "*sanctifying influence*" from a visitation of death, to the time "*at which it takes place*," but regard it as extending to all subsequent time, whenever we give it a prayerful consideration, and permit it to have its intended effect upon us; and therefore still desire to hold a *Love-Feast* for my dear sainted parents, believing that it may be sanctified anew to my own soul and be blessed to the eternal welfare of others.

The expression of holding it *for* my parents does not convey its full import or significance in English language. It may be illustrated by an anecdote related by Bishop Heber, of one of the boatmen with whom he traveled in the upper provinces of India, who every day set apart a certain portion of his rice, and bestowed it on the birds, saying, "*It is not I but my child that feeds you.*" He had lost an only son, *some years before*, and the boy having been in the custom of feeding the birds in this way, the parent never omitted doing so at sunset *in his name—for his sake—in his stead.* I do not give this as the most correct interpretation of the original motive for holding a *Love-Feast* on these occasions, but it is a sentiment which accords very much with the feelings which impelled me to its consummation. The Agapee, or Love Feasts, in the primitive churches, were emphatically "feasts of friendship," "feasts of kindness," "feasts of charity." My dear parents regarded them as the tenderest expression of paternal affection, approved of their observance for the above purpose, and never felt happier than when mingling in these exercises. It was my happy lot to enjoy one of those seasons with them. It was one of the happiest moments of my life, to eat the bread of sanctified love with them, and drink of the wine of which we can partake no more until we meet at the great feast of the Beloved, in the golden city above. I know how they loved this exercises of pious devotion. It is what they would have wished to be their last engagement upon earth; had it been permitted to them, they would have rejoiced to hold this feast of love in their last moments, with their brethren and sisters in Christ, and then have mounted from their midst, to the beatific regions of the blessed. Yes, I am assured, that it would have been their greatest happiness, to have spent their last hour in such a *Love-Feast*, and have thus manifested, in their expiring moments, their enduring pledge of affection and fidelity. What they could not do, I, their son, wish to imitate for them, confident that it will rejoice their spirits, are they permitted to look down from the courts of heaven, and behold the transactions of the sanctuary wherein they delighted to assemble, while upon earth, and mingle in its holy exercises.

To hold this *Love-Feast, for their sake*, I design, God willing, to make a pilgrimage of love to old Ephrata about the middle of this month, and there on their grave, as it were, and before the witnessing church, dedicate my children to the Lord; for I could never regard them as buried until this *Love-Feast* should be held for them, and their departure be realized by their absence from the circle of that little band of the faithful.

—

To understand correctly the concluding paragraph, it is necessary to state, that my parents resided and died at Harrisburgh, Pa., forty miles from Ephrata, at which latter place they have not regular preaching, except at Love-Feasts, at which time part of the Snowhill branch of the society assemble with them, (which is ninety miles distant.) On these occasions, my parents always attended; and no meeting of the kind has been held there since their death. The dedication of children of believing parents is a practice of the Society, in obedience to the saying of our Lord and Master, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." "And he took them up in his arms and put his hands upon and blessed them;" which we attempt to imitate, by presenting them to the Lord, before the church, with the laying on of hands and prayer by the senior Elder: but which we do not consider as conferring any of the privileges of church membership. It is merely making a public dedication of them to the Lord, and introducing them to the *care* of the church; always regarding *baptism*, upon faith and repentance, as the initiatory rite into the church, and requisite to full fellowship.

Bordentown, N. J., Nov. 1844.

VICTORY OVER DEATH.

Dying saints have given multiplied testimonies to the power of religion in the hour of trial. Here are some of them, the reading of which should encourage the doubting and admonish the careless.

Cyprian—"Let him only fear death, who must pass from this death to the second death."

John Dodd—"I am not afraid to look death in the face. I can say, Death, where is thy sting?—death cannot hurt me."

Robert Bolton—"O! when will this good hour come? When shall I be dissolved? When shall I be with Christ?"

Halyburton—"Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly and with joy, to look death in the face."

Rutherford—"It is no easy thing to be a Christian; but for me, I have got the victory, and Christ is holding out both his arms to embrace me."

Mrs. Joyce Lewis, when she was condemned to be burnt for the Protestant religion, said, "As for death, I fear it not; for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

Edward Deering—"As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God."

John Owen—"Oh! brother Payne, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or was capable of doing."

Risdon Darracott—"Well, I am going from weeping friends to congratulating angels and rejoicing saints in heaven and glory. Blessed be God, all is well."

THE GERMAN WATCHMEN'S SONG.

Among the watchmen in Germany, a singular custom prevails, of chanting devotional hymns as well as songs of a national or amusing character. Of the former description of pieces, the following is a specimen, the several stanzas being chanted as the hours of the night are successively announced.

> Hark! ye neighbors, and hear me tell—
> Ten now strikes on the belfry bell!
> Ten are the holy commandments given
> To man below, from God in Heaven.
>
> CHORUS.
>
> Human watch from harm can't ward us,
> God will watch and God will guard us;
> He, through his eternal might,
> Grant us all a blessed night.
>
> Hark! ye neighbors, and hear me tell—
> Eleven sounds on the belfry bell!
> Eleven apostles of holy mind,
> Taught the Gospel to mankind.
> Human watch, &c.
>
> Hark! ye neighbors, and hear me tell—
> Twelve resounds from the belfry bell!
> Twelve disciples to Jesus came,
> Who suffered rebuke for their Savior's name.
> Human watch &c.
>
> Hark! ye neighbors, and hear me tell—
> One has pealed on the belfry bell!
> One God above, one Lord indeed,
> Who bears us forth in hour of need.
> Human watch, &c.
>
> Hark! ye neighbors, and hear me tell—
> Two resounds from the belfry bell!
> Two paths before mankind are free,
> Neighbors choose the best for thee.
> Human watch, &c.
>
> Hark! ye neighbors, and hear me tell—
> Three now resounds from the belfry bell!
> Threefold reigns the Heavenly Host,
> Father, Son, and Holy Ghost!
> Human watch, &c.

THE APPROACH TO JERUSALEM FROM JAFFA.

BY W. H. BARTLETT.

After the storm of the night, the morning air was exquisitely fresh—the blue arch of heaven most glorious. We felt that we were in the 'land of the East, the clime of the sun;' but a few hours' ride from the object of our pilgrimage. And beautiful were the gardens of Jaffa, through which we rode. Here the 'lofty palm' rose gracefully into the sky, charged with her clusters of dates, and rustling with the softest of sounds in the summer air. The broad, dark-leaved, overhanging fig, dropped her fruit into the path. The golden citron, with the delicate vermillion-flowered pomegranate, and the clustering vine, richly mantle over the soil. Beneath the deep shade of the carob-tree the white-veiled women group around the fountain. The Arab sheik, his dusk face, piercing eyes, and white teeth, overshadowed by his golden-striped head-dress, comes by on his glossy Arabian, his gun and sword and brilliant trappings glittering in the sun; or a long file of camels, charged with merchandize, on which women and children are generally seated, slowly paces on, projecting their strange shadows on the sand. Every object is novel and oriental in character, and independent of its picturesque beauty, is linked by a delicious association with our earliest dreams of Biblical scenery and incident. Such are the chances of oriental travel; days of weariness and nights of watching;—but then *hours* when enjoyment is intense, and whose recollection is indelible.

Three hours' ride brought us to Ramla, beautifully situated above the plain of 'Loudd,' Lydda and Saron, (Sharon,) among groves of palm and olive. We made no stay here, anxious to arrive, if possible, that night at Jerusalem; but in crossing the plain we encountered the noon-tide heat of a Syrian sun, and were annoyed by swarms of gnats, and parched by intolerable thirst. The water in our leather bottles was soon exhausted, and had not the peasant girls brought us a welcome supply, as we passed through the villages, anxious to gain a few paras from the passing stranger, we should have suffered cruelly. In the afternoon, just as we entered the hills, we came upon a well by the road-side, most welcome to us in 'that dry and thirsty land.' Grouped around were a motly host of tired wayfarers. The Arab sheik, letting down his leathern skin into the well, drew water to supply his fainting steed, drinking from a hollow stone. Flocks of glossy-haired goats and sheep, with loud bleatings, surrounded the appointed trough, which it required the constant labor of several women to keep full. Caravans of camels, relieved of their burdens, were reposing around, their drivers crowding to the well. We were as weary and thirsty as the rest; and letting down our water-skins, took long and repeated draughts of the reviving element, and stretched in the shadow of a huge rock, enjoyed a most welcome 'siesta.' In the afternoon we resumed our course, threading narrow gorges, where a few resolute men might keep an army at bay; and from thence ascending hill after hill, round and rocky, yet bearing on the summits neat villages surrounded by olive groves and corn. Upon one of these we descended 'at shut of eve,' and its sheltered, beautiful appearance irresistibly invited us to repose. This proved, on inquiry, to be Kiryat el Enab, the ancient Kirjah Jearim. On the flat roof of the principal house the 'elders' of the village were seated, quietly chatting and smoking in the coolness of the evening air. We applied for a resting-place, and were conducted to the court of a mosque, in the centre of which were a tall graceful palm and a fountain; and shortly after the sheik, of the family of Abu Gosh, sent us some dishes for our supper, and came down himself to visit us.

Notwithstanding our fatigue, and the inviting nature of our quarters, we found it impossible to sleep. We were but three hours' distance from Jerusalem. Rising at midnight, we pursued our way by the light of the innumerable stars—glorious in the blue depth of an Asian sky. Not a sound was heard but the tramp of our horses' hoofs upon the rocky pathway. The outlines of the hilly region we were traveling were dim and indistinct; far grander than they would have appeared by the light of the day. We came to a tremendous descent, long and slippery, over slabs of rock, and deep gullies worn by the winter rains. With many a slide, and narrow escape from falling headlong, we reached the bottom of the valley in safety, where we found caravans of camels and asses, with their guides asleep by the wayside, waiting for the morning light to enter the city gates. We pursued our way—an hour yet remained—that hour was one of strange and indescribable excitement. I had seen, by moonlight, the time-hallowed glories of the old world, and the wonders of the new;—I had stood alone at that hour, within the awful circle of the Coliseum; and watched the lunar rainbow spanning the eternal mists rising from the base of Niagara;—but this night's march across the desolate hills of India awoke a more sublime, more thrilling interest. I was approaching the walls of that city (the scene of events which must ever remain the most touching in their influence upon the human heart,) which I had long and earnestly hoped to see, and my wish was about to be realized. As the stars began to fade from the heavens, and the dawn to break over the eastern mountains, I sought to pierce the gloom which wrapped the silent region around; but nothing could be distinguished. It was not till the first red glow of morning glanced upon the eastward hill-tops that I caught sight of the city. But there was nothing grand or striking in the vision—a line of dull walls, a group of massive towers, a few dark olives, rising from a dead and sterile plain; yet, enough that this was Jerusalem, the Holy City; her mournful aspect well suits with the train of recollections she awakens.

We had to wait some time outside the Jaffa Gate before admittance could be obtained, and not a sound was heard when we entered the silent streets. Within, the city is as dull as without; ruinous heaps and mean houses meet the eye as we enter. The stern Tower of Hippicus is on our right—a noble wreck of the past.

AGITATIONS IN THE SOUTH OF FRANCE.

A letter from M. Armand Courtois, one of the three brothers, bankers at Toulouse, on whom devolves much of the responsibility of conducting and supporting the Toulouse Book and Tract Society, informs that in Saintonge, about 40 communes (or townships) are turning from popery to the Gospel. A great work is also going on near Limoges; and laborers are needed to second the work, which "reminds of the outpouring of the Holy Ghost at the time of the Reformation." Two colporteurs have been sent to Saintonge to evangelize and sell books.

A very deep interest has been awakened by the imprisonment of the Abbe Maurette, who had published the *Farewell to Rome*, and who was condemned to one year's confinement and a fine of 600 francs "because he had attempted to attack a religion acknowledged by the state." He is a man of God, and is commended to the prayers and sympathies of all who know the power of prayer.

Professor De Felice was also about to publish an excellent work on *the duty of reading the Bible.* It is written in a popular, attractive style, and ably refutes the objections against the universal reading of the word of God. The elements are in motion in France, and it is with God to overrule the struggles of true Christianity with the Man of Sin for the highest advancement of the Redeemer's kingdom. [Am. Mess.

Tracts.—It is said that the American Tract Society has issued tracts to the amount of more than $100,000 within the last seven months, being more than double their issues in the corresponding period last year.

"A considerable portion of these issues are in languages spoken by foreign emigrants, such as German, French, Swedish, Italian, &c. About 20,000,000 pages have been distributed gratuitously in destitute districts and poor families. The number of volumes sent forth in seven months, is not far from 300,000. A very large part of the issues have been sent to distant and destitute parts of the country for circulation, by the hands of about 100 colporteurs, including 28 German and French, in twenty-three different States and Territories. The important bearings of such immense issues, on the intellectual, moral, and religious condition of our teeming population, cannot but be regarded with deep interest by every enlightened patriot and liberal Christian."

Ministers' Account.—At a meeting of ministers, an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeded in this manner: To the first—"What was your inducement to preach my word?" He replied, "To secure a good living." "Stand by," said the Judge, "you have received your reward." To the second—"And what did you preach for?" "To display my learning and eloquence, and gain popularity." "Stand by; you have received your reward." To the third—"And why did you preach?" He humbly replied, "To make known unto men salvation by the cross, and win souls to thee." "Room, saints! room, angels!" said the Judge; "let my faithful servant enter into the joy of his Lord!"

The ministers retired from the meeting with great searchings of heart.

Christian Liberality.—The patriarch Abraham gave one-tenth of all his possessions to religious uses; and so did Jacob, and many other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Pliny, and the Grecians, according to Xenophon and Herodotus—gave no less than a tenth part of every thing to sacred uses. And shall the *Christian* do less for *his* God than did the *Jews* under the *old* dispensation, or the *heathen for their idols?*

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* At the time of the death of my father, my mother's health was so exceedingly frail, as to leave very little expectation of her surviving him any length of time, which induced me to defer this observance, to hold one for both together. She survived him nearly two years, and since her departure to the world of spirits, circumstances entirely beyond my control have delayed it until the present month.

* Hyperion.

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THE LAW AND THE GOSPEL.

NECESSARY PARTS OF ONE AND THE SAME SCHEME.

An impression is often conveyed, that the Gospel is another plan from that which was at first proposed, and that its terms of salvation are much easier than were formerly held out. The root of this seems to be a supposition, that the law, which originally required perfect and universal obedience, is now satisfied with partial obedience. The absurdity of such a view will be apparent, if we consider what is meant by law. It is a rule of conduct, uniform and stated—a rule by which our actions may be regulated, and a standard by which they may be judged. Now what is implied in the supposition that the law is satisfied with partial obedience? Just this—that the law does not require what it does require—which is absurd. The law, therefore, must be either wholly abolished, or else nothing less than perfect obedience can satisfy its demands. And since the idea of duty and transgression rests upon the existence of a law requiring one and forbidding the other, to suppose the modification of this law, is to suppose that right and duty are arbitrary and changeable.

But we are not left to mere inferences upon a point of such vital importance. The inspired records have spoken concerning it. That the law is not satisfied with obedience to some of its precepts, while others are neglected, the apostle Paul says distinctly, when he gives his approval to the declaration, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." The Apostle James testifies to the same thing, when he says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." There is no middle course. The moral law, of which the Decalogue is an inspired summary, is perfect, and universal in its application. It can require nothing less than perfect and universal obedience.

There are two considerations which serve more directly to illustrate the position, that the law and the gospel are parts of the same scheme:—

1. *All those who have been saved from among the children of men have received their salvation through the Gospel.* Immediately after the fall, a promise was given to our first parents, that "The seed of the woman shall break the serpent's head." The "seed of the woman" here spoken of, is generally allowed to refer to Christ. To the fulfillment of this promise, Adam looked forward with hope; and if it is his privilege to stand accepted before God, he does so through faith in the Redeemer here promised. This truth is not peculiar to Adam; it runs through the whole current of inspired history from Adam to Christ. Abraham, for instance, believed that in his seed all nations should be blessed; and so strong was his faith, that he was ready to offer up Isaac on the sacrificial altar. From this it is evident, that he understood the promise as referring not alone to Isaac; and it is reasonable to suppose, that he understood it in the same manner as did the apostle Paul, when he said, "his seed, which is Christ." Thus the Scripture "preached before the *gospel* unto Abraham, saying, in thee shall all nations be blessed;" and thus "Abraham believed God, and it was counted unto him for righteousness,"—just as the faith of the gospel is now counted for righteousness to those that believe. Moses, likewise, saw the same way to the favor of God as did Abraham. And when he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt," not less than when he spoke of the Prophet whom the Lord God would raise up after him—Moses had a vision of the glories of the Redeemer's kingdom, and received the end of his faith, even salvation through Christ. And what shall we say more? for time would fail us to speak of Gedeon, and of Barak, and of Samson, of David also, and of Samuel, and of the Prophets, all of whom, "having obtained a good report *through faith*, received not the promises—God having provided some better thing for us, *that they, without us, should not be made perfect.*" In other words, that the gospel should be added to the law in order to the perfection of the scheme.

2. The second consideration is drawn from *the Saviour's exposition of the design of his mission.* His Sermon on the Mount contains a very explicit statement of the relation which he sustained to those who had preceded him. Among the multitudes gathered about him and listened eagerly to his words, there seems to have been some who expected he would bring in an easier mode of religious living. This he first opposed by pointing out some classes of men whom he esteemed blessed; they were the poor in spirit, the pure in heart, and such as hunger and thirst after righteousness. He then comes directly to answer their expectations. "Think not," says he, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He then, in illustration of this broad assertion, explained the commandment "Thou shalt not kill," as forbidding anger; and declared that instead of being satisfied to love their friends and hate their enemies, men ought to love their enemies. He thus showed, that the dispensation which he came to introduce would not set men free from the obligation by which they had formerly been bound. On the contrary, he explained the extent and spirituality of the commandments, and enforced obedience to them by his example and his words. An examination of the Gospels will evince to most minds, that neglect or modification of the law was nowhere countenanced by Jesus Christ, the Head of the Christian dispensation.

Numerous passages bearing upon this subject may be found in the apostolic writings. The declaration of Paul, "The law was our schoolmaster to bring us to Christ," shows what relation he supposed to exist between the law and the gospel. It was such that one naturally led to the other; and both were necessary to the completeness of the divine scheme. Again he says, "Is the law sin? Nay, I had not known sin, except by the law." In the same chapter, he expresses his esteem of the law by saying, "I delight in the law of God after the inward man. With the mind I myself serve the law of God." It had given him just views of sin, and been the means of bringing him to Christ; in heart, therefore, he delighted in and served it. What the law was to this Apostle, it is to every true believer—a part of the great plan by which man is to be redeemed from the power of sin, and introduced to a life of faith and holiness.

IS IT SIN TO BREAK THE SUNDAY?

In our remarks upon the reformatory movements of the day, we suggested that the looseness which obtains in regard to the observance of the first day of the week, is traceable to the *opinions* of men concerning its claims upon them, quite as much as to that *corruption of heart* which despises the restraints of divine law. Perhaps some may consider this as a plea in justification of that large class of persons, who spend the day in amusement, or as their inclinations may otherwise lead them. We are not, however, disposed to justify them one whit farther than truth demands. We will not deny, that in many instances, those who break the Sunday are guilty of sin. But their sin consists not in the *overt act*, but in the *intention of their hearts.* They do not violate the letter of the law, but they mean to do so. God's law takes account both of the outward act, and of the intents of the heart. No matter what be the outward act, if it springs from an intention to dishonor God, or from a heart that is indifferent whether God is dishonored or not, His all searching eye detects sin. On this principle, a Sunday-breaker may possibly be guilty of sin. He may really suppose that the day he is dishonoring is the Sabbath which the word of God requires him to keep holy. Of course, by not keeping it he manifests a disposition to set light by the restraints of the divine law—a disposition which would lead him to break the true Sabbath, if he were acquainted with it. We do not justify such conduct; we enter no plea in its behalf. Upon a disposition thus manifested, God, no doubt, looks with displeasure. Nay, we have no great difficulty in believing, that in some instances where a reckless wantonness is apparent, he attests his displeasure by the retributions of his providence. Yet if he does, it is a false logic which infers that such retributions are the seal of Sunday's sacredness. They are merely the seal of the sacredness of that principle in the divine law, which says, we shall not even *intend* to do wickedly; a principle which God, in all the administration of his moral government, has been pleased to guard with the closest care. Let those people, therefore, who honestly believe Sunday to be the Sabbath of divine appointment, keep it.

But there are multitudes who refuse to keep the day, not because they are unwilling to obey the law of God, but because they do not feel that the law requires it. Their conduct is not *in spite of* their convictions, but rather the *result* of them. We speak not of professing Christians particularly, but of those called the world's people. For such persons we stand up in defence. We maintain, that they are not guilty of sin in breaking the Sunday, either in the outward act, or in the intention of their hearts. Not in the outward act, for the law of God requires the seventh day, not the first; and not in the intention of their hearts, for all the religious instruction they enjoy does not even make them *think* it to be a holy day. True, they hear a great deal said about the sin of Sabbath-breaking—which in the vocabulary of their teachers means Sunday-breaking;—but how the divine canon, which says so expressly "the *seventh* day," is made to enjoin the keeping of *another* day, is perfectly incomprehensible to them. Hence a sense of obligation to it is not awakened in their minds. At the very most, all the conscience they have is the lingering remnant of what was instilled into them during childhood, to which, however, their mature judgment does not subscribe. It is no very common thing for such persons, when pressed to keep Sunday, to object openly, that the Book says, "the *seventh* day is the Sabbath." The teacher, by way of meeting the objection, perhaps endeavors to show how the Sabbath was changed; and they, being quite unskilled in theological controversy, and hardly daring, in face of all the learning of nearly the whole Christian world, to depend on their own judgment, yield a sort of outward, half-hearted assent, being *silenced*, but not *convinced.* In other cases, though no attempt is made to advance the objection openly, it is nevertheless *felt.*

"How do you know it is felt, if it is not uttered?" asks our opponent. We'll tell you. Whenever we go into a neighborhood where the first day of the week is the only day observed, and begin to broach our sentiments, it is nothing uncommon to hear it said, "Well, I always thought that was the true doctrine." "I never could see into this change of the day." Such expressions will be made by scores of honest people. No matter where we go, we are sure to hear them; so that we know the objection is felt, and that very extensively too, even if it is not spoken.

Now how are such persons guilty of sin in refusing to keep the Sunday? For the life of us, we cannot see. They neither *outwardly* violate God's holy law, nor do they *mean* to do so. Yet it is the fashion with our modern reformers to place these in the same class with others, and denounce them all *en masse* as "sinners before the Lord exceedingly."

We dare say, some of our opponents, on reading this—that is, if their bigotry will allow them to read any thing on our side of the question—will knit their brows somewhat. Indeed, we may think ourselves pretty well off, if they do not brand us as "the adversaries of Judah," and charge us with the *sin* of "weakening their hands, and disturbing them in building." But do not be disturbed, good brethren. You yourselves know it is all true that we say. You are so well aware of it, that you can't write a book, without betraying your misgivings, that your own reasoning is too weak to take hold of the conscience. For you always take good care to put in, by way of salvo, 'that if the argument for the change of the Sabbath should fail, it still would not follow that there is no Sabbath, but only that the *seventh* day ought to be kept.' Aye, sure enough. *We* have not troubled Israel, then; but you, and your father's house, "in that ye have forsaken the commandments of the Lord." Come back, one and all of you, to the commandments of the Lord, and you will then have no difficulty in taking hold of the consciences of men. You will have some materials to make conscience of; and will not have to leave a hole open for your escape, in case your disciples put it home to you about the insufficiency of your proofs.

Although we have admitted that the individual who honestly believes Sunday is the Sabbath of divine appointment, is justified in keeping it, it does not hence follow that his belief sanctifies the act, so as to make it right. His believing it to be the Sabbath does not make it so. It may be but a popish festival after all; and if so, no degree of sincerity on his part will make it any thing else. His principal sin, however, lies not in doing what he *supposes* to be right, but in not laying himself out to investigate whether it really *is* right. It is as much his duty to investigate, as it is to act; for vain is our worship when it consists in the traditions of men. Matt. 15: 9. The means of knowledge—the Scriptures—are at hand, and God makes it our duty to search them. Those who refuse to investigate, when the providence of God calls them to it, are but little less guilty than those who do what they already know to be wrong. *

PRISON REFORM MEETING.

A meeting was recently held in this city for the purpose of organizing an Association for the Reform of Prisons and their Inmates. Many interesting facts and statistics were presented, going to show the power of kindness over prisoners, and the necessity of systematic efforts to reform and protect those who have been discharged. Out of the 954 inmates of Sing Sing prison, 27 were committed under 17 years of age; 192, or about one-fifth of the whole, were committed under 21 years of age; and 599, or about two-thirds, under 30 years of age. Most of the prisoners can read; nearly one-half of them have been of temperate habits; and three-fourths have never before been in prison. From Sing Sing prison, 800 convicts have been discharged within three years, and from 150 of this number, who have been carefully followed, it was ascertained that but 50 returned to crime, while 100 lived virtuous. From these and similar facts, the encouragement to labor for their reformation, and the duty of doing it, were argued. After much deliberation, a society was organized, to be known as the Prison Association of New York, devoted to the following objects:—

1. The melioration of the condition of prisoners, whether detained for trial or finally convicted, or as witnesses.

2. The improvement of Prison Discipline and the government of prisons, whether for cities, counties or States.

3. The support and encouragement of reformed convicts after their discharge by affording them the means of obtaining an honest livelihood and sustaining them in their efforts at reform.

RELIGIOUS WANTS OF THE WEST.

It is to be regretted, that so few of the professedly pious men who remove to the far west, take a decided stand in favor of the religious improvement of the community in which they settle. Some of these pioneers are undoubtedly consistent and most useful men; but in many cases, their religious character is hardly known, while in others it is only known as a reproach to the cause they were bound to honor. At the present time, when so much is said about the condition and wants of the West, we are glad to see that this subject is receiving attention. There is no reason why the private Christian, who goes to some new district, should not go with the spirit of an ambassador of Christ, as well as the technical preacher. Until this is the case, the minister's work will be exceedingly difficult, and comparatively fruitless. Read the following testimony from a missionary on the ground:

"You are often told that more ministers are wanted at 'the West.' This is true—very true; but there are other classes of Christians wanted here, in my opinion, quite as much. I mean consistent, staunch private members, men and women of sound principles, of established moral character, of firm, unbending integrity and active piety. We want them for deacons, for leaders of our devotional singing, for superintendents and teachers in our Sunday schools, for every good work and word; indeed, for living epistles in practical godliness, to be read by all men; and, as farmers, mechanics, professional men or merchants—especially the latter; they would have abundant opportunity for usefulness in these departments of Christian effort, while their vocations would afford them a good support. There are hundreds who could be spared from the East, and I long for the time to arrive when professors of these classes will be found by hundreds, making sacrifices of temporal ease and comfort, and immigrating hither as servants of the Lord, to aid their brethren in the mighty work which is exhausting their energies, and, sometimes, discouraging their souls."

THE TRUE WESLEYAN.

This paper copies our comments upon an article by one of its correspondents, and accompanies them with the following remarks:—

"We have no personal responsibility in this matter, as the article in question was not admitted into the columns of the Wesleyan by us, nor did we ever read it, or know that such an article was published until we saw the above. This is the first number of the Wesleyan issued under our direct editorial supervision. We do not say this because we wish to shrink from the responsibility involved, far be it from us; we hold the views which we suppose the writer intended to express. But we do not feel ourselves bound to defend those views at the demand of the Recorder. We have a right to publish our views, and he has a right to deny them, but we do not admit that his call for proof lays us under obligation to produce it, further than we have a free mind so to do. From the language of the denial it is clear that his mind is made up, and that no *proof* would *prove* the points *in his estimation*, and we do not know that a discussion with him, on the subject, would result in great good to the world.

"When the writer says, 'the question is settled in the minds of all pious, sensible men,' we do not suppose he designed to be understood to mean that there are no pious, sensible men, such as the editor of the Sabbath Recorder, who entertain different views; all that is meant, is, that it is settled in the minds of such men generally, that nearly all the Christian world hold these views. If the editor of the Recorder is disposed to deny this, let him take hold of the laboring oar himself, and go into a calculation and show us what proportion of professed Christians regard the first day of the week as a divinely appointed Sabbath, and what proportion keep the seventh day, and what proportion have no Sabbath. We know very well that the fact that most men regard the first day as the Sabbath by divine appointment, does not make it so, or prove that it is so, but, surely, it proves all that the writer designed to prove by it, viz. *that it is not necessary to prove it.* There is certainly less necessity of proving what most men believe, than what is generally disbelieved. If the seventh day is still the Sabbath, as most men do not believe it, there is the greatest necessity of proving this, and our friend of the Recorder is free to commence his work as soon as he pleases. We will not forbid him. And should he see fit to assert it without proof, we do not know that we should demand the proof of him, as he has done by us. If he should feel safe to risk it upon his assertion, without proof, we should not feel very much concerned about it."

REMARKS.

This is an exceedingly indefinite answer to a very plain article. It first denies all personal responsibility in the matter, and afterwards partly assumes the responsibility. It talks about each of our positions, but neither answers nor refuses to answer either of them. It neither affirms nor denies anything vital to the question at issue. It is, in short, a complete specimen of non-committalism. There are, however, several things *pretty nearly* said, which may deserve some notice. The position that a man has a right to make assertions through the medium of a public journal, and yet a call for proof lays him under no obligation to produce it, seems to us untenable and dangerous. Our law-makers have decided, that for a person to make an assertion in this way concerning the most trivial thing, lays him under obligation to prove his assertion when called upon, or suffer the consequences. But has a religious teacher a right to make assertions in regard to religious things, and yet incur no responsibility to prove his assertions? We are sure the Apostle did not think so, when he said, "Be ready always to give an answer to *every man* that asketh you a *reason* of the hope that is in you." And when we see an unwillingness to give this *reason* we always think there is difficulty in finding it. Again, it seems strange to us, that a man should refuse to prove his assertions, because the person who asks for such proof has already "made up his mind"—the very reason, we should think, why all the proof to be obtained should be given him. There are several other things equally enigmatical to us, but upon which we will not take room to remark, because they have nothing to do with the real question.

As the editor has turned over to us the "laboring oar," which he ought to have taken himself, of showing what proportion of Christians regard the first day of the week as divinely appointed for the Sabbath, we will simply refer him to an article in our paper of Nov. 28, where he will find proof that the proportion is very small—far enough from including "all pious, sensible men."

Without saying another word concerning the above extract, we have now two propositions to make to the editor of the Wesleyan, either one or both of which he is respectfully invited to accept.

1. If he will prepare an article proving, or attempting to prove, that the first day of the week has been divinely appointed as the Sabbath, and is still binding, we will cheerfully give it a place in the columns of the Recorder, for the enlightening of the few who think differently. Or—

2. We will prepare an article proving, or attempting to prove, that the seventh day of the week has been divinely appointed as the Sabbath, and is still binding, on condition that he will give it a place in the columns of the Wesleyan, for the enlightening of those who think differently.

Will he accept either proposition?

COMBAT.—There is a prospect of another "*No Church, no Bishop*" controversy, the Rev. James Richmond having challenged Dr. Potts to single oral and public combat on that question.

OUTRAGES UPON THE JEWS.

AT PRAGUE.—In July a riot was caused by the railway laborers at Prague, the object of which was to obtain higher wages. When the rioters had been dispersed by the military, the populace turned their fury against the Jews, maltreated many individuals in the street, and destroyed much property. It is stated that 2000 Israelites have left Prague on account of these aggressions, and that they have been expelled from several other villages of Hungary. A similar excitement occurred during the preceding month, in consequence of a strike among the workmen in the cotton-factories, the populace having taken part with the workmen against the masters, a majority of whom were Jews.

AT WEESP, NEAR AMSTERDAM.—In April last, during the feast of Passover, some Jewish boys amused themselves in the street by marking each other's faces with red chalk. An ignorant Christian woman seeing them, raised the report, that they were mocking the sufferings of Christ; and this report was magnified until it was understood that the boys had besmeared their faces with the blood of a Christian child whom they had crucified. Full of holy indignation, a rabble collected, attacked the synagogue in which the Jews were assembled, and threw all kinds of missiles in at the windows. This so frightened the Jews, that they rushed out, when they were pelted with brickbats and stones on every side. Much mischief was done before the rabble was dispersed.

JEWS IN MOROCCO.

Sad intelligence is communicated by Mr. Levi, a missionary to the Jews of Morocco. During the bombardment of Magadore by the French, the English Consul was not permitted to leave the town. When he did leave it, after having been plundered of every thing, he informed the missionary that the Jews suffered a great deal. A party of them, more than fifty in number, escaped to a neighboring village, but were massacred there. In his last communication, dated Gibralter, Aug. 29, Mr. Levi says: "It is to be feared that at the present time, out of the 4,000 or 5,000 Jews at Magadore, not a third are alive—some buried under the ruins, some killed by the Moors from the country, and others starved to death. Thus we see that the Lord's ways are past finding out, and his judgments unsearchable."

PERSECUTION IN MADEIRA.

By a letter from Dr. Robert R. Kalley, dated Madeira, Sept. 27, which we find in the *London* Times, it appears that the work of persecution *is* still going on there. During the summer many readers of the Bible had been beaten, some by day on the public roads, and others by *night* after their houses had been broken open. On the *24th* of September, an officer with fifty soldiers surrounded several houses, stripped them of whatever was valuable, and took twenty-seven prisoners. *These* are confined at Funchal, denied all communication with their friends, and not allowed to have even food given them. Besides those in prison, there is a large number in hidings, in caves and dens of the earth. The letter says, "All this is perpetrated without a cause, without a shadow of excuse. The only reason why they are maltreated, in point of fact, is because they read God's word, and seek to follow its dictates, notwithstanding the opposition of men."

For the Recorder.

RELIGIOUS KNOWLEDGE.

Whatever trade or profession a man is inclined to pursue, a full understanding of its requirements is necessary to success. What, for instance, advances the statesman, but political knowledge? Is it not speculative skill that enriches the merchant? and inventive ingenuity that exalts the mechanic? Even those ordinary affairs of life, to be properly discharged, must be perfectly understood. Shall we then suppose, that a high state of piety and virtue may be attained, while giving but a partial attention to its concerns, or with a limited and imperfect understanding of its duties?

Whatever may be said of the happiness attendant upon a course of undeviating rectitude, it is a course of peculiar difficulty to unassisted human nature. Amidst the allurements that are here presented to arouse the passions and excite desires, it is no easy thing to perfect ourselves in *every moral* or religious excellence, to the *exclusion of all that* is vicious or unworthy. Hence, whatever can promote stability of principle, exalt the views, or refine the feelings, is of vital importance; and this certainly is the province of religious knowledge. From the disappointments of life, from the vexations of avarice or ambition, it transports the mind to a higher and better order of things. It opens the most glorious and abiding prospects, and presents a variety of subjects, in the investigation of which our time and talents might be profitably employed.

Religious knowledge comprises the abstract mysteries of Divinity, the being and attributes of God, his relation to us as a moral governor, our relation to him as intelligent and accountable creatures. It unfolds the most perfect theory of mind and matter, of providence and nature. It presents the most astonishing and overwhelming facts, unravels the most intricate mysteries, and explains a variety of important subjects. It embraces the most complete and rational system of moral duty, presenting those righteous laws to which we are amenable, and those divine principles which are so productive of human happiness. It is, in short, nothing less than the science of living right and well.

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Sabbath Tracts.—In order to understand the worth of these little messengers, and the importance of circulating them freely, it is necessary to go into the field and begin the work. A brother who was present at the recent "Lord's Day Convention," and who assisted in distributing tracts, writes as follows in reference to the matter:—"I do sincerely wish that our people might know with what anxiety and eagerness the tracts were received and read; for, if so, the tract cause would flourish, and the country would be flooded with our publications. I believe the time has come when our churches might do much towards enlightening the Christian world on this great question. My intercourse with other denominations, and my conversations upon this subject, convince me more and more, that as a people we are not half awake. Can not something more be done for the tract cause?"

Consistency.—It is amusing to read the comments of the different papers upon the course of Mr. Lemmon and Mr. Magruder at the late "Lord's Day Convention." These gentlemen attended the convention by special invitation, and of course had a perfect right to express their opinions, and were bound to dissent from what they deemed to be wrong. When one of them did so, however, "he was interrupted by hisses and cries of order, whilst a number from the gallery cried, '*turn him out*,' &c." Yet these men are charged with being ungentlemanly and disturbing the meeting, by the very persons who hissed, and stamped, and insulted them.

Again—one leading religious newspaper, speaking of Mr. Lemmon's assertion that he was a friend of the *Lord's day* but not of the *Sabbath*, says, then he had no business in the Convention, because it was called to promote the observance of the *Sabbath*. Yet this is the paper which thought Sabbath-keepers had no business in the Saratoga Convention, because it was called to promote the observance of the *Lord's day*.

Baptist Missions.—By a Circular recently issued, it appears that the Baptist Board of Foreign Missions is laboring under considerable embarrassment from the want of funds. Some persons who have been appointed are delayed from entering upon their work on this account. The calls for help are numerous, and the encouragements to labor many. Seventy-five churches, embracing nearly 7,000 communicants, are among the fruits of the Society's labors. In view of these things, the Board appeals to the churches for help.

Floating Chapels.—Two Floating Chapels for the accommodation of Seamen in New York, have been dedicated within a few months past—one by the Episcopalians and the other by the Methodists. The latter is the hull of an old ship, which has been ingeniously altered, so as to have a gallery, and seat about 700 persons. It is to be called "John Wesley." There are now several chapels for seamen in this port, all of which are said to be well attended, and to evince great improvement in the character of sailors.

Editorial Accessions.—Elizur Wright, Jr., whose interesting letters from Europe have gone the rounds for a few months past, has become connected with Joshua Leavitt as assistant editor of the Boston Morning Chronicle and Emancipator. Rev. George B. Cheever, who is at present in Europe, has been engaged as principal editor of the New York Evangelist, and is to give his exclusive attention to that paper immediately on his return.

The Gag-Rule Abolished.—By a reference to the Congressional Proceedings, it will be seen that the 25th Rule of the House, which rejected all petitions relating to slavery, has been rescinded. Every lover of freedom and humanity will rejoice in this triumph of right. May the future deliberations of the House meet the hopes which its beginning has awakened.

Postage Reform.—The Report of the Postmaster General admits that the rates of postage may safely be reduced. Of course, then, they ought to be; nobody can doubt that. And since the subject is now fairly before the people and their representatives, we may hope that something will be done during the present session of Congress. It is delightful to think of the improvements in social intercourse and intellectual culture, which the proposed change would certainly make. May these bright anticipations be realized.

ITEMS.

Mr. J. H. Green, the reformed gambler, is giving some striking illustrations of the frauds practiced among gamblers. Some gentlemen in Boston procured for him a new pack of cards; and the faces of 18 cards being at his request shown to one of the company, Mr. Green was able to select them all by merely looking at their backs, and he soon called the names of the whole 52 cards from seeing their backs alone. By such means do gamblers prey upon each other.

It is common, in China, to meet with traveling book-venders, dealing out their books and explaining their contents after the manner of modern colporteurs. A missionary makes this the ground of appeal for such labors in that country.

Several revivals of religion are reported in North Carolina, through the influence of which considerable numbers have joined the different churches.

A tract visitor in Cattaraugus county, N. Y., reports that 2,500 families have been visited within three months, of whom one sixth were destitute of all religious books except the Bible, and nearly two hundred had not even the Bible.

General Intelligence.

FOREIGN INTELLIGENCE.

By the steamship Caledonia, which reached Boston on Friday night last, we have papers to the 19th ult. The news is not especially important.

Hon. Joel W. White, newly appointed American Consul for the port of Liverpool, had arrived out.

There have been more severe gales in Liverpool, attended with unusual high tides. Several vessels were driven ashore, and met with other disasters. Incendiary fires continue to be frequent in different parts of the country. On the 10th ult. there was a heavy snow storm in England—the snow fell on Dartmoor to the depth of six inches.

The present spring tides have risen much higher than any for several years past, in consequence of which the Thames has overflowed its low-lying embankments above and below London-bridge, doing considerable damage to property situated along the waterside.

A lamentable accident occurred at Blackwall, on the Thames, produced by an explosion on board a steamer called the Gipsey Queen, a new iron vessel of 600 tons, and 300 horse power, by which seven persons lost their lives.

Mrs. Hofland, a lady to whom the younger portion of our society have been much indebted for amusement, instruction and beneficent advice, died lately at the age of 73.

The Rev. Wm. H. Henlowe, Curate of Wormegay, Norfolk, has been suspended from his functions for three months, for having refused to bury the corpse of a parishioner who had been baptized by a Methodist minister.

Mr. James Hogg, the only son of the Ettrick Shepherd, was to sail on Tuesday last, for India, seeking his fortune in the East, as the sons of Burns and the sons of Allen Cunningham have done before him. Mr. Hogg has been appointed to a situation in the Bank at Bombay. The only surviving son of Sir Walter Scott is now doing duty with his regiment at Madras.

Puseyism in the Church of England.—The *Record*, the organ of the Evangelical Church party, alluding to the secession of Mr. Newman from the church says, "we are now, in all probability, on the verge of a considerable secession from our venerable establishment. The fact we believe to be, that Mr. Newman would have gone over to Rome a year ago could he have carried Dr. Pusey with him. But Dr. Pusey was not ready, and his secession without Dr. Pusey would have had comparatively little effect. From the intelligence we have received, we think it probable that about thirty Masters of Arts in Oxford would accompany Mr Newman, if Dr Pusey secedes also; and we have heard it computed by those well qualified to form a just opinion of the case, that in Oxford, Cambridge, and even the country at large, there will be in all about a hundred of the Tractarians who will secede to their appropriate place within the bosom of Rome, if Mr. Newman were accompanied by Dr. Pusey.

Father Mathew.—A movement is now going on, and that it will prove successful there is little doubt, for not merely discharging his liabilities, but raising him a fund which will place him beyond pecuniary need hereafter. Meetings have been held in England, as well as in Ireland, on the subject, and, from the liberality of the subscriptions, the required sum—£20,000—will be speedily forthcoming. We find it stated that "a member of the Society of Friends, near New York, has sent £500 to the subscription in aid of Father Mathew, and the Duke of Devonshire has sent £100."

The rains have been so heavy recently, in some parts of Ireland, that the rivers have overflowed, and great damage has been done by floods. In Kilkenny, Tipperary, and other places, the devastation has been extensive, bridges having been swept away, houses flooded, and in some instances submerged, and roads rendered impassable.

The *Reforme* gives a painful account of the great prevalence of discontent in the manufacturing districts of France. The master cotton-spinners of Rouen, to the number of 300 or 400, have agreed to shorten the duration of the daily labor of their operatives one-third until March next—working them only four days instead of seven.

The Spanish papers are filled with details of the conspiracies alledged to have been discovered at Madrid and Barcelona, to murder Narvaez and others, and to overthrow the Government. Many persons have been arrested, and will probably be shot. Among them are several officers and noblemen of distinction.

Italy.—An unsuccessful attempt has been made to assassinate the Grand Duke of Tuscany. This country has been visited by destructive inundations. The Adige had been and the streets of Trent were overflowed. Agricultural implements, cattle, and furniture, strewed on the waters, attested the ruin inflicted in the country districts.

From Mexico.—Recent intelligence from Mexico is of a threatening character. Rumors have been rife to the effect that our Minister to Mexico, the Hon. Wilson Shannon, had demanded his passports, and was on his way home, and also that a serious revolution had broken out in Mexico, which had resulted in the overthrow of Santa Anna. There certainly was some foundation for this startling intelligence; but the news does not turn out as important as was at first reported, although still of a momentous nature.

It appears that a correspondence has been carried on between our minister and the minister of Mexico, in which each brings serious charges against the other—so serious that Mr. Shannon has temporarily suspended all his official relation with the Mexican Government. Disturbances had broken out in the State of Jalisco, under General Paredes, which threatened to be carried to extremes. This is about the amount of the difficulty. It may lead to very serious consequences.

U. S. Steam Frigate Missouri.—Capt. Townsend, of bark Douglass, just arrived from Gibraltar, states that a week previous to his sailing a S. W. gale had destroyed the works they had made to raise the steam frigate Missouri, that the bottom of the vessel had split, and that it was impossible to raise the wreck, or get anything more from her. The brig Cervantes returned to Gibraltar from Malaga in ballast, not being able to get fruit.

The city of London, which covers only 50 square miles, has more inhabitants than Maine, New Hampshire, Vermont, Massachusetts and Rhode Island, which occupy 60,751 square miles.

CONGRESSIONAL PROCEEDINGS.

Tuesday, Dec. 3.

House of Representatives.—After the transaction of some unimportant business, Mr. John Quincy Adams, in pursuance of notice given yesterday, sent up the following resolution, written with his own trembling hand:

Resolved, That the 25th standing Rule, for conducting business in this House, in the words following: "No Petition, Memorial, Resolution, or other paper, praying the abolition of Slavery in the District of Columbia, or any State or Territory, or the Slave Trade between the States or Territories of the United States, in which it now exists, shall be received by this House, or entertained in any way whatever;" be, and the same is hereby rescinded.

Mr. Jacob Thompson, of Mississippi, moved to lay this resolution on the table. The Yeas and Nays were ordered on the motion to lay on the table; Yeas 81, Nays 104.

Mr. Adams's resolution was then put, the yeas and nays being called, when there appeared for the resolution 108, against it 80.

So the 25th rule was rescinded, and the perseverance of the "old man eloquent" was crowned with success.

The President's Message, which had been brought into the House by John Tyler, Jr., the President's Private Secretary, during the disposal of Mr. Adams's resolution, was then read, and after some discussion, it was ordered that 10,000 copies of the Message and accompanying documents be printed. The Message was referred to the committee of the whole on the state of the Union.

Notice was given of a motion for leave to introduce several bills, among which was one to amend the naturalization laws of the United States, and one to reduce and regulate the rates of postage. A motion to distribute $9,367,214 99, being the fourth instalment of the moneys in the Treasury from the proceeds of the sales of the Public Lands, was laid on the table.

Senate.—Little was done except to hear the President's Message.

Wednesday, Dec. 4.

House of Representatives.—Several notices of intended motions were given, including one to repeal the duty on cotton bagging and gunny cloth.

Mr. Duncan of Ohio introduced a bill appointing the first Tuesday of November, 1848, and the first Tuesday in November of every subsequent fourth year for the election of Presidential Electors throughout the States. After several propositions as to the disposal of the bill, it was referred to the committee of the whole on the state of the Union, and made the order of the day for Monday.

Rev. W. M. Daily, of the Methodist church, was elected chaplain of the House.

In the Senate little else was done than to elect Rev. Septimus Tuston as chaplain.

Thursday, Dec. 5.

In the House several unimportant motions were passed, when it adjourned to meet on Monday next at 12 o'clock.

The Senate was in session but a few minutes, and adjourned to Monday.

Monday, Dec. 9.

House of Representatives.—Several members appeared for the first time. A committee to superintend expenditures of the Library was appointed.

The House went into a committee of the whole on the bill providing for a uniform day of electing President. After considerable discussion, it was postponed to take up the President's Message, which was referred to appropriate committees.

The Speaker announced the Standing Committees, and the House adjourned.

In the Senate, after the presentation of credentials by new members, the Standing Committees were appointed, which are nearly the same as they stood last session.

Several unimportant bills were presented; and the new Constitution of Iowa Territory, which was referred.

Mr. Rives submitted a resolution calling upon the President for the latest correspondence between the Ministers of the U. S. and Mexico. Adjourned

Conviction for Murder.—The trial of William Miller, which has been in progress before the Circuit Court at Troy for some days past, on the charge of murdering George West more than two years ago, in the town of Sandlake, Rensselaer county, was terminated on Tuesday. The evidence, though wholly circumstantial, seems to have been conclusive, and the jury, after being out a few hours, brought in a verdict of guilty. On Wednesday morning, Judge Parker pronounced sentence of death upon the prisoner, assuring him there was no hope of a pardon. The 28th day of January is the day fixed for Miller's execution. [Alb. Eve. Jour.

Death of Hon. Wm. Prescott.—It is with deep regret that we learn that Hon. William Prescott died at his residence in this city on Sunday morning. He was apparently in his usual health, at breakfast; but soon after complained of oppression in the region of the heart, and fell instantly dead. He was a graduate in the class of 1783, (Harvard) and we presume was about 80 years of age. Judge Prescott has filled many public offices with distinguished honor to himself and advantage to the people, and was a lawyer of profound erudition. He retained his mental and physical powers unimpaired to the last. His father was the commander of the American troops at the battle of Bunker Hill, and his son the historian of Ferdinand and Isabella.

Overworked Chancellors.—Thurlow, on being asked how he got through all his business as a Chancellor, answered, "Just as a pickpocket gets through a horsepond—he *must* get through." Dunning, when a similar question was put to him, answered in much the same spirit, though in a more professional style: "I divide my business into three parts; one part I do, another does itself, and the third goes undone."

Fire and Loss of Life.—On Wednesday afternoon last, the Cumberland Valley Railroad Bridge across the Susquehanna (Harrisburgh, Pa.) was discovered to be on fire. The fire started about half way between the opposite shore and the island, which is about the middle of the river. There was a pretty brisk wind from the north-east, and in about 15 minutes a part of the bridge to the opposite shore was entirely consumed, together with a small house on the shore.

A span of the bridge by which had been part, cut away to arrest the fire, and on which the hose companies were stationed, unexpectedly fell, carrying with it some fifty or sixty persons, crushing several between the timbers and mangling their bodies horribly.

This bridge was one of the most splendid pieces of architecture in the country. The Railroad cars ran over the top, and beneath was a carriage way and foot path. It was something over a mile long, and cost about 130,000 dollars.

A Ship at Zero.—The Madisonian contains a letter from M. C. Perry, of the U. S. Frigate Macedonian, which states that on the evening of the 4th of July last, that vessel arrived at the point in the Atlantic ocean where the meridian of Greenwich crosses the Equator, and where, of course, latitude and longitude are both reduced to nothing. At this grand starting point, the Macedonian fired *thirteen* guns, in honor of the old thirteen States.

Apple Trees.—A horticulturist in Bohemia has a fine plantation of the best apple trees, which have neither sprung from seed nor grafting. His plan is, to take shoots from the choicest sorts, insert them in a potatoe, and plunge them into the ground, having put an inch or two of the shoot above the surface. The potatoe nourishes the shoot whilst it pushes out roots, and the shoot gradually springs up and becomes a beautiful tree, bearing the best fruit, without requiring to be grafted.

Capt. Jonathan Walker.—We find by the *Boston Chronicle*, that Jonathan Walker, who it will be remembered was arranged on Friday, charged with abducting slaves, has been convicted of "slave stealing," and sentenced to be branded with the letters "S S." in his right hand, sit in the pillory one hour, be imprisoned fifteen days, and pay a fine of $150. The first two clauses of the sentence were carried into effect, and while he was sitting in the pillory, we understand that one of the slaveholders, whose slaves took passage in Capt. Walker's vessel, tore from his face the handkerchief put over it by the sheriff, and pelted it with *rotten eggs!* Capt. Walker has been assailed with civil actions for damages, (laid at $100,000,) by the *owners* of the fugitives who took refuge in his vessel.

Isaac Dean.—This Abolition agent, a negro, has been committed to jail, in default of bail in the sum of $5000. He is believed to be the instrument of Abolitionists in this section, furnishing forged passes and all the information necessary for getting them off. [St. Louis Reville.

SUMMARY.

The arge cotton factory at Roseville, near Newark, (Del.,) was burnt to the ground on Saturday night last. It is said that a boy who had gone into the factory took a piece of cotton to light a candle, and afterward threw it on the floor, intending to extinguish the fire with his foot; but unfortunately, the cotton that was strewn about the floor ignited, and the fire soon spread all over the building. The loss is estimated at $40,000, while he insurance was only $20,000.

In Springfield (Mass.) there are 6 Orthodox, 1 Episcopal, 2 Unitarian, 2 Universalist, 3 Baptist, 4 Methodist, 1 Wesleyan, and 1 Roman Catholic Church; in all 20. There, every body has a chance to go to church.

Professor Twining has completed his survey of the New York and New Haven Railroad, from New Haven to Harlem River. The surveyed line connects with the Harlem Railroad at Harlem River Bridge.

On Sunday evening about five o'clock, the steamer Warrior, a new boat, on her first trip from Cincinnati to Mobile, struck a range while coming to a wood-yard at Island 95. She was run upon the Island bar and sunk in two fathoms water. Both boat and cargo are a total loss.

The steamer Corsair was sunk at Turkey Island, 50 miles below St. Louis, on Thursday last, and will be a total loss.

In twenty minutes after the President's Message had been sent into the House, a synopsis of it was transmitted to Baltimore by Morse's Telegraph.

The Board of Managers of the National Washington Monument Society, report that they have collected and now have on hand, $49,000, and that with that sum they propose to commence the erection of the Monument in Washington.

The Massassoit Mills at Fall river were damaged by fire on the 5th, in the spinning room, to the amount of five thousand dollars. Insured.

Burglary has become so frequent in Cincinnati that the papers of that city call upon the citizens to establish a volunteer night watch to put down the robbers.

Eight Indians, five men and three women, were drowned on their passage from Lachine to the Sault St. Louis.

One of the buildings of Dickinson College was lately injured by fire, supposed to have taken by the bursting of a chimney. A number of articles brought by President Durbin from Europe, and valued for their associations, were either destroyed or injured.

The New Yorkers propose to try the virtue of an Ice-breaker, invented by Mr. Townsend, to keep the Hudson open this winter. The experiment will cost about $25,000.

The N. Y. Mirror says that on the result of the election being published, lately, a young man residing on the upper part of the Island, who had staked his all in betting on the result, was taken suddenly ill with an attack of disease of the heart or of apoplexy, and has since died.

According to Thompson's Note Reporters about one-half of the country banks are ⅝ discount. All the banks near the railroad from Albany to Buffalo are ½. During the winter Michigan money will be 3, and Canada 3½ discount. Ohio continues at 2; Indiana 2, (excepting the 1 and 2 dollar notes, which are 3;) Kentucky, Missouri, and the Wisconsin Marine and Fire Insurance Co.'s notes at 2 dis. All the New England money, (bankable in Boston,) at ⅓, or 33 cents per hundred dollars. Quotations of Southern money remain without change.

The directors of the New Jersey Railroad & Transportation Co. have adopted a similar rule, with the Reading Railroad, by which the running of cars on Sunday is put an end to.

The outstanding Treasury Notes on the 1st inst. amounted to $1,908,363.

It is asserted that the Whigs of New York lost six millions of dollars in bets upon the presidential result.

Hon. James K. Polk completed his fiftieth year on the 9th inst.

After the year 1850, by a law of Mexico, no person is allowed the right of suffrage, unless he can read and write. Six years warning to learn.

The New York Courier and Enquirer says that on the opening of the books, on Tuesday, over $400,000 dollars were subscribed towards the two millions required for the completion of the New York and Erie Railroad.

Rev. Theodore S. Wright, a *colored* Clergyman, has been elected Moderator for the next six months of the Third Presbytery of New York.

DIED,

In Scott, N. Y., on the 1st instant, of pulmonary consumption, Mrs. Alice Barber, wife of Dea. John Barber, in the 39th year of her age The deceased professed a hope in Christ in early life. Subsequently she became a member of the Seventh-day Baptist Church in Scott, in which capacity she continued a firm believer and faithful advocate of the gospel of Christ until the day of her death. With Christian fortitude and patience she bore her last illness, until her deliverer came. Her family and friends are left to mourn the absence of departed worth.

In De Ruyter, N. Y., on the 4th inst., of inflammation and congestion of the brain, Arcenal Tyler, youngest son of Matthew Wells, Jr., aged six years and ten months. This bereavement is perhaps more deeply felt, because it is the fifth which has visited that family within little more than one year.

In Berlin, on the 28th ult., Miss Sarah Davis, in the 78th year of her age.

LETTERS.

I. D. Titsworth, Wm. M. Fahnestock, John Whitford, S. Davison, G. M. Langworthy 3, John Barber, Andrew Babcock.

Postmasters at North Hampton, O., Scott, Pompey, Clarence, Broadalbin, Adams.

RECEIPTS.

North Petersburgh—Nelson Reynolds $2.
Berlin—Truman Saunders, $2.
Scott—Mrs. Amelia Green, $2.
Brookfield—Patten Fitch, $2; Andrew Babcock, $1.
North Hampton, O.—Rev. Simeon Babcock, Caleb Ayers, $2, 50 each.
Mystic, Ct.—Russel Williams, 50c.
Adams—George Armsbury, $2.

NOTICE.

The Seventh-day Baptist Central Association will hold its semi-annual meeting, with the 3d Church in Brookfield, commencing on the fourth day before the second Sabbath in January next. A full representation from all the churches of the Association is anxiously desired.

G. M. Langworthy, Rec. Sec.

The brethren are probably aware. that the object of this meeting is purely *missionary*. By the arrangements of the last Association, missionaries were appointed to labor in different places, to which some of them have addressed themselves with considerable success. No arrangements are made for recompensing such laborers, except what the churches voluntarily contribute to this object. Brethren, we wish you to come to this meeting for two objects:—1st. To hear the report of your missionaries, that your hearts may be enlisted more deeply in the glorious cause of missions. 2d. That you may contribute of the substance which God has given you, to forward the cause, by sustaining those who devote themselves to the labor of preaching the Gospel, and such portions of it as are peculiar to our own denomination, to those who are in darkness or in error on these important truths.

G. M. L.

DAY OF FASTING AND PRAYER.

It will be remembered, that at the last meeting of the General Conference, a day of fasting and prayer was recommended, to be held on the first day of the week after the first Sabbath in January, being the 5th day of the month. It is hoped that the churches will make timely arrangements for a general and profitable observance of the day. The following are the resolutions of the Conference:—

Resolved, That inasmuch as the first day of November, 1843, was observed, in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country; therefore, *Resolved*, That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of grace.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

An Address to the Baptists of the United States, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman–Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

THE MOTHERLESS.

You're weary, precious ones! your eyes
Are wandering far and wide;
Think ye of her who knew so well
Your tender thoughts to guide;
Who could to wisdom's sacred lore
Your fixed attention claim?
Ah! never from your hearts erase
That blessed mother's name.

'Tis time to say your evening hymn,
My youngest infant dove!
Come press thy velvet cheek to mine,
And learn the lay of love;
My sheltering arms can clasp you all,
My poor deserted throng!
Cling as you used to cling to her
Who sings the angel song.

Begin, sweet birds! the accustomed strain,
Come warble loud and clear;
Alas! alas! you're weeping all,
You're sobbing in my ear.
Good night!—Go say the prayers she taught
Beside your little bed—
The lips that used to bless you there
Are silent with the dead!

A father's hand your course may guide,
Amid the thorns of life;
His care protect these shrinking plants
That dread the storm of strife;
But who upon your infant hearts
Shall like that mother write!
Who touch the strings that rule the soul!
Dear smitten flock, Good night.

JEWISH STATESMEN AND WARRIORS.

"The fact is, you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature, which has baffled Egyptian and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior or be destroyed by it. The mixed persecuting races disappear, the pure persecuted race remains. And, at this moment, in spite of centuries, or tens of centuries of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are saturated, but of the living Hebrew intellect. You never observe a great intellectual movement in Europe, in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy which so alarms western Europe, is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, which will be in fact a second and greater Reformation, and of which so little is as yet known in England, is entirely developing itself under the auspices of Jews, who almost monopolize the chairs of Germany. Neander, the founder of spiritual Christianity, and who is regius professor of divinity in the University of Berlin, is a Jew. Brenary, equally famous, and in the same University, is a Jew. Wehl, the Arabic professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the history of Christianity; and studying the genius of the place; a modest and learned man. It was Wehl, the unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race their name is Legion. I think there are more than ten in Berlin alone.

* * * * * *

I resolved to go to St. Petersburgh. I had on my arrival an interview with the Russian Minister of Finance, Count Cancrim: I beheld the son of a Lithuanian Jew. Repairing to Spain, I had an audience with the Minister, Senor Mendizabel: I beheld one like myself, the son of a Nuovo Christiano, a Jew of Arragon. In consequence of what transpired at Madrid, I went straight to Paris, to consult the President of the French Council: I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of Hosts."

And is Soult a Hebrew?

"Yes; and several of the French marshals, and the most famous Massena, for example; his real name was Mannasseh; but to my anecdote.

"The consequence of our consultation was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia, and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Armin entered the Cabinet, and I beheld a Prussian Jew. So you see, my dear Conningsby, that the world is governed by different personages to what is imagined by those who are not behind the scenes."

You startle and deeply interest me.

"You must study physiology, my dear child. Pure races of Caucasus may be persecuted, but they cannot be despised, except by the brutal ignorance of some mongrel breed that brandishes fagots and howls exterminations, but is itself exterminated without persecutions, by that irresistible law of nature which is fatal to ours." [D'Israeli.

PECULIARITIES OF LITERARY MEN.

Johnson used to bite his nails to the quick, an intimation of his dogmatism and crustiness.

Addison was remarkable for the irregularity of his pulse, but his heart was believed to be in the right place and of proper dimensions.

Pope was of a frame so feeble that he was accustomed to brace himself up with stays padded with cotton. He occasionally found time to lace his enemies.

Ben Johnson used to sit silent in learned company, "and suck in," as Fuller says, "not only his wine but their several humors." Like Shakspear, he held the mirror up to nature, but chose sometimes to look into the glass himself.

Rousseau used to knit lace strings when in a company of illiterate people, for the purpose of concealing the uneasiness which their gabble gave him. He preferred his lace strings to their long yarns.

Cowley boasted with much gaiety of the versatility of his passion among many mistresses, but wanted even the confidence to address one. To his tender fair ones, he made no tender.

Steele constantly preached economy to others, but forgot to practice it himself. He was always in debt, and once pulled the nose of an acquaintance who hesitated to lend him a large sum of money. Certainly a sure way of obtaining a draft.

Bloomfield wrote most of his poem, "Farmer Boy," with chalk upon the top of a pair of bellows—a wind instrument until this time probably unknown to the choir of Muses.

A letter, without date or signature, was recently received by the American Tract Society, enclosing $100, with the simple words, "For sending colporteurs to the West."

JEWISH INTELLIGENCE.

From the Voice of Israel.

Die Auferstehung—The Revival—is the title of a weekly journal commenced last January at Frankfort on the Maine, under the editorship of Mr. Herman Stern. That which renders Mr. Stern and his journal most interesting to the Christian, is, his bold and decided advocacy of the doctrine of the Trinity; which he says can be amply proved from the Jewish Scriptures, and also from the Talmud. The following abridged account of the origin of the *Auferstehung*, will interest our readers.

The regulation of the political and ecclesiastical standing of the Jews in Bavaria having occupied the attention of the King, arrangements were made in each province of the kingdom for an assembly of Jewish Rabbis and deputies, at which a government commissioner should preside. The meeting in the province of Wurtzburg, at which Mr. Stern was present, took place in January, 1838. The two following questions were put to the meeting on the part of the government:—1st. Whether writing may be permitted on the Sabbath? 2d. Whether the Jews receive or reject the doctrine of the Trinity as contained in the Pentateuch? To the first question the Rabbis answered in the negative; to the second they replied, that the doctrine of the Trinity not being contained in the Old Testament, the Jews do not acknowledge it. From both these decisions Mr. Stern dissented; and published his reasons for so doing. This brought on him a series of persecutions from his brethren, who represented him as holding heretical views; and by persevering efforts, they at length got him deposed from his office of teacher in a Jewish theological school. He then removed to Frankfort, where, as we have already stated, he commenced the publication of the *Auferstehung*; which he states to be the result of diligent research and meditation; not with the view of widening, but of healing the breach between Judaism and Christianity.

Curious Legal Evidence.—At a recent trial at the assizes of the Lower Rhine, for the murder of a Jew and his wife, named Levy, the following curious evidence was brought forward to prove the time at which the crime was committed. A witness testified that the woman Levy salted some meat in his presence about nine o'clock in the evening. The Jews do not allow their meat to remain in salt more than an hour; as this meat was found in salt next morning, when the murder was discovered, the crime must therefore have been perpetrated between nine and ten o'clock.

The above is taken from the *Archives Israelites.* To make it better understood by our Christian readers, we will state that to prevent the possibility of eating blood, the Rabbins command that all fresh meat shall be covered with salt, in order to draw out the blood that may remain in it. It was this process the meat referred to was undergoing; not that of *curing*, or preparing to be eaten salt.

THE HOUSEKEEPER.

From the "Housekeeper's Annual" for 1845.

To make Yeast.—Boil for half an hour two quarts of water, thickened with about three spoonfuls of fine flour, and sweetened with nearly half a pound of brown sugar, or two teacups of molasses. When almost cold, put it into a jug adding four spoonfuls of fresh yeast. Shake it well together, let it stand uncovered near the fire for a day to ferment. There will be a thin liquor on the top, pour this off, shake the remainder, and cork it up for use. To make half a peck of flour into bread, a quarter of a pint of the above mixture will be needed.

Soft Custards.—Boil one quart of new milk and with it cinnamon, mace, or lemon peel. Nine eggs, leaving out five whites, beat them well and add them to the milk, sweeten it with loaf sugar; Add rose water if you like. Put the custard into a pitcher, place it in a vessel of boiling water, stir it constantly. Beat the reserved whites to a stiff froth with powdered sugar, add a little rose water, or essence of lemon. Lay this frost on the top of of the custards. The contrast is pretty, and more cups may be filled.

Pennsylvania Apple Butter.—To make this according to German law, the host should, in the Autumn, invite his neighbors, particularly the young men and maidens, to make up an apple butter party. Being assembled, let three bushels of fair sweet apples be pared, quartered, and the cores removed. Meanwhile let two barrels of new cider be boiled down to one-half. When this is done, commit the prepared apples to the cider, and let the boiling go on briskly and systematically. But to accomplish the main design, the party must take turns at stirring the contents without cessation so that they may not become attached to the sides of the vessel and burn. Let the stirring go on till the amalgamated cider and apples become as thick as hasty pudding, then throw in powdered allspice, when it may be considered as finished and committed to the pots for further use. This is Apple Butter; and it will keep sweet for many years. It is a capital article for the table.

Thanksgiving.—Were we not, as a Quaker should be, opposed to all "fasts and feasts, and vain oblations," we might even thank the old Puritans—or rather the wild Indians for it—for they, too, had their corn-dance and autumn feast, of which ours seems to be a sort of Yankee imitation—and expressed their gratitude to the All-Merciful Giver, probably quite as rationally as we do with gastronimic experiments upon turkies and plum-puddings.

The gathering of long-separated friends and relatives on this day, brightening anew the rusted and time-worn links of affection, bringing around the old family table, and beside the well-remembered hearth, every brick of which has its familiar history, those

> "Who grew in beauty side by side,
> And filled one home with glee"—

the brother, a thought-worn man, with the frost-marks of time on the dark locks of his boyhood—greeting the sister, no longer the sweet girl who smiled through her tears at their parting long before, but a sadly-sober mother, with the anxious and care-worn look of maternity—and both seeking anew the blessing of their father, leaning on his staff, and of their mother, whose dim eyes can scarcely discern her children, yet whose heart is still a mother's—all this is well—nay, it is beautiful and holy. For this we welcome the old Festival. It is one of the bright tints in the somewhat too gloomy picture of Puritan life—a gleam of natural sunshine streaming through "darkness which may be felt." [J. G. Whittier.

In Manchester, England, it is said that the Greeks have become so numerous, that some of the more wealthy of the sect have made arrangements to erect a place for worship according to the forms of the Greek Church.

Cherokee Insolvent Laws.—"*A New Way to Pay Old Debts.*"—Mr Gregg, the author of the very interesting book upon the "Commerce of the Prairies," mentions the prevalence of a custom among the Cherokee Indians, which subserves all the purposes of a bankrupt law. When a trader of that nation falls behind hand in his affairs, he is brought before a tribunal, having many of the properties and functions of Judge Lynch's Court, which decides whether the circumstances of the party are so desperate as to require the intervention of the bankrupt code. If the cause is determined in the affirmative, the bankrupt is stripped and tied to a tree, when each creditor, with a good cowhide or hickory switch, scores the amount of his dues upon the victim's bare back—laying on a stripe for each dollar of his debt. While the process is going on, the most quaint and ludicrous remarks are made by the bystanders to enliven the scene—which is deemed a most entertaining and instructive pastime to all save the victim of this barbarous law. When the flagellation is gone through with, the debts of the party are considered as paid off, and such is the veneration in which the rights acquired by passing through this bloody ordeal are held by the tribe, that not a single cent would be received in discharge of an account thus balanced, were the insolvent thereafter to become rich and offer to pay in money.

Right of Suffrage in Paraguay.—When Dr. Francia was elevated to the office of Chief Magistrate of Paraguay, a Council of State, with whom he was to advise, was also established, to consist of seven persons, to be chosen by Electors. The Electors were to be chosen in the parishes, by married men, widowers and widows—*unmarried men, or married women, or women who had never been married*, not being allowed to vote! Francia never entertained a very elevated idea of old bachelors.

Glass Bottle Factory.—There is now in operation at Pittsburgh, a black Glass Bottle manufactory, owned by a Mr. C. Ihmsen, which supplies all the market in the West and South with wine and porter bottles, demijohns, acid jars, flasks, &c. Orders for wine and porter bottles are frequently filled, it is stated, for Baltimore, Philadelphia, New York, and other markets eastward. The demijohns are of 6, 5, 4, 1 and ½ gallon capacity, and are covered with basket work of willow, at the factory, by girls belonging to the families of the blowers. The willow is brought from Germany in large bundles, which cost $1 25 each in the East.

Business in Cairo.—Wheat is ground in Cairo in small mills, worked by buffaloes or oxen. The business of the baker is somewhat different from the same calling with us. The loaves are usually made ready by the customers, and brought at stated hours once or twice in the same day, to the baker, who places them in his oven, which is always kept heated, and in a few minutes returns them sufficiently baked, for which he receives a small sum. I had to advance money to the baker to purchase flour, as he would not incur such a risk himself, and also to pay in part in advance of his labor. I inquired why he was so cautious, as he would have the bread for his security till he should receive his pay. His reply was, that he wanted money, and not bread, and that I might only intend to make a fool of him. I found this to be the usual practice with tradesmen, who will not do work to the amount of a few piasters without receiving a part of the pay in advance. I sent my boots by my servant to the shoemaker's to be repaired; he soon returned, and asked for three or four piasters, without which the man refused to undertake them.

The Adventures of a Letter.—A late number of the Sheffield, Eng., Independent, received by the last steamer, states that a letter from Valparaiso was recently received by a mercantile house in Sheffield, bearing the Nova Scotia postmark, having been opened, released, and endorsed 'opened by the crew of the Saladin.' It will be remembered that a portion of the crew of this vessel mutinied, and took possesion of the ship, but steering to Nova Scotia, they were taken and brought to justice. The letter having been opened but not destroyed, was posted by the authorities, in Nova Scotia, and at length has reached its destination.

America in 1788.—Dr. Price, an English divine, in a fast sermon, preached February 10th, 1788, draws the following character of this country: "There is a distant country once united to this, where every inhabitant has in his house, as a part of his furniture, a book on law and government, to enable him to understand his colonial rights—a musket to defend those rights, and a Bible to understand and practice religion. What can hurt such a people? Is it any wonder we have not succeeded? How secure it must be while it preserves its virtue against all attacks!"

A Good Rebuke.—Abon Honifah, chief of the Turkish sect, once received a blow in the face from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: "If I were vindictive, I should return you outrage for outrage; if I were an informer, I should accuse you before the caliph; but I prefer putting up a prayer to God, that, in the day of judgment, he will cause me to enter into heaven with you."

Lawyers in China.—No attornies are authorized by law in China; those self-constituted are thus defined and described by a Chinese classic writer:—"Villainous and perverse vagabonds, who are fond of making a stir, and who, either by fradulent and crafty schemes, excite discord; or by disorderly and illegal proceedings, intimidate and impose upon people."

Safe Mode of Blasting.—It is known by many individuals, though not to the public generally, that rocks may be blasted without ramming down pounded brick on the charge. Put a rye straw into the hole; if one be not long enough, use two, running the top of one into the other, tying paper around the joint. Then put in the charge of powder and prime the straw, and then fill up the hole with fine dry sand, without ramming. Nothing more is necessary preparatory to touching the match. [Boston Cultivator.

Two men named Fields, with their two sons, residing in the North part of the Cherokee nation, went to their field for the purpose of putting out a fire on the Prairie. The wind blowing very violently, the flames advanced with such speed, they were obliged to run for their lives, and three of them perished in the flames. [Cherokee Adv.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes,]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Shoetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 50
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E India	16 a 17
n plates ⅞ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

MINISTERING SPIRITS.

What are they, then, these ministers of love,
That come to us in hours of bitter need,
Brooding above the deluge of our woes,
With olive-boughs of peace? Whose whisper stills
The tempest of the soul, when storm and cloud
Have gathered o'er it? Who with unseen hand,
Pours heavenly cordial on the drooping head,
And draws the fainting spirit fearless on
Through faith's stern ordeal? Whose ethereal touch
Smooths the dark passage, and conducts the soul
To its inheritance?

And are they, then,
The unfallen, unredeemed, the ever pure,
With wings unsullied by the breath of time,
Who hover o'er us? A deep voice within
Questions—yet meekly—Can it be that they
Whose lips ne'er prest Earth's bitter cup of life,
Whose weary forms ne'er bent beneath the load
Of human ills, or trod the thorny way,
Can fitly serve salvation's future heirs?
O, if their Captain, for the sufferers' sake,
Assumed that nature, whose harsh discipline
Wrought his perfection; if the tempted claim
His succor, who was tempted for their sake,—
Can the untried, untempted, unrestored,
Who keep their first estate, be wise to weave
The varied tissue of a mortal life
With warnings, and reproofs, and kindly smiles,
And sweet encouragements, and heavenward hopes—
With skill unerring, yet abstractly gained?
And the heart answers—Rather trust that ye,
Who come not trembling to the awful base
Of Sinai's burning mount, but humbly bow
At Zion's hill, meet there your parted ones,
The just made perfect; they whose kindred hearts
Ye sigh for in the flesh, who having striven,
And with strong wrestlings gained the mastery
O'er inbred evils—faithful in the *least*—
Have won the appointment to a *higher* trust,
A holier mission.

If the Blessed One,
In the dark hour of conflict, was sustain'd
By love's sweet messengers, oh, let us pray
They leave *us* never. If the exiled one,
The loved disciple on lone Patmos' isle,
Needed stern counsel, lest his surcharged heart
Broke forth in creature worship, be it ours,
Who share unseen the heaven-appointed care,
To cast our arm of prayer around the throne,
In deepest adoration of that love
That has not left us comfortless, but with
The Holy Spirit gives us to enjoy
This blessed ministry.

SHILOH. L. M. C.

For the Recorder.

TIME OF COMMENCING THE SABBATH.

I noticed in the 14th number of the Recorder, over the signature of "FAGANUS," some strictures on the report of a committee appointed by Conference respecting the time of commencing the Sabbath; and inasmuch as I consider it a very great misfortune to the cause of truth, that the brethren of our connection differ so widely in practice on the very subject which distinguishes us from all other Christian denominations, and having seen no reply to that article, it appeared to me improper that the investigation should stop here.

Faganus says there is a discrepancy observable on the very face of the committee's argument. But it really appeared to me, that there was more sophistry on his part than discrepancy on theirs. To show the inconsistency of their arguments, he says, "If the words 'evening and morning,' used in the first chapter of Genesis, were designed to include the whole of the darkness, and the whole of the light part of each day, then, comparing that with Lev. 23: 32, 'From even to even shall ye celebrate your Sabbath,' it would appear that the light part only of the day was set apart for the Sabbath," because the words from evening, he thinks, must necessarily mean from the last end of the darkness. Now, if he had just turned to the third verse of the next chapter, he might have seen, that the expression "from evening" signifies from the beginning of the night, and not from the last end of it. Thus we see, that instead of its being a discrepancy in the arguments of the committee, it was only a want in himself of a better understanding of the Bible; for the word evening in the Bible, is uniformly used to signify the close of the day, or commencement of night; and so in our English writers. Joshua 10: 26, 27, shows exactly what is to be understood by evening. It is there said, that he hung five kings on five trees, and they were hanging on the trees till evening; and when the sun did set, he commanded and they took them down, &c. We see not only from this, but likewise from many other passages, as well as from all our lexicographers, that it is evening when the sun sets, and not when it rises; consequently, when it was said, "from even to even shall ye celebrate your Sabbath," it was just as much as to say, from sunset to sunset shall ye celebrate your Sabbath, or from the close of one day to the close of the next day.

Again—it is made equally plain in the New Testament. When Christ healed the sick on the Sabbath day, the rulers of the synagogue found fault, and said to the people, "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." Luke 13: 14. And when Jesus came out of the synagogue, where he had been teaching on the Sabbath day, and had healed Simon's wife's mother, the people, for fear of the Jews or from their own convictions, would not bring their sick to be healed until the Sabbath was past, as may be seen from Mark 1: 32; and at even, when the sun did set, they brought unto him all, that were diseased, &c. If this does not clearly and conclusively prove that the Sabbath, in the days of our Saviour, ended at sunset, I confess I should utterly despair of proving any thing by the Bible, so as not to be evaded by sophistry. And inasmuch as it is a clear point, that the Sabbath ends at sunset, unless it can be made out that the seventh day of the week differs in its length and construction from all the other six, it must be admitted that it begins at sunset; for God sanctified the seventh day, not a part of it. It was a whole day, and in its length and natural construction exactly like the other six.

Faganus freely and consistently admits, that before the formation of the sun, moon and stars, there was in some way unknown to us, a regular succession of light and darkness, that measured out the first day; and how he should conceive that the light part of the first day preceded the dark part of the same; or, in other words, that there was a morning before there was an evening, is to me utterly unaccountable, unless it may be admitted that habit and prepossession will enable a man to conceive what is diametrically opposite to common sense; for every man must know, that before there was light on this earth, it certainly was dark; and when God said, Let there be light, then there was light, and not before. Consequently, when this earth was first brought into existence, and darkness was on the face of the deep, the beginning of that darkness on the earth must have been its first evening; how then, I ask, can any man read the first three verses in the Bible, and not believe there was a morning before there was an evening? Now, although as a general thing and almost an exclusive one, the words evening and morning are used to denote the beginning of night and the beginning of day, yet it must necessarily be admitted, that the use made of them in the first chapter of Genesis is an exception to the general rule, and must there be understood to include the whole of the dark part and the whole of the light part of each day, unless we can persuade ourselves that the mere beginning of night, and the mere beginning of day, comprehends the whole day, which is absurd. Hence it must be admitted, that the report of the committee in that respect was correct; and if Faganus thinks otherwise, I should be much gratified to hear him tell how much of the darkness, and how much light, not including the whole, he thinks it took to make a whole day. Much of our Bible would be to us utterly void of meaning; but for the application to it of reason and common sense. The same words do not in every case mean exactly the same thing, but by the knowledge and consideration of certain facts connected with the subject, we ascertain their meaning; and such are the facts connected with this subject in the first chapter of Genesis, that there is no possibility within the bounds of reason of construing it otherwise than as the committee has done.

Now let us come to the case of Nehemiah. Faganus thinks there is no difficulty at all in construing the conduct of Nehemiah in this matter, without supposing that he thought the Sabbath began at sunset. Well, supposing he could do all that, what would that do towards proving that Nehemiah did not think the Sabbath began at sunset? Why, surely, just nothing at all. But to make the best he can of a bad case, Faganus goes on to tell us that Nehemiah well knew that it was the custom of those traders to bring in their loads in the evening, so that they might be ready for selling very early in the morning, as is the custom now in our great cities; hence it would be a point of prudence to have the gates shut early in the evening. Well, what of that? There is no doubt that Nehemiah well knew that the danger consisted in letting them enter in the evening, for in the day time he could drive them from the walls by his own personal authority. He was not at all concerned, it seems, about their getting in by day. We should take notice, that Nehemiah was so determined in his purpose, that he was not satisfied with merely having the gates shut, but some of his servants sat he at the gates, that no burden should be brought in on the Sabbath. What! in the evening on the Sabbath? Yes, certainly. Nehemiah was not afraid of their getting in during the day time; but it was in the evening on the Sabbath day, that he was so careful about. Here, then, is another strong evidence that the Sabbath commences at sunset. But Faganus, in order to make it appear that the previous evening does not belong to the Sabbath, puts great stress on the circumstance of the gates being shut in the evening before the Sabbath. But we must take notice that he did not order the gates to be shut in the evening, but they were to be shut when they began to be dark. Now let me ask, where is the man that does not know, that in such a high walled city as Jerusalem was, and surrounded too with high and lofty mountains, the gates would begin to be dark a considerable time before sunset—time enough at least to have them shut before the Sabbath, although it commenced at sunset. Thus it appears that Faganus has got nothing out of this circumstance, at last, that he can hold on to.

Finally, brother Faganus wisely concludes not to rest his belief on such flimsy arguments as all these, since he thinks he has plain Scripture testimony to the very point. Now, if he should fail this time, I know not what he would do. He first quotes Matthew 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week." This, he thinks, is direct to the point; and he says that Mark, Luke, and John, all say the same thing, with only some little variation in wording it, which only goes to strengthen their testimony. I must confess, that there is something very extraordinary in this, that he should think that Mark, Luke, and John, all agree that it was in the end of the Sabbath, while every one of them declare it was on the first day of the week. How such a discrepancy between Matthew and the other three is to be reconciled, is a question not so very easily solved. I have been credibly informed, that the translators of our Bible were so puzzled with it, that some of them were ready to think that the Marys actually went twice; once in the end of the Sabbath, when they could not get in for the watch, and again in the morning. But how the case really was, remains rather mysterious. There is nothing in the three accounts given by Mark, Luke, and John, that would weigh in the least degree against the position, that the Sabbath begins and ends at sunset; and surely at the mouth of three witnesses every word should be established. They all, according to our version, say it was on the first day of the week, and John says it was while it was yet dark—which is decidedly in favor of the position that the previous night belongs to the day following; for if it was the first day of the week while it was yet dark, certainly so much of the night or darkness belonged to that day; and if so much, why not all the rest? Thus we see that the last three evangelists compared together, favor the position that the previous night belongs to the day; so that Faganus has nothing left to hang to in these four accounts, except that vague expression used by St. Matthew, "In the end of the Sabbath, as it began to dawn towards the first day of the week." I call it vague; for if it was in the end, middle, or any other part of the Sabbath, it could not have been on the first day of the week, as all the other three declare, unless the first day of the week is the Sabbath, and that I suppose Faganus would hardly be willing to admit; and even if he did that, it would not seem to come quite right after all. Upon the whole, I think Faganus had better give the matter up, seeing his plain Scripture turns out to be so extremely vague and uncertain. In fact, I see no other way of reconciling Matthew's account with the other three, than by supposing the Marys went twice to the sepulchre as above stated, or that the evangelists were not at all particular about stating the exact time, not thinking that any such inference would ever be drawn from it as Faganus has attempted to draw.

But there is one more passage to be considered, on which I suppose Faganus placed his chief dependence. It is John 20: 19, "The same day at evening, being the first day of the week," &c. We must first take notice, that this text does not say it was *in* the evening, but *at* evening. It is well known, that the preposition *at* does not always signify *in*. I might be *at* your house, and not be *in* it. You might be at the river, and not so much as wet your feet. So likewise a thing might be done at evening, and yet be done before sunset. And now, if it can be fairly and positively proved, that the Sabbath begins and ends at sunset, which I think I have sufficiently done already, then if this text proves any thing in the case, it would only prove that the disciples met that day before sunset, on the first day of the week, at or near evening, and not in the evening. This is all it would prove; and it is altogether likely that they did meet before sunset, although they might have remained together all night.

And now, if you are not satisfied with Scripture proof, which I have already adduced, I will try another method, and bring living testimony. No man, I presume, will doubt that when God gave the law of the Sabbath to the Israelites, he meant for them to understand when it began and when it ended; otherwise they could not have known what the Sabbath was. And if he meant for them to understand it, there can be no doubt that they did understand it. As they understood it then, just so they have always by tradition kept it ever since. However much they may have corrupted themselves in other things, they never lost sight of the Sabbath. In the days of their greatest wickedness they were extremely tenacious and particular about the Sabbath day. Now if any man wishes to know when the Sabbath begins and ends, he has only to find out how the Jews keep it, and if he keeps it as they do, as it respects the time when it begins and ends, he may rest satisfied that he is keeping it as God intended it should be kept, and that is, "from even unto even shall ye celebrate your Sabbath," or from sunset to sunset; for at even, when the sun did set, they brought unto him all that were diseased. Mark 1: 31. There is no doubt that the people would have preferred to have brought their sick to be healed before sunset, had it not been for some scruples they had about bringing them on the Sabbath; but as soon as the sun did set, they felt themselves at full liberty, for the Sabbath was then ended. And there is not the least probability that it would ever have entered into the mind of man to keep the evening after the Sabbath as a part of it, if it had not been for that little horn that thought to "change times and laws." If there are any now living, who carry the least traces of the mark of the beast about them, I advise them by all means to wash it away as soon as possible.

W. S.

A MOTHER'S FAITH AND LOVE.

At length, on the third day, when the bloody procession was over, Leclerc was made to stop at the usual place of execution. The executioner prepared the fire, heated the iron which was to sear the flesh of the minister of the gospel, and approaching him, branded him as a heretic on his forehead. Just then a shriek was uttered—but it came not from the martyr. His mother, a witness of the dreadful sight, wrung with anguish, endured a violent struggle between the enthusiasm of faith and maternal feelings; but her faith overcame, and she exclaimed in a voice that made the adversaries tremble, "Glory be to Jesus Christ and his witnesses." Thus did this French woman of the 16th century, have respect to the word of the Son of God—"Whosoever loveth his son more than me, is not worthy of me." So daring a courage at such a moment might have seemed to demand instant punishment; but that Christian mother had struck powerless the hearts of priests and soldiers. Their fury was restrained by a mightier arm than theirs. The crowd falling back and making way for her, allowed the mother to regain, with faltering steps, her humble dwelling. Monks, and even the town sergeants themselves, gazed on her without moving; "not one of her enemies," says Theodore Beza, "dared put forth his hand against her." [D'Aubigne.

THE GENERAL CONFERENCE.

We find the following notice of the last General Conference in the December number of the Occident. We transfer it to our columns, because it shows how our cause is regarded by a leading member of the Jewish persuasion. It is accompanied with the report on the State of Religion, of which we gave a synopsis at the time, and which we now publish entire for the benefit of some who may not have seen the printed Minutes:—

"SEVENTH-DAY BAPTIST ANNIVERSARIES—1844—New York.—It is, no doubt, generally known, that in many of the agricultural districts of Rhode Island, New Jersey, New York, Virginia, Ohio, and the territory of Wisconsin, besides in several other detached places, there resides a considerable number of Christians who practice baptism by immersion, and keep the Jewish Sabbath. They are familiarly known, therefore, as Seventh-day Baptists. They held their last yearly General Conference at the town of Verona, Oneida county, New York. The total number of church-members is stated at 5,996; but as we know not what proportion the members bear to the whole society, we cannot give even an estimate of the whole body.* Their number, we learn from the minutes of the Society, has increased during the last year, and has received an accession of several ministers from the first-day keepers. We hear, even, that a minister of the Episcopal church, in the city of New York, has become a convert to the seventh-day Sabbath. As we would gladly see the SABBATH more honored than it is now in this country, we cannot help rejoicing at the increase of the number of Christians who hallow the day of the Lord. The following is an extract from the annual report:—

"The committee on the state of religion reported: That it appears, from an examination of such communications as have been made by the churches and associations composing the General Conference, that there is cause for much gratitude to God, in the apparent prosperity which has attended the efforts of our beloved brethren, who have labored in the different parts of our Zion. Within the bounds of some of our churches, many souls have been converted to God, and large additions have been made to their numbers. In the presentation of that particular truth by which we, as a denomination, are distinguished from a large part of the Christian world, the blessing of God has richly attended the effort. Many have embraced the Sabbath of the Bible, in opposition to the popular sentiment of the day, among whom may be reckoned several ministers of the gospel, whose talents and piety are such as to promise lasting benefits to the cause of God. And while the church has been praying that laborers may be sent into the Lord's vineyard, an answer to the prayer has been found in the number of young men now making preparation to enter upon the work of the ministry. It is, moreover, an encouraging fact, that the churches of our order are generally adhering to the faith of the Gospel with steadfastness. Most of the communications sent to this body, representing them as being in a state of union and Christian fellowship."

"DAYS OF OLD."

KIBROTH-HATTAAVA.

"Behold! here is the greatest of all the miracles that have yet been wrought at our demand. Rise Merab; Jabin hasten forth; the craving of our hungry souls is satisfied, yea, even to repletion may we now solace them: there is meat in abundance, fresh, luscious, delicious meat. Rise up, ye tardy ones, and gather what lies in heaps round about the camp on every side." So spake, with breathless eagerness, one of the mixed multitude which had come up with Israel out of Egypt, and who had ever been first to spread discontent in the camp, and goad on the people to murmur against their Redeemer and His chosen servant. The Egyptian in running past Merab's tent had beheld no stir within it, though throughout the host was excitement, clamor, and wild joy; and hence his exclamation.

"Souls," answered Jabin, as he raised his head from its dejected position, "were never yet satisfied with flesh that sustains the body. Let those who have lusted and murmured, and tempted the Eternal, because their palates craved some dainty morsel—let those who have spoken lightly of the Angel's food, that softly falls in the calm hour of morn around our tents, and have thought with scorn of the crystal stream ever flowing at our feet, ay, let them hasten to gather the gift of wrath; we rest content and thankful with the gifts of love and mercy." With a shout of derision, the man hastened away, making known to others the senseless folly, as they deemed it, of Merab's household, guided by the strange fancies of a dreaming boy.

The scene was marvelous; not less so than former manifestations of the Divine power. Far as the eye could stretch its view, even from such elevations as the camp afforded, the earth presented one uniform expanse of feathered creatures, piled above the tops of such low shrubs as had diversified the scene and broken the level a few hours before. Tens of thousands lay within a space that a few men might encompass; warm still, and plump with delicate meat, they invited the greedy hands that had recently been wrung in weak lamentation, or clenched in sinful resentment against their leader, while words of reproach enumerating the savory viands of Egypt, and bewailing their mighty deliverance from its terrible bondage, wrung even from Moses an appeal against them to the Most High. Every complaint was now silenced, jesting, and laughter, and the rude eagerness of hungry impatience transformed the camp into a scene of riot, while the very air was stifled with the clouds of feathers and down flung on all sides in hurried preparation for the feast. Merab went to his tent door, past which the light plumage drifted like snow flakes, while the steam of the reeking meat tainted the heated atmosphere. "It is nauseous," he said, abruptly drawing the curtain that veiled the entrance. "My children, inhale it not, lest ye also crave the tempting food, which comes not with the blessing of the Eternal."

They sat in silence and suspense, gazing upon one another; and fervently did the heart of Jabin seek the Hearer of Prayer, for strength and direction in that strange hour. Meanwhile, the sounds of preparation were exchanged for tones of revelry and triumph. The meat was in the mouths of thousands in that hungry camp; when, suddenly, a cry, scarcely less terrible than that of Egypt on the memorable night, resounded from every quarter. The deep, stifled groan of dying men, the wild shriek of women who saw their husbands and their sons expire, suffocated by an unseen hand ere the craved morsel could pass their throats, and the lamentable cries of little children frightened at the black distortion of faces, but a moment before radiant with life and joy—all these were heard at once; and greater was the general dismay, for among those who fell were "chosen men of Israel," the prime and flower of that stately host.

"Come forth," exclaimed a voice, low, sad and stern, at the door of Merab's tent; "come forth and bury these slain, ere the pestilence arising from their lifeless bodies, corrupting together with this putrifying mass of meat, so taint the air that not a remnant of Israel be left alive. We may not leave the bones of these unhappy people to bleach beneath the scorching sun, even if we escape the danger of this infectious plague." The speaker was one of the seventy whom Moses had been commanded to select to share his heavy burden; and with obedient steps Merab and Jabin hastened to the appalling task.

"The Eternal is very terrible, my son," whispered Merab, as they smoothed the hot sand over a pit where several bloated bodies had been hastily laid; "so terrible, that methinks it were better to die than to live in hourly peril of some fearful judgment against which there is no defence."

"My father, there is a sure defence against these awful judgments, for when hath the humble, faithful servant of the Lord been smitten with the rebellious and profane? We are under a peculiar dispensation, being chosen from among all nations, that we may show forth to such as know Him not, the glorious beauty of the Majesty of the Eternal our God. He hath shown us his ways, and bade us walk in His paths; and thinkest thou, O my father, that to the seeking soul He will deny either the light that can guide, or the strength that will uphold him who desires to walk humbly with his God, and to glorify Him in all things? No, our defence is sure, even in the praying spirit that never ceases to ask what He, the Holy One, delighteth to give; therefore, though we be awe-stricken at the greatness of His terrible power; yet, because of His inexhaustible mercy, we will pray, and trust, and not be afraid."

Their sad task was done; and when the cloud moved on, and Israel left the place, they called it *Kibroth-hattaavah*, the Graves of Coveting, a fearful memorial of sins that man is ever prone to;—unthankfulness for gifts in mercy given, and discontented craving after fancied good, in equal mercy withheld.

THE MAHOMEDAN AND THE SAVIOUR'S SERMON.

A merchant living four hundred miles from Bombay, came to that place to purchase goods. He was a man of considerable learning and influence. Seeing a tract in the hand of a boy, on the Way of Salvation by Jesus Christ, he obtained and read it. Being much interested, he came to the door of the missionary, attended by thirty servants, to learn more of the subject. He was a Mahomedan and acquainted with the Persian language. The missionary gave him the Saviour's Sermon on the Mount in the version of Henry Martyn, and requested him to read it. He complied with the request, and became so much interested that he laid aside his business, dismissed his servants, and for six months devoted himself to the study of the Scriptures, coming daily to the missionary for explanation of difficult passages. Some months after returning home, he wrote to the missionaries that nine persons had been brought to believe the Scriptures, and wished some person to be sent to teach them more fully the principles of the Christian religion.

HOW TO PRAY.

A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him; but his master gave him no encouragement. A sense of his own wretchedness increased, and he had no one near him to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master, was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, "This is a *good* man; there is nothing for me." But when his master came to the prayer of the Publican—"God be merciful to me a sinner"—"This suits me," he cried; "now I know how to pray!" With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, "*Ye hills, ye trees, ye rocks, ye rivers*, hear what God has done for my soul!—he has been merciful to me a sinner."

THE BUTTRESSES OF THE CHURCH.—The distinguished Lord Eldon was famous for his devotion to the Church Establishment and hatred of Catholicism, and yet he was by no means remarkable for attendance on divine service. On a certain occasion, when asked why he was not oftener seen at Church, he replied that he was one of the buttresses of the Church, and supported it from without.

The Sabbath Recorder.

NEW YORK, DEC. 19, 1844.

THE LAW AND THE GOSPEL.

CONSEQUENCES OF SEPARATING THEM.

It may well be questioned, whether any single mistake has been so fruitful a source of evil to the church, as that which represents the law and the gospel as being separate from and subversive of each other. It was the bane of the primitive church; for when Paul endeavored to show, that there was no difference between the Jew and the Gentile, God having determined to justify them both through faith, his doctrine was perverted by some into an occasion of sin; and this evil was only held in check by the loud and repeated protestations of James, that "faith without works is dead." Again, it was the bane of the Reformed Churches; for when Luther refuted the doctrine of the popish priests, that eternal life might be the fruit of legal obedience, then Agricola went into the other extreme, and taught that the law ought not to be proposed as a rule of life, nor used in the church as a means of instruction, and consequently that good works do not promote salvation, nor evil works hinder it.

The true doctrine is, unquestionably, that *the moral law must be a rule of conduct to all men under all dispensations.* It grows out of the relation which exists between God as Lawgiver, and man as subject; and is an expression of the moral character of the one, and the obligations of the other. It is not an arbitrary code, therefore, but one which accords with the nature of things. The specific forms of its application may be so modified as to adapt it to the capacities of those who are placed under it. But this is no modification of the law; the principle remains the same, and will continue to be applicable while the moral nature of the Lawgiver remains unchanged. The regenerate man, not less than the unregenerate man, needs and is bound by the law. Should the righteous man, on the one hand, cease to live in conformity to it, he would cease to be righteous, and would be found at variance with Omnipotence; and should the unrighteous man, on the other hand, turn from his evil ways, and become conformed in all respects to the divine law, he would cease to be unrighteous, and would be found in harmony with the divine nature. Now we are bold to declare our opinion, that a denial of this doctrine, connected as it generally is with the assertion that the gospel opposes it, necessarily leads to some of the following evils:—

1. *It leads to Antinomianism.* Antinomianism is nothing else than hostility to the law of God. It matters not whether this hostility is apologized for by a profession that the gospel has annulled the law; or by such a perversion of the doctrine of divine decrees and efficacious grace, as sets aside all moral obligation and destroys the accountability of man; or by such imagined spirituality as lifts one clear above all feeling of responsibility to the law, and all conviction of sin for transgression; in either case, it is chargeable upon mistaken notions of the relation which the law sustains to the gospel, and is only to be cured by instilling right views.

2. It leads to *the substitution of expediency for the law of God.* Men often judge that the simple command of God is not exactly adapted to their times or circumstances, and they wish, therefore, to follow their own convictions of expediency instead of the prescriptions of the law. In such cases, if they can bring themselves to believe that the gospel has greatly modified the law, or wholly abolished it, every obstacle is removed, and they can do as they please. Thus the responsibility of a plain breach of the law is thrown off upon the demands of expediency and the supposed modification of the original statute. An instance of this is seen in the Catholic view of the second commandment, which forbids the worshiping of images. Many persons who would not dare to countenance what they felt to be plainly forbidden, still allow of images in their churches, and bow down before them, under an impression that the law is not so strict upon this point in the gospel dispensation as it formerly was. Another instance is seen in the Protestant view of the fourth commandment, which requires the observance of the seventh day. Almost all Protestants labor on the seventh day, and that without being able to give a single passage of Scripture to justify such a course. When they are admonished that this is wrong, they quiet their consciences by suggesting, that it makes but little difference which particular day is observed, since we are not under the law but under grace. In this way expediency is substituted for the express command of God, and credit is taken for the supposed improvement.

3. It leads to *a low estimate of many cardinal doctrines of the Bible.* Take, for example, the doctrine of atonement. It is generally allowed, that the law was so sacred and inviolable as to render the "precious blood of Christ" necessary, in order "that God might be just, and the justifier of him that believeth." This end involved an infinite good, and was infinitely desirable. It could only be secured through the offering of the great sacrifice. But how is that transaction bereft of its glory when it is represented as being required only by the transgression of a law which was temporary and changeable. The same may be said of the doctrine of repentance from dead works; its necessity and extent, are poorly comprehended by him who does not realize how great are the demands of the divine law upon him, and how multiplied are his departures from it. Where false views upon this subject prevail, many are brought into the church, upon whose hearts the law has never done its work; and who are, therefore, as unstable as water, and never excel. Many others neglect religion entirely, under an impression that the law is so modified as to make it a very easy thing to become a Christian. The details of a religious life are always vitally affected by the foundation principles which are assumed, and in no respect more than in this. Depend upon it, if that life is to be consistent and exemplary, it must be regulated by the law of God and the principle of obedience.

From what has been said, the perpetual obligation of the moral law, which is embodied in the Decalogue, is evident. It was solemnly promulgated at Sinai; it has constituted an essential part of every dispensation; it has been adopted by Jesus Christ, who came not to destroy but to fulfil it, and who has said, "If thou wilt enter into life, keep the commandments." There cannot be a more erroneous and mischievous view of his religion, than to suppose that it sets us free from the obligations of the law. We call that man a heretic who denies the divinity of Christ, or the atoning character of his death, or the doctrine of justification by faith, or the necessity of the Holy Spirit's influences; but we may rest assured, that there is no greater heresy than to teach that the gospel sets us free from the authority of the law. Such teaching transforms the holy religion of Christ into a system of lawlessness, and turns the grace of God into lasciviousness.

THE CHRISTIAN INDEX.

"THE SABBATH RECORDER.—The editor of this highly respectable paper has commented, pretty severely, on brother Steel's article on 'Sabbath Occupations.' He also quotes the resolution passed at the recent session of the Georgia Association, in favor of a strict observance of the Lord's day, and calls on us for light from the Scriptures in reference to the religious observance of this day. As it is the part of an index to point the traveler the way, we point our brother—if he will allow us so to call him—to the record of the Acts of the Apostles of our Lord and Saviour." [Christian Index.

REMARKS.

Following the above direction, we have looked the Acts of the Apostles clear through, and do not find the term "Lord's day" once used, or a single passage which refers to it. There was one passage however, which had long been thought by some to allude to the day. It was Acts 20: 7, "*And upon the first day of the week,*" *&c.* But alas, on turning to our Greek Testament, we found that the original did not refer to that day; and on turning to some old translations, including Coverdale, Cranmer, the Bishops, and others, we found the passage actually translated, "One of the Sabboth daies." Thus the last and only prop was removed, and we were left without a passage in the Acts on which to hang the Lord's day. Is this the best authority to which the Index can point? If it is, no man should follow its pointing without investigating for himself, since it would certainly mislead him. If it is not the best authority, we hope the Index will point us again, for since we find no allusion to the day or its duties we are in danger of losing all veneration for that which the whole world worshipeth.

—But in our reading of the Acts of the Apostles we did find several things respecting a day of rest to which we wish to "point our brother" of the Index. We found, that at Antioch, Paul went to a place of worship *on the Sabbath*, and so preached that his Gentile hearers asked him to preach again *the next Sabbath*, when almost the whole city came together to hear him. At Philippi, *on the Sabbath day*, Paul and his company resorted to the river, where prayer was wont to be made. At Corinth, Paul "reasoned in the synagogues *every Sabbath*, and persuaded the Jews and Greeks," which practice he continued in that city for a year and a half. At Ephesus, he did the same. In Thessalonica, there was a synagogue of the Jews, and Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. In short, we found direct record of about thirty religious meetings *on the Sabbath*, besides indirect allusions to nearly ten times as many, in the course of the few years of the Apostles' preaching. Putting these facts along with the declaration of Paul, that he did nothing contrary to the custom of the fathers, who are known to have kept the seventh day Sabbath strictly, we were driven to the conclusion that Paul uniformly kept the Sabbath, and that if he kept the first day of the week at all, he was careful that the account of it should not appear in the Acts of the Apostles. What does the editor of the Index think of this? Perhaps he can point us to something which will sustain a different opinion. If he can, we should be glad to know it.

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CONSISTENCY—ANOTHER SPECIMEN.—Several leading journals, including the N. Y. Evangelist, profess to be greatly surprized and grieved, that "few Episcopalians, and no Roman Catholics, were seen among the delegates" to the recent "Lord's day Convention." The editors of these papers ought to know, that many of the best early historians pronounce the observance of Good-Friday, Holy-Thursday, and the Feast of the Nativity, to be "of equal age and equal authority with the observance of the Lord's day," and that this opinion is extensively held now among intelligent Episcopalians and Roman Catholics. Hence they will not, in order to advance one feast of the church, co-operate with those who neglect and despise others "of equal age and equal authority." If their accusers were anything like as consistent, they would not ask their co-operation.

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SAILING OF MISSIONARIES.—Rev. Loren Thompson and wife sailed from New York on the 27th ult., for Kingston, Jamaica, to join the American Missionaries laboring there among the colored population of the Islands.

For the Recorder.

AN APPEAL.

TO THE CHURCHES AND BRETHREN COMPOSING THE S. D. B. DENOMINATION IN AMERICA.

Dear Brethren,—After much reflection, hesitation, and fear, I have resolved upon addressing you this letter. We are a singular and interesting people, and we live in an interesting age. We are *singular*, from the fact that we are the only people in all this Christian land who observe the Sabbath of the Bible. We are an *interesting* people, because, by the blessing of God, in the midst of every discouragement, and in spite of all opposition, we live and prosper. We live in an interesting age, because it is an age of universal excitement and inquiry; the spirit of reform is seen in all direction; the Church and the State are moving and tossing like the troubled waters of the great deep. But the voice of reform is not the only voice that is heard. The deceiver of the nations is busily striving to rivet the chains of error upon his victims; and by his own native cunning transforming himself into an "angel of light," he takes hold of the pen and mingles with the labor of the reformer, so that the reformation is not perfect but partial, and therefore needs to be reformed. How true is this of the efforts now making to reform this nation in regard to "Sabbath keeping." An extensive organization is being effected, to force the keeping of the first day of the week upon the nation. The question, "Which day of the week does the Bible require us to keep?" is not to be discussed if it can be avoided; *this must be taken for granted.* Now, the truth seems to be here—those who are engaged in the "reformation," know full well, that a discussion of this question would ruin their cause. If they would permit themselves to attempt an answer to the question, "Does the Bible make it sinful to work on the first day of the week?" their weakness would at once be discovered. Therefore they will not attempt to answer this or any other similar question, until they are made to do it *by the force of circumstances.* It now devolves upon *us* to bring about this state of things, a work which, by the blessing of God, we can do; and I feel assured and know, *that if we go about this matter in the spirit of the Gospel, the blessing of God we shall have.*

But the question arises, how can this be done? To this I answer, by employing agents who shall go through the length and breadth of our country, lecture as opportunity may offer, and circulate tracts. Let this be kept up with untiring zeal, laboring as though we were in the service of GOD, and think you not that good will be done? Only look at the past, and see what has been done within the two years that are just gone by. More light has been shed abroad, and more glorious victories have been won by the truth in that time, than in many years before; and at this moment we are exerting more influence than at any other period since the Reformation. The blessing of God that has attended our former labors ought to encourage us to further and more faithful efforts. Brethren, shall we not be guilty if we neglect to put them forth? The Lord help us to consider this matter.

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TO MY BRETHREN IN THE MINISTRY.

Dear Brethren,—Will you suffer a word from your unworthy fellow laborer? A day of fasting and prayer appointed by the General Conference is at hand, this season of fasting and prayer is to entreat GOD that he may continue to plead for his holy Sabbath. Will you press this matter upon the consciences of your brethren? Will you strive to bring them out on that day? Only think of it one moment, and see all of our churches in this country at one and the same time on their knees, lifting up their hands, and raising their hearts to God in humble and devout prayer, that he may arise and plead for his Holy Sabbath! Would not the Lord hear? I know that he would. Brethren, let us bring our churches together on that day. I would further suggest, that every church bring its *alms*, and present them before the Lord; and also that every church which has not previously done so, form itself into a Tract Society auxiliary to the General Tract Society, and agree on taking collections once a month to further the objects of the society; and let these collections, together with the funds collected on the day of fasting and prayer, be immediately sent to the Treasurer of the General Society at New York, informing him of the societies formed upon the above plan; and let him publish in the Recorder the amounts received and the societies formed, that it may be known what is doing.

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TO THE BRETHREN OF THIS DENOMINATION AND ALL CONCERNED.

Dear Brethren,—Will you not second these efforts? Do you not love that day which God has blessed, the keeping of which distinguishes you from the world around you? Will you not then pray for it? See the efforts which are made to push forward the *human* Sabbath in our country. Conventions are called, agents are employed, tracts are circulated, and every means which human ingenuity can suggest is called into requisition. And shall we who have the truth hold our peace and keep silence? Brethren, I call upon you as Christians and as patriots; I call upon you in view of your standing among your fellow Christians, and in view of your accountability to God; I call upon you in behalf of the truth as it lies "fallen in the streets;" I call upon you by every possible consideration that can affect you as the honored children of the Most High—to arise and plead for the "Sabbath of the Lord thy God!"

Clarence, Dec. 11, 1844. N. V. HULL.

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GREAT FALL OF SNOW.—Snow is said to have fallen at Greenport, L. I., on Friday last, to the depth of several feet.

"THEOCRATIC CONFERENCE."—A meeting taking to itself this title was recently held at Lairdsville, Oneida Co., N. Y. The object of the meeting was stated to be, "to communicate with each other with respect to the government of God in the earth, and to wait upon him for more light upon the subject, that we may be enabled to co-operate with him in the furtheranec of his designs." In the course of the Conference, which lasted three days, it was resolved, "1. That the time has come for the stone cut from the mountain to break in pieces the kingdoms of the earth; 2. That Jesus Christ now claims the immediate (or direct) government of the world; 3. That as the saints are joint-heirs with Jesus Christ, they should at once assert their rights, renounce allegiance to all human dominions, and take the kingdom." These resolutions were adopted by an "AMEN," and were followed by a Declaration of Independence.

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For the Recorder.

OBSERVATIONS OF A TOURIST—NO. 3.

In complaining of the want of aggressiveness among the Seventh-day Baptists in promoting their views of God's holy Sabbath, I do not overlook the fact that past times have been peculiarly unfavorable to such labors. Under the Stuart line of British Monarchs, they could do it only at the risk of property, of liberty, and sometimes of life itself. For a long period, some of their prominent and most useful men were removed from their labors by the hand of persecution, and a dormant kind of existence was alone allowed them, so that for many years self-preservation was all that they could attempt. It is easy to see how successive generations, rising up under such circumstances, might have their principles so formed that non-aggressiveness would become a distinguishing feature in their character, and thus one grand element of Christian excellence be overshadowed by less obtrusive features. Then, as all the reformed governments of Europe and America have adopted the first day observance, and given it the sanction of State laws, every attempt to extend the observance of God's holy Sabbath, would bring them unavoidably more or less into collision with popular prejudices and the laws of the land. In these respects, they have had more obstacles to contend with than every other denomination of Christians; and their perpetuation has cost them more, proportionably, than a large increase has other and popular denominations. In these circumstances, it needs much serious consideration, ardent piety, and strong faith, to keep us from losing confidence in human nature, and the power of the Word of God to open the eyes of men, and turn them from darkness to light. It is thus, I suppose, that without any undue bias toward strong predestinarian doctrines, some have relaxed their efforts, concluding that "the time to build the Lord's house is not come."

It may be well for us, in such circumstances, to consider whether we have yet been tried as were the holy men of old, who waited for the promised Messiah; or even as Abraham, Isaac, and Jacob, Moses, and the faithful in Israel, who waited long for the possession of the promised inheritance. Consider well, brethren, their faith and patience. We are neither fewer nor more despised than were they; nor are we called to bear more for a promised inheritance, than they had to bear for their hope of a promised possession. While this may reconcile us to our lot, it may also encourage us faithfully and zealously to bear witness of the truth before all men, knowing the cause to be His, who of old reproved kings for *his servants'* sakes, and said, "Touch not mine anointed, and do my prophets no harm;" and who yet says of His Son, "All kings shall fall down and worship before him; all nations shall serve him."

Besides these general considerations, there are other important matters which ought to form strong inducements to vigorous and persevering efforts to spread the claims of the Sabbath among the people of this country. I shall notice but one in this paper. I believe it may safely be affirmed, that not one in a hundred of either people or ministers know anything correctly of us or our sentiments. Very few indeed have ever entertained the question whether the first day of the week be the Sabbath, or whether it be the seventh day. To multitudes, the thought has not once occurred, that they do not keep the right day. Cradled by Sunday-keeping parents, with Sunday-keeping hymns to soothe their infant slumbers; and as soon as they can read taught by catechisms, and confessions of faith, and interesting story books, that the first day of the week is the Christian Sabbath; it is enough that they find the first day mentioned in Scripture narratives; it being already sanctified in their minds by the most sacred associations, no question is raised about the design of the sacred writer; it is enough that *it is mentioned!* Yet we do injustice to the mass of prepossessed first day observers, to suppose they *would not* entertain the subject seriously, if it were fairly presented to them. That the people of the United States are, as a whole, religiously disposed, is evident from the fact, that by the voluntary system they employ a public teacher of religion to every thousand of the population; have sixty theological schools, one hundred and five universities and colleges, and nearly one hundred religious periodicals. Such a people cannot but indulge considerable conscientiousness and inquiry upon the great subjects discussed by the many different denominations that exist among us; and it is fair to conclude, that if the subject of the Sabbath was fairly spread before them, it would receive a share of serious attention. Probably one-third of the population of this country are now immersionists; but would it have been so, if the subject had not been every where thoroughly discussed? The Sabbath has as many Bible claims as baptism. Shall it not be as thoroughly presented to the people? S. D.

POPERY AND THE JEWS.—A Roman Catholic D. D., who is now lecturing in New York on the doctrinal views of his church, recently claimed that Rome had always opened her gates and given protection to the Jews, and that it is customary for them annually to present an offering of gratitude and respect to the sovereign pontiff.

But it appears from an article in the Voice of Israel, that at Rome, more than in almost any other place, the Jew is hedged round from light, and enclosed in a magical ring of superstition. Christianity is to them identical with cruelty; and they have, therefore, no inducement to examine it. The yearly "offering of gratitude" is nothing less than a yearly tribute which the elders of the people are compelled to pay, sometimes upon the Sabbath, a day on which the Jew conscientiously objects to receiving or giving money.

◆

BAPTISTS.—It appears from the Baptist Almanac, that the number of Baptist churches in the Free States is 3784, with 318,264 members; in the Slaves States there are 5513 churches, with 388,466 members. It is supposed that one-half of the members in the southern churches are slaves; and if so, more than one-quarter of the members of the Baptist Church of the United States are in bondage.

◆

FOREIGN CRIMINALS AND PAUPERS.—Mr. List, our Consul at Leipsic, in reply to a circular issued by the Secretary of the Treasury on the subject of immigration, says that "not only paupers, but criminals, are transported from the interior of this country, in order to be embarked for the United States." A gentleman has "lately made propositions to the smaller states of Saxony, for transporting their criminals to the port of Bremen, and embarking them there for the United States, at seventy-five dollars per head, which offer has been accepted by several of them." If these assertions are true, they call for speedy and vigorous protective measures.

◆

MUTILATIONS OF D'AUBIGNE.—An article has appeared in several of the papers, vindicating the Tract Society against the charges to which it has been subjected. The article reviews, rather severely, the report prepared by Mr. M'Lane, and endeavors to show, by a careful examination of the facts, that there is neither falsification of history nor mutilation justly chargeable upon the Society.

◆

OLDEST MEETING-HOUSE.—It is asserted that the oldest meeting-house standing in the United States is near Smithfield, Isle of Wight County, Va. It was built in the reign of Charles I., between 1630 and 1635. Tradition says that it was the second church erected in Virginia. The brick, lime, and timber, were imported from England, where the building was framed before shipment.

◆

INDIAN MISSIONS.—A society under the name of the American Indian Mission Association, has been organized and located in Louisville, Ky. Its object is to promote the spiritual and temporal welfare of the aborigines, by providing them a home, and teaching them the glorious gospel of the blessed God.

◆

ANTI-SLAVERY IN DELAWARE.—An anti-slavery meeting was recently held at Wilmington, Delaware, at which resolutions were presented declaring the wickedness of slaveholding, the guilt of the nation, the duty and policy of immediate emancipation, and the special advantages to be secured by Delaware, in her civil relations and moral character, by abolishing slavery. These resolutions were ably discussed before a crowded audience, and adopted without a dissenting voice. The meeting, though announced by the public crier, bell in hand, created no symptoms of disturbance. The number of slaves in Delaware is said to be less than 3000; and it is asserted, that three-fourths of the people are ready to sign a petition for immediate emancipation with moderate compensation.

◆

THE TRIAL OF BISHOP ONDERDONK has been progressing in this city for a week past, before an Episcopal Court of Inquiry, at which there were present seventeen Bishops. The trial proceeds with closed doors, an arrangement with which it said that the Presbyters are not at all satisfied. The Bishop, instead of managing his own case as was expected, has retained two lawyers, and a lawyer is also employed on the other side. The consequence is a very rigid examination of the witnesses. The trial bids fair to be thorough and impartial, though conducted in a spirit not the most creditable to an ecclesiastical court.

A WORD TO OUR FRIENDS.

We have received many letters expressing a deep interest in the welfare of our paper, and inquiring anxiously what are its prospects. For these expressions of interest and satisfaction we are heartily thankful, because they afford gratifying evidence that the paper has not wholly failed of the object for which it was established. But we are sorry to have occasion to say, in reply to those kind inquiries, that our subscription list is not yet sufficient to meet our expenses; and that if our friends desire the permanence of the paper, the only way to insure it is by increasing its list of subscribers. It has now been published half a year—sufficiently long to enable all to judge of its character and probable influence. Do you think its more extensive circulation would be desirable? If so, now is the time to act. Let every such person consider himself as an agent, and do what he can in his own neighborhood to increase its circulation. By this means the work might be effectually done, and the paper placed upon a firm basis within one month. We trust there are many who will not let the new year begin without making an effort for this object. You may thus send us a New Year's Gift which will be doubly blessed, blessing "him who gives and him who takes."

—

LOCAL AGENTS.—We wish that our Local Agents who find it impossible to act in that capacity, would inform us of the fact, and recommend some fit persons to fill their places. In those sections where no agent has been appointed, but where one is needed, we hope our friends will either appoint one of their own number, or inform us, that we may do it.

—

TRAVELING AGENTS.—Two or three are wanted for the ensuing three months, to whom a commission of twenty five per cent. will be given.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Tuesday, Dec. 10.

HOUSE OF REPRESENTATIVES.—The Judiciary Committee was instructed to report what amount of dividends of the old Bank of the United States, whose charter expired in 1811, remain in the hands of the trustees. A bill was introduced for the sale of lead mines in Iowa, Wisconsin, and Illinois.

Mr John Quincy Adams offered to present a petition from A. B. Kingsland and four other citizens of New York, praying for the abolition of Slavery in the District of Columbia.

Mr. Wm. J. Brown moved that the question, "shall the petition be received," be laid on the table. Yeas and Nays ordered: Yeas 90; Nays 99.

The question was then put, "Shall the petition be received," and decided in the affirmative. Yeas and Nays ordered: Yeas 107: Nays 81.

The petition was referred to the committee on the District of Columbia.

Resolutions passed by the Legislature of Connecticut on the Tariff, and on French Spoliations, were presented and referred. Petitions were presented from citizens of Connecticut against the Annexation of Texas, and from Pennsylvania for an alteration of the naturalization laws so as to make a residence of 21 years necessary to citizenship.

SENATE.—Mr. McDuffie offered a joint resolution to annex Texas to the United States. It was referred to the Committee on Foreign Affairs.

Mr. Benton gave notice that to-morrow he would submit a bill for the annexation of Texas.

Mr. Rives' resolution calling upon the President for additional communications on the Texas question, between the Mexican and the United States Governments, passed.

The Senate then went into Executive Session.

Wednesday, Dec. 11.

HOUSE OF REPRESENTATIVES.—The House went into a committee of the whole and the bill relating to a uniform day of electing President and Vice President. After some discussion and amendment, it was laid aside.

The bill to graduate the prices of public lands in favor of settlers and cultivators was discussed at some length.

After notice to bring in several bills, one of which was to establish a new Territory west of Missouri, called Nebraske, the House adjourned.

In the SENATE, Mr. Benton introduced a bill providing for the Annexation of Texas, which was referred to the committee on Foreign Affairs.

Several resolutions were passed, one calling upon the President for correspondence with our Minister to England in relation to Oregon.

Thursday, Dec. 12.

HOUSE OF REPRESENTATIVES.—The constitution of Iowa Territory was presented and referred to the committee on Territories—5000 copies to be printed.

Mr. Giddings presented several petitions and resolutions from citizens of Ohio and Pennsylvania, praying for the Abolition of Slavery in the District of Columbia; Mr. Black of Ga. opposing every petition in favor of the black population, he *denounced* it—(roars of laughter)—as carrying a falsehood on his face; it was disgraceful to the persons sending it, and to the person presenting it. Several of these petitions were laid over for debate. One of them was from ladies.

Mr. Giddings presented a petition from Citizens of New York against the Annexation of Texas. Referred to committee on Foreign Affairs.

Mr. Giddings also presented a series of resolutions adopted at a meeting in Ashtabula County, Ohio, in favor of a uniform basis of representation; or, if this was impracticable, that the animal property of the Free States be represented as well as the slave property of the South. Laid on the table.

Mr. C. J. Ingersoll, chairman of Committee on Foreign Affairs, then introduced joint resolutions for the Annexation of Texas to the United States. A minority of the committee dissented, but had not had time to make a report. After some conversation the resolutions were referred to the Committee of the Whole, and made the order of the day for Monday, 23d.

SENATE.—A resolution was passed calling on the President to state what is the public debt of Texas—how much of the public lands had been appropriated, and how much still remained unappropriated. Also a resolution calling on the President for copies of the correspondence between our Government and France, relative to the annexation of Texas.

After some further unimportant business, the Senate adjourned till Monday next.

Friday, Dec. 13.

The HOUSE was principally occupied with the Election bill, which has been much altered in conformity to southern wishes. Without coming to any conclusion, the House adjourned till Monday.

The Senate had no session.

Monday, Dec. 16.

In the HOUSE, the bill relating to a uniform day of electing President and Vice President was passed. Several other unimportant bills were discussed in the course of the day.

The SENATE spent almost the whole day upon the naturalization bill.

AFFAIRS WITH MEXICO.—It was feared that on Monday measures of a warlike character would be proposed at Washington against Mexico. But these fears have nearly passed away. It is now thought, that our government will not be first to move in the matter.

EMANCIPATION.—On the 9th inst. Henry Clay emancipated his personal servant Charles, who traveled with him through Canada five years ago. The following is the deed of emancipation:—

Know all men by these presents, that I, Henry Clay, of Ashland, for and in consideration of the fidelity, attachment and services of Charles Dupey, (the son of Aaron, commonly called Charles, and Charlotte,) and of my esteem and regard for him, do hereby liberate and emancipate the said Charles Dupey, from this day, from all obligation of service to me, or my representatives, investing him, as far as any act of mine can invest him, with all the rights and privileges of a freeman.

In testimony whereof I have hereunto set my hand and affixed my seal, this 9th day of December, in the year of our Lord 1844.

H. CLAY. [SEAL.]

Sealed and delivered in the presence of

THOS. H. CLAY.

MASSACHUSETTS AND SOUTH CAROLINA.—A most important question between these States has been under discussion for a few days past, going to show the assumption and arrogance of slavery. The circumstances are these: When a colored man visits a port of South Carolina on board a Massachusetts vessel, he is imprisoned as soon as he arrives, and the owner or master of the vessel is obliged to give bonds in the sum of $1000, that he will pay the prison charges of the man while in port. Massachusetts proposed to bring this case fairly before a South Carolina Court, and if necessary to appeal from this Court to the Supreme Court of the United States, to test the constitutionality of the law. For this purpose, Hon. Samuel Hoar was commissioned by Massachusetts to defend in a lawful manner, and before the courts, the rights of her colored men. He visited Charleston, presented his credentials to the Mayor of the city, and forwarded them to the Governor of the State. The following account of his treatment appears in one of the Boston papers, from a Washington correspondent, and may probably be relied upon:—

"Almost immediately on his arrival, Mr. H. was informed that he would never be permitted to exercise his duties there, and was requested at once to leave the city. I do not understand that any case had arisen requiring his action, but that this protest was in view of such a possibility. On his positive refusal to abandon the duties entrusted to him, he was told that if he would not withdraw, he would be forced to do so. He replied, with some spirit, that force, of course, might be used, if they judged best—but that by force only should he be removed from the post assigned him—an attack on his life was merely a personal matter.

At this juncture, the keeper of the hotel where he resided, refused him lodgings for any farther time, and in fact turned him out of doors. Meanwhile there was ground to suppose that the mob of the city would attempt his life. He was, indeed, preserved from their hands only by a number of the more influential gentlemen of the city, who surrounded him, and compelled him to go on board the steamboat for the north—escorting or guarding him thither that his life might not be sacrificed to the rage of the excited people.

I do not understand whether any part of these proceedings were under the direction of the constituted authorities. They connived, however, evidently, at the whole matter."

GREAT RIOT IN GEORGETOWN, OHIO.—A slip from the office of the Telegraph, published at Georgetown, Ohio, (about 46 miles this side of Cincinnati,) gives an account of an affray which took place on Monday last, between some Kentucky negro-hunters and a number of Abolitionists residing in Red Oak Settlement. The runaway negroes had been secreted in the houses of Robert Miller and Absalom King.

Miller's house was searched, and two of the slaves discovered, who attempted to escape, and while Miller was in the act of aiding their escape he was knocked down and stabbed repeatedly by the incensed Kentuckians. He lingered but a few moments and died. The two slaves were then bound, when they proceeded to the house of King, where they were met by four or five armed men who declared their determination to resist any search of the house. Both parties being armed, a most horrible conflict ensued. A son of Col. Towers was killed immediately. King, while re-loading some of the fire-arms in the house, was shot by some one through the window in the back part of the house, and was not expected to survive. The Sheriff and his posse arrived and checked the riot, and the ringleaders of each party were arrested.

But another band of Kentuckians soon arrived and commenced another scene of bloodshed. One of the slaves was hung without ceremony for resisting a brother of Col. Towers, who had captured him. The houses of Miller and King were burned to the ground, with all their contents. They then went to the house of Mr. Alexander Gilliland, tore him away from his family, and beat him until his life was despaired of.

The Telegraph adds: "The number of Kentuckians is increasing hourly, and the whole neighborhood is up in arms."

HEART RENDING CALAMITY.—At Walton (N.Y.) on Saturday last, the 8th inst., the farm-house of Seymour F. Benedict, caught fire about 1 o'clock in the morning. Mr. Benedict, almost suffocated by the smoke, rushed from the house, followed by his wife and one of his children, and found that the upper story of the building was in flames, where *five of his children* slept. The eldest girl of 14 escaped from the window with her father's aid, Mrs. Benedict went into the house again with the hope of saving her children, followed by her little child, when the roof fell in, burying in the ruins *the mother and five children*, all of whom perished. The young girl who escaped died on the evening of the same day, from the effects of her burns, and Mr. Benedict, the father, has become totally deranged, by the dreadful fate of his family. We have never been called upon to record a more terrible instance of calamity.

MEXICO AND TEXAS.—The latest intelligence states that Santa Ana was on his march, with a considerable army, against Paredes, the leader of the revolutionary movement. The Mexican Congress have unanimously approved of the letters of the Mexican Minister, imputing breach of faith and other crimes against the government and people of the United States.

We have reports of great mortality at Matamoras, Tampico, and other cities of Mexico, by typhus fever. It is said to be more fatal than the dreaded *vomito*. The crew of the schooner Caroline, of New York, lying at Matamoras, had all died, and the captain was lying dangerously ill. Richard H. Belt, Esq. U. S. Consul at Matamoras, died on the 11th ult. of the prevailing epidemic.

FROM VERA CRUZ.—It is stated that a rumor prevailed at Vera Cruz of 30,000 of the inhabitants of the city of Mexico having declared against Santa Ana, and that they had taken the field against him. Further, it is reported that Santa Ana intended to seek refuge in Vera Cruz, and that the gates of that city would be closed against him.

The Rev. Rowland Hill died at Rowness, on the shore of lake Windemere, last month.

Reports still continue to reach us of disturbances among the Mormons. A sheriff attempted to apprehened Sharp and Williams, who were charged with the murder of the Smiths, but was resisted by the people. It is reported that a party of Mormons attacked a trading station, ninety miles from Prairie du Chien, were overcome by the French and Indians, and all put to death.

ANECDOTE OF A NUT.—In Mr. Waterton's Essays there is a remarkable statement of a nut deposited for winter by some nut-eating animal under an old mill-stone which lay in a field, springing up through the central aperture, and Mr. Waterton goes on to say—"In order, however, that the plant might have a fair chance of success, I directed that it should be defended from accident and harm by means of a wooden paling. Year after year it increased in size and beauty; and when its expansion had entirely filled the hole in the centre of the mill stone, it gradually began to raise up the mill-stone itself from the seat of its long repose. This huge mass of stone is now eight inches above the ground, and is entirely supported by the stem of the nut tree, which has risen to the hight of twenty-five feet, and bears excellent fruit.

CURIOUS REVOLUTIONARY RELIC.—The Scottish Guardian states that a recent sale of the materials of a house at Rottenrow, which had for some time been occupied as the Old Man's Friend Society House, Glasgow, and which was taken down to make room for a new house of the Society, a gentleman made purchase of a window shutter, for the purpose of its being preserved, supposed to contain the perforation of the first musket ball fired in the contest between Great Britain and her American colonies, which resulted in the independence of the United States of America, and the establishment of the new colossal transatlantic Republic. A former proprietor of the house in Rottenrow brought this window shutter from Lexington in the United States, where it had belonged to the house in which the American militia were stationed who opposed the advance of the British forces under Col. Smith and Major Pitcairn, on the 19th April, 1775.

STOLEN PROPERTY.—More than one half the property stolen from the Messrs. Rockwell's jewelry store by that notorious English rogue Bill Hoppy, has been recovered. He made a confession of his guilt, and informed the officers where his share of the property was concealed. On proceeding to the yard of house, where he had been arrested, he pointed out a pile of lumber, where the booty was hid. A few minutes of digging brought to light forty-one gold watches, twenty-six silver watch cases, and four valuable movements, worth in all about six thousand dollars—which have been restored to the rightful owners.

SUMMARY.

A piratical vessel has been captured in the Mediterranean, in which was found an immense amount of treasure, being the results of a two years cruise. The number of persons who have been put to death by the crew is said to be very large.

An anti-rent outbreak occurred a few days ago in Columbia County, N. Y., where a Sheriff attempted to take some property. The "Indians" came upon him and burned his papers, in the presence of nearly a thousand citizens.

The steamboat Utica reached Albany on Sunday last, and is to continue to run as long as it is possible.

A new Steam Flouring Mill has been completed in Brooklyn, N. Y. and called the "Empire Mill." The machinery is pronounced, by competent judges, to be greatly superior to any heretofore got up in this country, and the quality of flour produced not at all inferior to the western brands.

A new steam-boat has been contracted for, to run between New York and Providence, R. I. Her length is to be three hundred feet, breadth thirty-four feet, and depth ten feet, or about one thousand tons. The engine is to have a cylinder of seventy inches diameter, by ten feet stroke of piston—which is to be constructed at the Novelty Iron Works. The boat is to be built by the well-known ship-builders, Smith and Dimon.

Sir Moses Montefiore, a distinguished member of the Jewish community in England, has presented his co-religionists in Jerusalem with two presses, and the necessary type for printing Jewish tracts. The office employs more than twenty of that people, and has already issued several Jewish works.

Mr. Bibb, Secretary of the Treasury, came near ending his official relations with the Government, by an accident. His sleeping apartment was discovered to be on fire at a late hour, though before retiring he had adopted even more than customary precaution. The size of the room alone prevented him from being smothered, as the rug, carpet, and part of the furniture, were consumed before he was awakened.

A suit has been brought in the United States Court by Prof. Gouraud against two printers of Boston for infringing no less than nineteen of his copyrights on pamphlets used in teaching his system of mnemotechny.

At Newburgh, N. Y. on Wednesday last, Dr. Grant, of that place, extracted four molar teeth from a patient—a young lady of about 18 years of age. The operation was conducted without pain or knowledge on the part of the patient. Drs. Blackman and Phinney, of Newburgh, were present, and are ready to vouch for the facts as stated above.

The President's Message was carried through from Wheeling to Cincinnati *in eighteen hours and twenty minutes*—the regular mail time is 44 hours. From Lebanon to Cincinnati, 28 miles, the distance was made in one hour and forty minutes.

On Thursday evening, eight Indians, five men and three women, were drowned on their passage from Lachine to Caughnawaga. The canoe in which they were embarked was old and in a bad condition; filling with water, only one out of the eight persons on board was saved.

The travel on the Hudson this season has been unusually great. The 7 o'clock line, made up of the Knickerbocker and Rochester, has had the greatest proportion of patronage. The Knickerbocker alone, according to the *Albany Citizen*, has made, clear of all expenses, the snug sum of $80,000 to $90,000.

A resolution has been introduced into the Ohio Legislature instructing the Senators and Representatives in Congress from that State to vote for a reduction of the present rates of postage.

THOMAS MORRIS, Liberty party candidate for Vice President, died at his residence near Cincinnati on Saturday the 7th inst.

The House of Representatives of New Hampshire has rejected the 4th Installment of the Surplus Revenue by a vote of 137 to 93.

The Congress Spring, at Saratoga, nets its owner Dr. Clark the sum of $20,000 a year.

The Mexican steamships of war, recently repaired in New York, were separated in a gale soon after leaving the port. The weather continuing bosterous, the Gaudaloupe was compelled to throw overboard a part of her stores, coal, and armament, and put into Norfolk to repair her rudder. The Montezuma, it is supposed, must also have suffered much, though we do not learn that she has been spoken.

It is stated that the alternate sections of land held by the United States, in the vicinity of the Miami Extension Canal, will be offered for sale at the Upper Sandusky on the 6th January, 1845. The minimum is $2½ per acre.

The produce of the Whale Fishery arrived at New London, from 1st January to December 7th, 1844, was 36,816 whale, and 2296 sperm.

The North Carolina Legislature is paying off old debts. A resolution has been introduced to pay off $3300 of Treasury Notes issued in 1780! and now owned by Emily Perry, of Wake Co.

The Milwaukie Sentinel says that Captain Cotton intends to build a large propeller at that place this winter, to run between Milwaukie and Buffalo next season.

A resolution has been introduced into the South Carolina Legislature inquiring into the constitutionality and ablity of that State to extend pecuniary assistance to the Republic of Texas!

The Wilmington Journal says there were kidnapped from a house belonging to William Webb, near Wilmington, Delaware, on the night of the 28th November, two colored lads.

Saturday, the 14th inst., was the 44th anniversary of the death of Washington.

John D. Johnson has been arrested and placed under bonds at St. Louis for having an extra wife.

The new steamer to run between Liverpool and Boston has two ice houses and two smoke rooms.

From the Cultivator for December.

CURING MEAT.

The difference between doing a thing right, or doing it wrong, is perhaps nowhere more obviously shown than in curing salted provisions. There are few people who do not relish a slice of nice ham, or corned beef, and many a good housewife can speak of the various advantages, in the mysteries of cookery, which belong to well cured, clear, pickled pork. It is a very easy matter to have all these things of good quality, yet it is too often the case that we find them put up or managed in so careless a manner, that they are either actually unwholesome, or in such condition that they can only be eaten by persons of the strongest appetite.

HAMS.—The following mode of preparing hams, we have practiced for several years, and can with confidence recommend it to others.

For every one hundred pounds of meat, take five pints of good molasses, (or five pounds brown sugar,) five ounces saltpetre, and eight pounds rock salt—add three gallons of water, and boil the ingredients over a gentle fire, skimming off the froth or scum as it rises. Continue the boiling till the salt, &c. is dissolved. Have the hams nicely cut and trimmed, packed in casks with the shank end down, as the pickle will thus strike in better. When the pickle, prepared as above, is sufficiently cool, pour it over the hams. They may lie in pickle from two to six weeks, according to the size of the pieces, or the state of the weather—more time being required in cold than in warm weather. Beef or mutton-hams, intended for smoking or drying, may be cured according to this mode, and will be found excellent.

Much of the goodness of hams depends on smoking. They should be hung at such a distance from the fire, as not to be heated. They should also be hung up with the shank end downward, as this will prevent the escape of their juices by dripping. Small hams, wanted for immediate use, will answer with two weeks' smoking, but larger ones, and those wanted for keeping, should be smoked for four weeks or more.

Different articles are used for smoking. Perhaps sawdust from hard wood, where it can be conveniently had, is on the whole to be preferred. Corncobs are first rate, and are said by some to make the "sweetest" smoke of anything. Chips of maple and hickory, or the small twigs and branches of those kinds of wood, do well.

Hams are sometimes cured by adding pyroligneous acid to the pickle, but having had no experience with this mode, we cannot speak of its advantages. Another mode, which we have seen practiced, is to *smoke the barrels or casks* in which the hams are to be kept, and let them remain in pickle till wanted—only take them out a sufficiently long time before using, to allow them to drain properly. The barrels are smoked by being placed over small fires of chips, cobs, &c. for several hours. The essence of smoke which is thus imbibed by the barrel, is imparted to the pickle and thence to the meat.

BEEF.—The best pieces for corning, are the plates, ribs and briskets. Pack the pieces in casks, giving a very slight sprinkling of salt between each piece. Then cover the meat with a pickle made by boiling together, in 4 gallons of water, 3 lbs. salt, 3 lbs. brown sugar, 3 oz. saltpetre, 1 oz. pearlash, for 100 lbs. meat. Keep a heavy flat stone on the meat, that it may be well immersed in the pickle. Beef packed in this manner will keep a year, and will rather improve than grow worse.

Another mode recommended by a gentleman of long experience in the packing of beef and pork, is the following: For 100 lbs. beef take 4 lbs. brown sugar, 4 oz. saltpetre, and 4 quarts of fine Liverpool salt—mix all intimately together, and in packing, sprinkle it evenly over the meat. Add no pickle, the dissolving of the salt, &c. with the juices of the meat, will be sufficient. Keep the meat closely pressed together by a good weight. We are assured that this is the best mode of packing beef that is intended for keeping over the summer, and that the quality of the meat is unexceptionably fine.

CLEAR PORK.—For this we prefer clear salt and water. After having divided the hog, take off the shoulders and hams and all the lean meat, cut the sides crosswise into strips, four or five inches wide, and after covering the bottom of the cask with salt, pack the strips in layers set edgewise as closely as possible round the cask, with plenty of salt between each layer. When the cask is full and has settled for a day or two, put in cold water enough to fairly cover the pork. There is no danger of using too much salt for clear pork—no more will be taken up by the meat than is needed, and the remainder is safely left and may be used in packing a new parcel.

The village of Cadiz, Ohio, has been severely afflicted, for some weeks past, with erysipelas. Some fifteen or twenty persons, it is stated, have been prostrated at one time; eight or ten have died suddenly; and the lives of many are yet despaired of.

Several gentlemen who went to Russia some months ago to construct locomotives for the great Russian Railroad, write home that their work is going on well and is lucrative.

DIED,

In Westerly, R. I., on the 13th inst., ABBY, only child of Daniel Stillman, Jr., aged 6 years.

LETTERS.

N. V. Hull, R. C. Bond, Andrew Babcock, Azor Estee. Postmasters at Mystic Bridge, Ct., Sharon Center, Pa., Adams 2, North Adams, Great Valley, Fayetteville, Petersburgh.

RECEIPTS.

North Adams—David Coon, Jr., Willard L. Converse, $2 each; Joseph C. Maxson $1.
Adams Center—Roswell Saunders $2; Charles Green, S. G. Potter, $1 each; Arad Goss 50c.
Sharon Center, Pa.—S. Sutherland $1.
Clarence—N. Aylesworth, Mark H. Redfield, $1 each.
Vilanovia—Benjamin Vincent $1.
Great Valley—Charles Ward $1.
Brookfield—Richard Stillman $2.
Petersburgh—Luther Clark, George Crandall, $2 each.

NOTICE.

The Seventh-day Baptist Central Association will hold its semi-annual meeting, with the 3d Church in Brookfield, commencing on the fourth day before the second Sabbath in January next. A full representation from all the churches of the Association is anxiously desired.

G. M. LANGWORTHY, Rec. Sec.

The brethren are probably aware that the object of this meeting is purely *missionary*. By the arrangements of the last Association, missionaries were appointed to labor in different places, to which some of them have addressed themselves with considerable success. No arrangements are made for recompensing such laborers, except what the churches voluntarily contribute to this object. Brethren, we wish you to come to this meeting for two objects:—1st. To hear the report of your missionaries, that your hearts may be enlisted more deeply in the glorious cause of missions. 2d. That you may contribute of the substance which God has given you, to forward the cause, by sustaining those who devote themselves to the labor of preaching the Gospel, and such portions of it as are peculiar to our own denomination, to those who are in darkness or in error on these important truths.

G. M. L.

DAY OF FASTING AND PRAYER.

It will be remembered, that at the last meeting of the General Conference, a day of fasting and prayer was recommended, to be held on the first day of the week after the first Sabbath in January, being the 5th day of the month. It is hoped that the churches will make timely arrangements for a general and profitable observance of the day. The following are the resolutions of the Conference:—

Resolved, That inasmuch as the first day of November, 1843, was observed; in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country; therefore, *Resolved*, That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of grace.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

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" A G Green
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" Maxson Green
" Samuel Russell, p.m.
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Brookfield—Andrew Babcock
" Giles M Langworthy
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DeRuyter—B G Stillman
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Edmeston—Ephraim Maxson
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Miscellaneous.

THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
Oh do thou not forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough?
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate,
Their chidings well may spare.

Speak kindly to the erring!
And thou mayst lead them back,
With holy words, and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet may be,—
Deal gently with the erring one
As God has dealt with thee!

Social Monitor.

DIGNITY OF USEFUL LABOR.

It is emphatically a discovery of modern times, that there is necessarily, anything degrading in the labor of the hands. "From the beginning it was not so." Abraham, the "friend of God," and the finest specimen on record, of patriarchal dignity and excellence, did not consider himself degraded by manual labor. When he would provide refreshments for his guest, he went himself to the herd, and selected a calf, which when dressed, he himself placed before the angelic visitant. And the direction to take flour and make ready cakes for the repast, was given to his beloved Sarah, and not to any one of her numerous attendants. The same thing is observable through the whole Bible, and in the 31st chapter of Proverbs, we find that industry and domestic economy, enter largely into Solomon's idea of virtuous women. Have we not here, a direct intimation of the mind and will of God on this subject? In reading profane history likewise, the fact is evident that all the noblest matrons of antiquity, those who were distinguished for moral excellence, were patterns of industry, frugality, and the domestic virtues. Even princesses spun, or wove, or plied the needle, in the midst of a circle of attendants who emulated the skill of their mistress; and probably if a modern fine lady had found her way into such a group, she would have excited universal compassion, if not contempt, for her ignorance and helplessness.

But it may be said, this was in a semi-barbarious age, and that the march of intellect, and the increase of refinement has taught mankind better. I shall not stay to argue the comparative refinement of Greece and Rome, and that of the present day. Certain it is, that in many respects, the condition of the human race is greatly improved, and that as women, our sex owe more than language can express, to the benign influence of the Gospel in elevating and improving our social condition. But the student of the Bible, may well doubt, whether from the spirit of that blessed book, or the facts recorded in its pages, the right to be idle and useless, or to despise manual labor, is one of the blessings which it has conferred upon us. The refinement which produces such fruits, has at best, a very suspicious origin.

It was formerly the custom, among families of the nobility in Germany, for each of the sons to learn some useful mechanical employment, so that if misfortune or poverty should overtake them, they might not be without resource. It is to be regretted, that a custom so wise and so beneficent in its results, has passed away, leaving in its stead, among the higher classes, an almost universal ignorance of every useful occupation. The right to be idle, is too frequently one of the cherished privileges of the high-born and the wealthy, and they go through life, never suspecting, that the weariness, the satiety, the ennui, so sensibly felt, might all be dispelled by the magic wand of industry.

But it is not to those who denominate themselves the *highest classes*, only, or mainly, that these remarks are addressed. However we may regret the false maxims which pervade these classes, and the evils which result from their adoption, there are so many counteracting influences, that the still small voice of truth can hardly be heard in their minds. It is difficult to make them believe that the sentence pronounced on man at his fall, "In the sweat of thy face thou shalt eat bread," becomes in his altered circumstances, a real blessing, and that indolence, as a violation of this law, brings with it a certain penalty. It is still harder to convince them, that "worth makes the *man*, and want of it, the *fellow*;" and that the day laborer who has mental cultivation and moral worth, is in every respect their equal, or possibly their superior.

It is to that large class, the bone and sinew of our country, who believe these truths, who feel the value of industry, and the necessity of encouraging it, that I appeal. Too many mothers of this class, from mistaken tenderness, or regard to the opinions of others, are training up their daughters in ignorance and indolence, and thus teaching them to look down on useful labor, as something vulgar and degrading. Should stern necessity, or a wish to lighten the burdens of a beloved parent, ever induce these young ladies to visit the kitchen, they blush to have it discovered, as though they had been detected in some disgraceful act. So far is this carried, that I have known cases in which young females, who, from actual poverty caused by reverses of fortune, have been obliged to labor constantly, to support themselves and perhaps a helpless relative, have endeavored to conceal the fact, even at the expense of truth and comfort. They were willing to work hard, and fare scantily, but they were not willing to have it known that filial affection, or independence of character, had induced them to learn a trade, that they might be enabled to support themselves. Now there must be something very wrong in a state of society, which prompts to such a course as this. It is an evil which affects all classes, and will inevitably, if unchecked, destroy our beloved country, as it has done the most flourishing republics of former ages.

What, then, can be proposed as a remedy for this threatening evil? It is a grave question, and one which might well employ the wisest heads, and ablest pens in the nation. A few suggestions only will be here made to those who have the training of the young in their hands, and who thus—however they may be unaware of the fact—control in an important sense, the destiny of society at large. Wrong habits of thought and feeling, particularly among females, have in most cases, their origin at home, in the domestic circle, and there a remedy must be applied. Let children be trained up to habits of industry, and active exertion, and then they will not be likely to despise others who perform from necessity, the same services which they are taught to perform from principle. Children are naturally fond of employment—and by judicious management, it is easy to make them love to be usefully employed. Every young girl, though she may not learn a trade, (which in nine cases out of ten, would be a great advantage to her,) ought to be made a good sempstress, a thorough housewife, and a constant sharer in the domestic duties and cares of her mother, as soon as her age shall qualify her for these responsibilities. Young girls so educated, and so employed, would not look down with contempt on a companion, merely because she was compelled to earn with her needle, or in some other useful way, the means of her own support.

Let children likewise be made to feel that the worth and standing of others, and the respect due them, depend not on the amount of money they may possess, or the degree of gentility which they arrogate to themselves, but on moral character and intellectual worth. How often do the young hear this in words from their parents, while every action of the latter, teaches, them that they themselves judge by a totally different standard! Children are accurate observers, and rigid censors, and often detect inconsistencies which escape the optics of older critics. It is worse than useless, to inculcate right principles upon them, while our own practice gives the lie direct to all our teaching. If we would see an industrious, prosperous, and well-ordered community, we must not only teach, but *practice* on the principle, that manual labor has nothing in *itself* degrading, and that every employment is honorable, which promotes the happiness or well-being of society.—*Adv. Moral Reform.*

From the Gospel Teacher.

PERSEVERANCE.

The Christian teacher should never weary or grow faint of heart. "Onward," ever "onward" should be the motto. There are many who willingly undertake the education of children, and bring much of mind and heart unto the labor, yet fail for want of perseverance. They leave off sowing their seed, because the harvest does not immediately spring up; they cease to uproot the weeds because they cannot pull them up all at once. I was yesterday conversing with a lady concerning a poor orphan whom she had once taken. "She was so ugly," said she, "that I could do nothing with her, so I had to send her back." "How old was she?" I asked. "Ten years." And how long did you keep her?" "About six weeks."

What wonderful perseverance! For six whole weeks she had engaged in the effort to save a fellow being from ignorance and vice! But the object is too sad for trifling. Here was a Christian woman who had thought *six weeks*, a sufficiently long time to alter habits which had been *ten years* in forming. *Six weeks* to educate an immortal spirit for *eternity*. Yet she seriously thought that she had done her duty. She had taken the child with the purest feelings of benevolence, her heart beating high with the thought of the good she would do, and now that her six weeks' trial had not been successful, she was lamenting with an air of great sincerity that she had not happened to have taken a well-behaved little girl.

Had she persevered, she might have transformed the one she had taken into a well-behaved child. And how much more glorious such a work, than the mere feeding and clothing of one who was already all that could be desired. Verily, if "there is more joy in heaven over one sinner that repenteth, than over ninety-and-nine just persons who need no repentance," then would there be a greater good in reclaiming this one poor orphan from vice, than in the mere adoption and education of ninety-and-nine "well-behaved little children." In no other pursuit do we see this want of perseverance preventing so great a degree of good. The cultivator who should think six weeks a sufficient space of time to reclaim a farm, which for ten years had been left to weeds and brambles, would be ridiculed for his folly. The florist devotes years to the nurture of some rare and beautiful flower, and thinks his toil repaid. But the noblest work that was ever assigned to us, the cultivation of the human mind, is given up in despair, because it requires time and attention. How long shall these things be so?

There are, indeed, many trials in the teacher's lot, many things to induce discouragement, and when the heart is sick, and the mind is weary, with these trials, we may not marvel if she does sometimes shrink from the contest. At such times, we should remember to "cast our burden at the foot of the cross," and go forward, not trusting in our own strength, but in that which will surely be given unto us. We should remember likewise, not to expect too much at once. Slowly does each little leaf unfold, slowly does each tiny bud expand unto the flower; slowly does the fruit ripen, yet how is this whole broad earth made bright, and glad, and beautiful, by its wealth of foliage and of fruit. We must plant in faith, confident that the harvest will appear in its season. From our own spirits we may learn a deep lesson, How many years have we striven to correct one fault, how many times have we resolved that some one of earth's myriad temptations should no longer have power to allure us, yet still doth the hour of reflection prove that the same fault is still ours, or that we have again yielded to the same temptation. Can we expect from our pupils more obedience than we yield to our God? Shall we cease in our endeavors for their improvement, because they are still imperfect, erring mortals, while we are liable to the same charge, and He turneth not away from us? We will think of these things, and they will give us strength to go onward, unfalteringly in our course, giving knowledge to the ignorant, dealing gently with the suffering, and judging the sinful in mercy. Nothing shall cause us to turn back, but trusting ever in our Father's care we will persevere in the good work of leading the young spirit to its God.

A MOTHER'S PRAYER.

A mother's prayer! How subduing the influence! How solemnly her low and plaintive voice falls on the ear of a child when passing the secret place where the mother holds communion with heaven! This is illustrated by the following brief narrative from a daughter:

My mother, said she, was scrupulously regular in teaching her children the Lord's prayer, the commandments and the catechism, though in my early childhood she was not pious. When I was about seven or eight years of age, she was awakened to the concerns of her soul. She continued to perform her round of daily duties, but with an anxious heart, and a saddened countenance. This, for a long time, I saw, and it made me, though I knew not why, sad also. At length I noticed that she was accustomed at just such a time, to retire alone. And I soon found that the object of her retirement was *prayer*. I could hear her in her solitude, pleading with God; and her voice sounded so solemn, that it always made me hasten away to some place alone, where I could sit down and weep. When engaged with the other children in play, if I saw my mother going away alone, or if I chanced to hear her voice in prayer, sadness instantly would come over my mind, and I would steal away from my young associates, and sit on the door-sill, and weep and sob with grief. However urgent the children might be in their efforts to prevent me from leaving them, I would always contrive to get away; but I was ashamed to let them know the reason.

After my mother found joy and peace in believing, she was accustomed frequently to converse with her children on the subject of religion; but she could never summon confidence enough to pray with them. I well remember now her conversations on the *Judgment* used to make me tremble, and fill my heart with sadness and fear.

Years passed away, but these solemn conversations were never forgotten, and that plaintive sound of my mother's prayer never ceased to be heard. Their influence became more and more deeply impressed on my mind, till by the Spirit of God, it was made the means of leading me to seek an interest in that mother's God and Saviour.

Ye mothers! cease not to pray for and *with* your children. And be not afraid to let them see that there are stated seasons when you meet God in secret prayer. Long after you have gone to the silent grave, the remembrance of those seasons may restrain your children from sins, and instrumentally lead them to the Lamb of God.—*Congregational Visitor.*

THE DYING YEAR.

"How noiseless and how swift thy flight, O Time!
Thou brought'st a New Year's dawn but yesterday,
And saw thy children greet the welcome guest,
Joyful that they had 'scaped the jaws of Death—
That blessings had been borne upon thy wings—
Scarce have its voices died upon the ear,
And lo! its funeral dirge comes sweeping on,
Its scenes are closed, and it is gone—forever.
Fit emblem, Dying Year, art thou of LIFE—
Like thine its close is sure. Time's curtain drops,
And nought can buy the respite of an hour."

Times and seasons, as they come and go, call for the retrospect of departed hours. Dear reader, as fellow travelers to an 'undiscovered country,' the closing year invites us to solemn meditation—to an honest and earnest inquiry into the state of our own hearts. It bids us turn aside—seek the solitude of the closet—shut out the world—dissever the soul from its cares—and "commune with our own hearts and be still." Have cares and toils, with life's passing vicissitudes, and ever-varying objects, engrossed our thoughts, and urged us along with the current, since the year began, leaving little time for reflection, little for careful self-scrutiny?

It will not be always thus. The house of clay that we inhabit is tending toward dissolution. The period of its animate existence is becoming shorter and shorter as successive years are numbered. The allotted 'trial hour' will soon have fled. Life's book, and its records be closed up for the Great Day. How stand its accounts thus far? Has ought been registered during the closing year, that may be reviewed in the spirit-world with joy such as seraphs feel? Have we lived, "not unto ourselves, but unto Him who died for us, and rose again for our justification?" Has it been the supreme desire of the mind to do His will, and have all our actions accorded with this desire? If not, there is ground for repentance and deep self-abasement before God. The streams of his goodness have not been measured by our deserts. How ceaselessly have they flowed on. Belonging to a rebel race, if saved from present alienation from the right way, saved only and kept only, by free grace—

"Infinite grace to vileness given,"

—still have the arms of bleeding love and mercy been extended toward us—"as a father pitieth his children" so hath our Heavenly Father pitied us, even when we have been most unmindful of his tender care. The cup of salvation, purchased at an infinite expense, has been continually pressed to our lips. Exceeding great and precious promises, changeless as their glorious Author, have been opened before us, accompanied with the kind invitation, "Whosoever will let him come." All the treasures, and mines of wealth, found in the word of God, have been accessible—Sabbaths with their hallowed privileges, have returned—Christ's Ambassadors have been sent to us with messages of love—friends and home, food and raiment, and common blessings, numerous as the water-drops, have been freely bestowed. Truly may we exclaim with the Psalmist—"Thou crownest the year with thy goodness, and thy paths drop fatness." In view of all this, "what returns of love should our Creator find?"

If the retrospect of the past brings occasion for regret, if impenitent friends have gone from our side to the Judgment unwarned—if the savor of a holy influence has not been felt by those among whom we have had our conversation—in a word, if all the responsibilities of living in a day like this, have not been met—let us not only form new purposes, but at once set about redeeming the time. The words of the inspired penman, "The salvation of the soul is precious and it ceaseth forever"—"Pray without ceasing"—"Work while the day lasts, for the night cometh"—"The kingdom of Heaven suffereth violence, and the violent take it by force"—"Others save by fear pulling them out of the fire"—appeal to our hearts.—Let us listen to their appeal, and understand its full import. Let us listen to the monitor within—and while reason affirms that *religion* must be *all* or nothing—that we cannot serve God and Mammon—while Christ invites to heavenly joys, and

"A cloud of witnesses around,
Hold us in full survey,"

let us make our election, and choose henceforth to give the hearty and undivided service of the brief space that may be left, to Him who has loved us, and given Himself for us. Fellow Christian, let us go to Him for grace to enable us so to do. Let us pray as Abraham prayed—trust a faithful God, as Abraham trusted—walk with Him as Enoch walked—possess the martyr spirit of the primitive disciples—become as much like our gracious Redeemer, as it is possible for us to do, "by any grace received." If spared to behold the New Year, let us thus begin it, looking continually unto Jesus—then shall it be to our souls in the highest sense, "a year of the right hand of the Most High."

"THERE SHALL BE TIME NO LONGER."

* * * * * * *

On the sea and on the land—
Shall a mighty angel stand:

Stand—and, while the abysses tremble
Swear that Time shall be no more:
Quick and dead shall then assemble,
Men and Demons range before
That tremendous judgment-seat,
Where both worlds at issue meet.

Time himself with all his legions—
Days, Months, Years since Nature's birth
Shall revive—and from all regions
Singling out the sons of earth,
With their glory or disgrace
Charge their spenders face to face.

Every moment of my being
Then shall pass before mine eyes;
—God, all-searching! God, all-seeing!
Oh! appease them, ere they rise;
Warned I fly, I fly to Thee:
God be merciful to me!

MONTGOMERY.

A CHILD OF SORROW—A THRILLING SKETCH.

During the late festive season, when those who thought at all, reflected that eighteen hundred and forty-three years ago, that religion of the heart, bringing peace and good will on earth, came to soften the rigor of the religion of form, a little girl, not six years old, had been observed by a lonely lady, sitting day after day on the step of a door opposite to her house. It seemed to belong to nobody; but, at a certain hour, there it was, wrapped in an old shawl, crouched on the cold stone, and rocking itself pensively backwards and forwards, more like an ailing old woman than a child. Other children played around it, but this melancholy little being mingled not in their sports, but sat silent and solitary.

Soon afterwards it was seen to peep about the area of the lady's house, and looked wistfully at the kitchen windows. The lady, who was kind to children, thinking that the little girl might be trying to attract her notice, opened the door suddenly, and offered it some gingerbread. When the door opened, there was a strange, eager expression in the child's eyes; but when she saw the lady she looked scared and disappointed. The kind voice and manner soon reassured the startled child, who thankfully took the offering, broke it up into little bits in her hand, and carried it to the door-step opposite, where she again took her station. Another child, seeing the gingerbread, came up to the solitary infant, who gave the new comer some, and, by gestures, the lady saw that she was informing the other child whence the gift came. After waiting a considerable time without eating her gingerbread, the poor little girl rose dejectedly and went away, still looking back at the house.

A day or two afterwards, the same child was seen lingering about the pavement near the area, and holding out a bit of sugar candy in its tiny fingers through the rails.

The lady, who thought that the child was come to offer it out of gratitude for the gingerbread, went down into the area; and as soon as she appeared, the child ran away.—Soon again, however, the child was at its old station, the door-step opposite. The lady had mentioned this to her only female servant as very odd, but received no observation in reply.

One morning the door was opened to receive a piece of furniture, and the same child again suddenly appeared, and advanced stealthily towards the door. The lady, who was near, said, "I see you!" when the child immediately retreated to the door-step.

"This is very extraordinary," said the lady to her servant; "I cannot make out what that child wants."

"Madam," said the servant, bursting into tears, "it is *my* child"

"Your child! But go, bring her in. Where does she live?"

"With my sister, and she goes to school. I have told her never to come here; but the poor thing *will* come every bit of play-time she gets. That day you thought she was offering you some sugar candy, I had been to school and given her a penny; when school was over she came to give me a bit of the sugar candy she had bought. Oh, ma'am, have mercy—forgive me! Do not send me away."

The lady, who had known adversity, and was not one of those rigidly righteous people who forget the first principle inculcated by the divine Author of the Christian creed, looked grave, it is true, but did not shrink from the lowly sinner as if she had the plague, although she had become a mother before she had been made a wife, by the gay cavalier who had deceived and forsaken her. Nor did she turn her out upon the wide world, in the virtuous sternness of her indignation. To the great horror of some of her neighbors, she told the servant that her child might come to see her every Sunday, beginning with the next. When the child, who was no longer the moping creature which it had been before, it was admitted to the mother, heard this, she immediately and anxiously inquired, "How many days and nights is it to Sunday?"

Some may sneer at this; to me there is something painfully affecting in the quiet, subdued demeanor of this offspring of shame, timidly watching to obtain a glimpse of her who had borne it, at an age when happier children are never without those greatest of enjoyments, the caresses of a mother. Think of the misery of the poor child, driven from the mere instinct of longing for its parent, to the staid demeanor of age, whilst the other merry little ones were sporting around it. Think what she must have suffered, as she gazed, day after day, at the frowning door, that shut out more than all the world's value to her. Think of the suffering mother, dreading to lose, with her place and character, the means of supporting her hapless, prematurely old infant. Oh, man, man, thou hast much to answer for!

POVERTY AND CRIME.

How much crime is committed on account of poverty! Men who have been brought up in affluence, with scarcely a desire ungratified, cannot endure the thought of being poor, and are often led to the commission of acts which injure their characters through life. Who can tell the trials—the weary days and sleepless nights, of those who have families dependent upon them, with no where to look for food and clothing? When they have committed a wrong act, who pities them? Their near friends, perhaps, while the world looks on unmoved and with cold indifference. How important that we should look favorably upon those who have committed a single act of crime, on account of poverty, and instead of casting reproach upon them, take them by the hand and lead them encouragingly to duty!

Ye who are poor, have courage! Bear up! Commit no sin, to wound the feelings of your friends, or that will cause you to look back on the past with sorrow. It is better to beg your daily bread than to lose the confidence of others. But what if you have taken a wrong step? you have repented in dust and ashes. That is right. Do not dream every body sees guilt stamped upon your brow, but behave like an honest man in future, and the past will be forgotten, and you enjoy as much of life as if you had never stepped on forbidden ground.—*Portland Tribune.*

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

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TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.
New England:	¼
St. Albans, Vt.	1
Housatonic R. R. Ct.	par
New York:	
City & most Riverbks	par
Other Safety Fund	½
Do. Red Backs	½
New Jersey:	⅜
Small notes West N.J.	¾
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1¼
Relief notes	3
Carlisle Bank	1¾
Chambersburg Bank	1½
Franklin of Wash'ton	2
Gettysburg Bank	1½
Harrisburg Bank	1½
Lewiston Bank	2
Lancaster Co. Bank	1½
Lebanon Bank	1½
Miners' Bank	2
Middletown Bank	1½

	disc.
Monongahela Bank	2½
York Bank	1½
Wyoming Bank	2½
Delaware:	½ to 1
Maryland:	⅜ to 1¼
Cumberland Bank	2
Mineral Bank	2
Salisbury Bank	3
Dist. Columbia:	1
Virginia:	1
N. W. Bank of Va.	2
North Carolina:	1¾
South Carolina:	1¼
Georgia:	1½
Planters Bk Savan'h	3
Ohio:	2
Indiana:	
State Bk & branches	2
Kentucky:	2
Tennessee:	3
Canada:	3 to 4
Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of, Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. Traders', Monroe Falls Manufac. Co. Ohio R. R. C Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken.*

Michigan—Michigan & Branch 98.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc.	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul. Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Backsp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	[illegible]@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d [illegible] more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton soft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 00
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 9.

A WALK IN LONDON.

It was a bright morning in the last of August, that business with our American Minister called me for the first time to that section of London which is known as "THE WEST END." It consists of numerous parks, gardens, and streets, occupied by the city residences of the nobility and gentry, and rivaling in splendor any thing else of the kind in the world. In walking through the city from east to west, one is astonished at the swarms of men hurrying in every direction, and the multitude of splendid equipages and extensive business places which come in his way. But on passing Charing Cross, and entering St. James' Park through a magnificent gateway, he is equally astonished at the entire change which comes over the scene. Instead of hurrying men, and business carriages, and the hum of traffic, he sees before him a large and beautiful park, in the centre of which is a sheet of water, broken by rocky mounds, and surrounded by intricate walks. On either side are green grass-plats, and in the distance are grand mansions. Pleasure carriages are driven leisurely here and there, while men, women, and children are walking or sporting on the green. The whole scene is one of quietness and contentment.

But even in this place an incident occurred to remind me that all is not gold that glitters, and that heavy hearts may often be found amid the most fascinating outward circumstances. Within sight of the royal palace, I noticed a middle-aged man who was offering to the passers-by an article for which he seemed anxious to find a purchaser. His melancholy look and modest demeanor attracted my attention, and induced me to listen to his story. He was a comb-maker, and though anxious to obtain employment, had been unable to do so for the last two months. Meanwhile he had parted with nearly every article of dress or furniture which would provide his family with the means of subsistence; some little articles which had been preserved to the last as remembrancers of departed friends, had purchased food for the preceding day; and now he was endeavoring to save those he loved from starvation, by the sale of these articles of his own manufacture. His story was told with simplicity, and with such evidences of truth as could not be gainsayed. It was but the experience of many others who had been dismissed from the same establishment with himself, and whose present suffering was only increased by a glance at the dark future. Affecting was it to see the tear which coursed down that man's cheek, and hear the choked expressions of thankfulness which fell from his lips, when a piece of money was placed in his hands, accompanied with expressions of sympathy and fellow-feeling. Would that some of those who riot in their luxuries could witness it. They would be less noisy in praise of that unnatural system which so widely separates the children of a common Father.

Having completed the business which drew me to this part of the metropolis, I strolled through HYDE PARK for an hour. This is an open space, occupying 395 acres of ground, planted in various parts with fine wide-spreading trees, and affording a great variety of scenery. Near the grand entrance is a colossal statue of Achilles, about twenty feet high, weighing thirty tons, and cast from twelve twenty-four pounders, taken at Salamanca, Vittoria, Toulouse, and Waterloo. It was raised by the ladies of England in honor of the Duke of Wellington and his associates. The park is an invaluable breathing-place for the west end of London, and is a fashionable resort at all times. But on Sunday afternoons it is a scene of the greatest display, and affords the best opportunity to see the fashionable world in the bulk. The spacious roads are then filled with horsemen and carriages—50,000 persons frequently appearing there at one time. A serpentine river flows through the park, in which an artificial water-fall has been constructed, and upon which, in the frosty season, many slippery gambols are witnessed. It is an imposing sight, to stand in such a place, and look upon the aged trees waving their lofty tops here and there, the herds and flocks feeding about you, the groups of merry children and men in every direction, the carriages of the wealthy pursuing their way by the water's edge or under the branches of noble elms, while in the distance rows of mansions surround the whole. Or, if one chooses to vary the impression, he may seek a position which gives him a wide view of wood and field, water and sky, pleasure-seeking companies and quietly-feeding flocks, while no human habitation is in sight. In either case, the scene is imposing and impressive.

Returning from the park by Buckingham Palace, I found the carriage-way lined with a multitude who were anxiously waiting the arrival of their Queen from Windsor Castle. Their expectations were soon realized. First came two horsemen abreast, with their swords drawn and resting upon their shoulders; soon after them were four others, similarly arranged; and then the whole party, consisting of some twenty horsemen, followed by the carriage of the Queen and Prince Albert, with two other carriages, and a number of horsemen in the rear. A hasty glance at the ruddy face of their young Queen fully satisfied the multitude, and they quietly dispersed without a note of enthusiasm or displeasure.

My way back to the east of London led me through sections of the city which contrasted strangely with each other; now I was in a scene of unbounded opulence and wealth, and then of the most abject poverty and wretchedness; here surrounded by the fashionable and happy, and there by the degraded and miserable. Long shall I remember that day; it was filled up with exciting and varied incidents, the visions of which float before me now.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER TWELVE.

The design of Christ's Appearances after his Resurrection.

My last article on this subject was entitled, "The Time unchanged by the Resurrection of Christ." In this I propose to offer a few thoughts upon the design of our Saviour in showing himself after his resurrection. The resurrection was in itself a truly important and glorious event. It was a triumph over death and the grave; a clothing with immortality that body which had been subject to death. It was all-important, as an example and an assurance of the resurrection of the righteous at the last day. Hence the Apostle, 2 Cor. 15: 20, calls it "the first fruits of them that slept;" because, as the first fruits were considered a pledge and assurance of gathering the ripening harvest, and as a grateful acknowledgment of the goodness and faithfulness of God offered to man, so the Saviour's resurrection from the dead is the earnest and assurance of the like resurrection of his followers. He is the head; believers are the members; and therefore will have part of his life and triumphs.

Again, the resurrection of Jesus Christ from the dead, and his triumph over all his foes, is the assurance that all his designs of mercy and grace will be fulfilled to his church and people. John 14: 19—"Because I live, ye shall live also." Rev. 1: 18—"I am he that liveth, and was dead, and behold I am alive for evermore, and have the keys of hell and of death."

Further, this resurrection was the confirmation of the divinity of his mission. Romans 1: 4—"Declared to be the Son of God with power by the resurrection from the dead." A ratification of the doctrine of atonement for sins by his death. 1 Cor. 15: 14—"If Christ be not risen, then is our preaching vain, and your faith is vain; ye are yet in your sins." Rom. 4: 25—"He was delivered for our offences, and was raised again for our justification."

His resurrection from the dead, to die no more, is a glorious pledge of the fulfillment of his own promise, that he would give everlasting life to his people. Thus Paul says, Rom. 5: 10, "For if while we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

This, without controversy, is the doctrine of the resurrection. But what is there in all this to abrogate or change the sabbatic law? Where do the apostles or evangelists refer to it as changing the Sabbath time that God had sanctified? Never on the pages of the inspired record is the resurrection of Christ connected either directly or remotely with the change of the Sabbath law. His death is said, Ephes 2: 15, to have "abolished the enmity;" Col. 2: 14, that which was against us, contrary to us! This was not the law, which was holy, just, and good, but that condemnation which Jews and Gentiles had alike incurred by their sins, both being alike justified by faith in his death. Never is the death or resurrection of Christ represented, in holy scripture, as abolishing or changing holy time, although modern theology so represents it. So utterly illogical is the inference, that the resurrection of Christ is so analogous to the work of creation as to require the change of the Sabbath to celebrate it, that it seems never to have occurred to any one during the first three centuries; for during that time, no one records such a plea as ever having been made.

The sacred writers never speak of that event as the commencement of the Saviour's rest, nor even as the completion of his work. They represent him as rising again for our justification; and as ascending up into heaven to intercede for us; and as reigning as a conquering prince until his enemies are made his footstool.

The doctrine of the resurrection bearing so important a relation to the divine scheme of redemption, it was requisite that it should be well established, that it might be proclaimed to the world in all its certainty and importance. Hence, the design of Christ, in all the interviews he had with his disciples for forty days after his resurrection, plainly was, to make them more fully acquainted with his real character and dignity, to establish beyond all question the fact of his resurrection, and to commission and invest them with authority for their future work. Hence, on his way to Emmaus, "Beginning at Moses and the prophets, he expounded unto them, in all the Scriptures, the things concerning himself." The great object of the sacred record, whatever may have been that of the interviews, was to make clear the fact of the resurrection. Hence these appearances had no respect whatever to the day of the week on which they occurred. Indeed, excepting the very day succeeding his resurrection, the sacred narrative does not mention on what day of the week he did appear to them. If he had designed to honor *the day* by these interviews, would the matter have been left so uncertain, and never once referred to by the sacred writers? Who that seriously weighs these things can believe it for a moment? The day immediately following his resurrection was the first day; and hence the five appearances of Jesus to his beloved friends are mentioned as occurring *at that time*, and not as a sanctifying of the day. Every one of those events is connected with circumstances which show, that sanctifying considerations were not attached to the time:—

1st. To the four women as they were returning from the sepulchre to the city.

2d. To Mary his mother, while weeping alone near the sepulchre.

3d. To Simon Peter alone; where, and in what part of the day, we are not informed.

4th. To Cleopas and another disciple, (probably Luke,) when walking a journey of seven and a half to Emmaus.

5th. To the ten in the evening of the day, when they had met to take their evening repast, for they gave him a piece of broiled fish and honey-comb. Luke 24: 41.

No other first day is mentioned as having been graced with his presence. His next meeting was after an eight days, with the eleven, on a mountain in Galilee. Matt. 28: 46; John 20: 26. His next interview succeeding that, was with seven of them while fishing. John 21: 1—14. What a Sabbath! It is pitiable to see men of reputation and talent, do such violence to common sense, learning, and integrity, as some do, to prove that the appearances of our Saviour to his disciples after his resurrection, sanctified the first day for a Sabbath. If he did not command the change of time, his resurrection did not authorize it, for the exact time of his resurrection is as fully hidden from us as the grave of Moses. If he did not institute the first day, as a sacred day, his appearances to his disciples did not sanctify it; for neither of them had any regard to *the time* of their occurrence, but only to the fulfillment of scripture prophecy and the confirmation of scripture doctrine. S. D.

A HINDOO'S VIEW OF HEAVEN.

Several questions were sent from this country to a converted Brahmin in India, for the purpose of learning what were his religious views before his conversion. We copy from the Christian Observer the following question and reply, which give a dark picture of practical Hindooism:—

Question. "How did you hope to secure eternal happiness? What were your notions of heaven? What pleasures did you expect there?"

Ans. There is nothing whatever to be found in the Hindoo Shastras in answer to the inquiry, "What is everlasting happiness? Paradise, (Swurga) is spoken of, where the 33,000,000 gods reside, and various classes of courtesans, and Indra reigns over them all. Those who are admitted there drink ambrosia, and enjoy all kinds of sensual pleasures. They also oftentimes commit sin, and suffer punishment in consequence. In order to be admitted there, men must practice the rites required in the Tedas; and the duration of man's residence in Paradise, and the amount of happiness he there enjoys, will be proportioned to the merit he acquires here, and after the merit is expended, he will be thrust down again to earth. There are *twenty-one* such Paradises, besides the heavens of Vishnoo, of Brahma, and of Mahadeva, and many other similar heavens. Besides these, there are *four* kinds of final beatitude mentioned. 1st. The state of *nearness*, i. e. dwelling near the Supreme Being. 3d. The state of transformation into his likeness. 4th. The state of complete absorption, or complete annihilation into that Being, who is himself without form, without attributes, and who is, indeed, nothing. The last is the highest state of final beatitude, and therefore they who have any desire for final happiness, aim chiefly at this. For by this alone the necessity of transmigration through the 8,400,000 different births is avoided. I also labored to attain this. Now, in order to obtain any one of these different states of happiness after death, a man must worship the particular divinity presiding over the heaven where he wishes to go. He must perform the requisite austerities, regular and occasional ceremonies and rites, meditation, alms, pilgrimages, and many other things. *Nine* kinds of worship are mentioned, each followed by its peculiar rewards. After, death God compares the righteousness and the sins of men, and rewards each one according to that which he finds predominating. But above all other means, *the repetition of the names of God* is regarded as the greatest means of obtaining salvation; and these names, whether uttered designedly or inadvertently, destroy sin, (literally reduce it to ashes,) just as fire will burn your foot if it is brought into contact with it, whether from design or not. And not only so, he who will utter the name of God in the hour of death, atones for the sins he has committed all his life, and obtains final beatitude. The author of every different book does indeed claim superiority and excellence for the way of salvation which he exhibits, and says that all other means are null and void in comparison to it; but yet all unite in saying that the repetition of the names of God is the chief of all means, and that, through this, complete absorption is attained.

TRUTH AND FREEDOM.

BY WM. D. GLLAGHER.

> He is the FREEMAN whom the Truth makes free,
> And all are slaves beside. [Cowper.

For the Truth, then, let us battle,
  Whatsoever fate betide!
Long the boast that we are FREEMEN,
  We have made, and published wide.

He who has the Truth, and keeps it,
  Keeps what to him belongs,
But performs a selfish action,
  That his fellow mortal wrongs.

He who seeks the Truth, and trembles
  At the dangers he must brave,
Is not fit to be a Freeman:—
  He at least is but a slave.

He who hears the Truth, and places
  Its high promptings under ban,
Loud may boast of all that's manly,
  But can never *be* a *man*.

Friend, this simple lay who readest,
  Be not thou like either them—
But to the Truth give utmost freedom,
  And the tide it raises, stem.

Bold in speech, and bold in action,
  Be for ever—Time will test,
Of the free-soul'd and the slavish,
  Which fulfills life's mission best.

Be thou like the noble Roman—
  Scorn the threat that bids thee fear;
Speak!—no matter what betide thee;
  Let them strike, but make them hear!

Be thou like the first Apostles—
  Be thou like heroic Paul;
If a free thought seek expression,
  Speak it boldly!—speak it all!

Face thine enemies—accusers;
  Scorn the prison, rack, or rod!
And, if thou hast Truth to utter,
  Speak! and leave the rest to God.

"DAYS OF OLD."

THE SPYING OF THE LAND.

There is silence in the camp of Israel; not the silence of true repose, not the calm of peace and contentment, but the dark sullen quietude of the ocean, when the billows have spent their fretful rage, and the rough wind that lashed them into turbulence has died away. More gloomy is that wide unbroken swell of the heavy-looking waters, than the dash of the waves when they foamed aloft. There was a consciousness of sin, of unbelief the most insulting to their Almighty Deliverer that they had ever yet manifested; there was a dread of coming vengeance, but a disposition not to bow beneath the stroke. Moses, their own patient Moses, had gone alone into the presence of the Eternal; the sudden appearance of the Divine glory in the midst of them having alone arrested their fearful purpose of putting two faithful Israelites to death. And wherefore? Because they sought to still the incensed multitude, to silence their exclamations and wailing cries, on hearing the evil reports of the other searchers who went to spy out the good land; and whose sinful fears had infected the whole congregation to such a degree, that they talked of choosing a captain and returning to Egypt, to the house of bondage, to the sore oppression whence the had by the right hand of the Lord been freed!

Surrounded, and wrapt around by the dazzling brightness of the glorious cloud, Moses was no longer visible; and overawed into silence, yet not melted into penitence, nor terrified into submission, the masses remained as when they pressed on their brethren with uplifted weapons of destruction, and each in his fellow's ear spoke the low, stern accents of unsubdued revolt. Jabin was there; no longer the mild, the tender, the persuasive boy, with more than female gentleness winning back the erring feet, but striding with energetic step, bent brow, and compressed lip, while a sword gleamed in his clenched hand, and his eye spoke a purpose not to be thwarted. When Joshua the son of Nun, and Caleb the son of Jephaniah, rent their clothes, and threw themselves into the midst of the most angry insurgents, pleading and remonstrating, and bearing witness to the beauty of the land, and urging the sure promise of the Highest, and his Almighty power to make that promise good; and when the exasperated people gave the word to stone them, and would have done so had not the sudden appearance of the glory of the Eternal arrested those violent hands, Jabin, and a few more of the youths of Israel, had rushed to the rescue of those faithful men; and, now, even during the unexpected pause, they relaxed not their vigilance, nor suffered a hostile foot to approach the two friends.

Merab too was there; alas! he was among the passive observers of what took place. His faith could not sustain the trial; his hope had waxed faint, and in the depths of his heart he was calculating, even as men left to their own resources will calculate, the comparative evils of returning into slavery, and encountering the terrors so vividly portrayed by the unbelieving spies. Jabin called on him to aid in defending Joshua and Caleb; he heeded not the appeal; his heart was faint, and rapidly departing from the living God.

But see, Moses comes forth from the Tabernacle, and all the marks of awful inspiration are upon him. He raises his voice; and to the outermost skirts of the camp it is as audible as to those who stand within a few paces. O terrible sentence, just so terrible, that the many offences of backsliding Israel could not provoke, but which now falls heavily on their heads because they have sinned the greatest of sins against the Redeemer of Jacob—they have dared to doubt the truth of that sure word by which the Land of Canaan was sealed to Abraham and his seed forever. They will not go up to take possession, when the Eternal has opened the way, and His chosen leads them on! O Israel, thou hast destroyed thyself! To Egypt thou mayest not return, because for His own name's sake the Lord thy God brought thee thence in the sight of all the earth; but there, in that howling wilderness, thou must wander, and there fall, and there be mingled with the dust of the desert. Joshua and Caleb alone, of all who had passed their twentieth year, shall enter the land, on all the stately host of Israel sentence is pronounced—the sentence of death.

Oh the depth of the humiliation of that morning which darkened the tents of Jacob through the night! The veil was rent from their eyes; they saw the sinfulness of their murmuring unbelief, and many a contrite soul was brought nigh to God, while contemplating its own misery. It was a piteous thing to see the little ones of Merab's household gazing in terrified silence on their parents, who, seated on the ground, bent their heads in calm resignation to the decree, not knowing how or when the stroke might fall. It was late when Jabin returned, and the paleness of death was on his cheek, the palsy of dismay caused his knees to tremble, and his step to totter. He stood in the tent door, and lifted up his voice and wept. It was a bitter cry, such as never had been heard to issue from the lips of Jabin; and the little ones, awakened as from a trance, took up the lamentation. But his parents started from the earth, and joy brightened their countenances, and gladness was in there tone, as they threw their arms around him and exclaimed, "Thou art safe. Another month, and thy twentieth year had been completed, and the sentence had involved thee also; but not such thy doom. Praise to the Eternal, who hath shown great mercy unto us! Blessing of our house, comfort of our age, hope of the little ones who else were quickly orphans, our Jabin, thou art safe!"

PREACHING THE GOSPEL.

"In preaching the gospel, you will exhibit the truth, and the whole truth, in its just proportions, as taught by Christ and his apostles.

Deliver your message *distinctly*, so as not only to be heard, but understood. Sacrifice the foolish pride of being classically elegant, and use plain, Saxon English; and then the most illiterate hearer will apprehend your meaning, while the most intelligent will admire your simplicity. "If any man," said Kirk White, "ascend the pulpit with the intention of uttering a fine thing, he is committing a deadly sin." Give the trumpet a certain sound. Announce the truth fully, unmutilated, undisguised. "Preach no discourse," said Leigh Richmond, "from which the most ignorant hearer may not learn how he may be saved."

Deliver your message *affectionately*. Your people will hear without offence, the plainest and most pungent discourses, if they see that you are tenderly affected by the truths you utter. O, there is in pulpit love a softening, subduing majesty, before which the most refractory natures become yielding and impressible. Baptize every sentence you utter in your heart's deepest and purest sensibility." [Stow.

THE BIBLE THE ONLY RULE.

Men are safe so long as they keep fast by the Bible; the moment they go beyond that, there is danger. When the Pharisees made the word of God of none effect through their traditions, they erred from the truth, pierced themselves through with many sorrows, and shut up the kingdom of God to men. As then, so always. The farther any denomination goes from making the Scriptures the only rule of faith and practice, the more will it become involved in the false doctrines of fallible men. The moment religious teachers go beyond the Bible to say less or more on the great points of revelation, to turn to the right hand or to the left, they become blind guides whom it is unsafe to follow. The Bible is the perfect rule; the inspired guide of the church. You may illustrate its great truths, enforce its divine precepts, but you have no right to add to it, or subtract from it. How many delusions and hurtful errors have almost rended the church and ruined souls, by going beyond the written word to say more! Let us keep fast by the Bible;—and as many as walk according to this rule, peace be on them and on the Israel of God. [Morning Star.

THE CHINESE AT DEATH.

Wishing to know something of the feelings and expedients of the Chinese in the hour of their greatest extremity, I have made the following inquiries of several companies and individuals. When you are very ill, what do you do? "We pray to Budh for recovery." But when you find yourselves fast failing, and expect to die, what do you do then? "We vow to Budh to burn quantities of gold paper, if he will restore us." But when you are certain you cannot recover, what then? "Why then there is nothing to be done." Do you never pray, after the conviction that you must die takes possession of your minds? "No—there is no need of praying—there is nothing to pray for." Do you never pray for the future happiness of your souls? "No; we know nothing about the future state our souls." Do you believe in their immortality? "Yes; but whither they wander, and what they become, we cannot tell."
[Rev. Mr. Abeel.

THE LOVE OF GOD is the essence and perfection of religion. It is the love of all sublime and beautiful things; the love of all high thoughts; the love of all lofty purposes; the love of all noble feelings; the love of all elevated principles; the love of all holy and generous affections; the love of all magnanimous deeds. He, then, that has added to his permanent possession one image of beauty and nobleness, one sound principle, one just thought, one generous sentiment, one pure aspiration, one holy feeling, one right act, one unclouded gleam of truth, has taken no inconsiderable step towards the attainment of that love of God, which, while it is the perfection of religion, is also the perfection of humanity.

The Sabbath Recorder.

NEW YORK, DEC. 26, 1844.

DAYS OF FASTING AND PRAYER.

The custom of setting apart seasons for fasting and prayer was adopted very early, and has been continued with acknowledged profit. Among the Jews, there was a stated and solemn fast once a year, designed to make a ceremonial atonement for the sins of the nation, and to prefigure the effectual atonement which the Messiah should make at his coming. Besides this, there were many occasional fasts, both private and public, appointed with reference to some important event which had transpired or was about to transpire. Such was the case before Moses received the law, and after the sin of Israel in making the golden calf. In the Christian Church, however, these seasons are not fixed by law, but left to be regulated by the necessities of communities and individuals. Reason and the Scriptures surely direct us, that whenever the noted inflictions of God's judgments are apprehended, or any special need of assistance is felt, we ought, by fasting and prayer, solemnly to bewail the evil, and seek the bestowal of necessary assistance. With either of these objects distinctly before the mind, there is little reason to fear that such days will be useless—much less that they will be injurious.

Religious fasting should include abstinence from every animal indulgence so far as is consistent with health and circumstances. Hence, restraint should be laid upon the appetite, and every thing which stands in the way of a vigorous exercise of the mind should be avoided. It ought to be distinctly understood, however, that this is not for the sake of afflicting the soul and bowing the head; it is simply a means to an end, and may be carried so far as to defeat that end—although there is little danger that such will be the case when the mind is really interested in the object for which the season was appointed. Then, to abstinence should be added deep contrition for sin, a humble confession and entire forsaking of it. By this means the mind is prepared to take a right view of the object which is sought, and to make earnest and prevailing supplication to God that it may be granted. We say *prevailing* supplication, because God has promised, that prayer offered in such a spirit shall be answered, and because the promise has been time and again fulfilled—too frequently and too fully to allow us for a moment to doubt its prevailing efficacy. Indeed, could the history of God's faithfulness in this respect be read, as it is written in the experience of many good men, we should not dare to doubt it.

In order that a day of fasting and prayer may be in the highest degree profitable, the mind should be prepared for it by previous meditation, and assisted in it by the presentation of appropriate facts and reflections. Feeling, which is not excited and directed by right views, will either be short-lived or positively injurious; and prayer, which does not embody both feeling and understanding, will seldom draw forth the hearty response of those who should unite in it. It is exceedingly important, therefore, that in the exercises of a day set apart for a specific object, the subject should be fully presented in all its bearings, immediate and remote. By this means the earnestness of prayer is increased, and the field for action is brought distinctly before the mind. A good result is thereby rendered certain.

Fasting and prayer should be accompanied by corresponding action. When the Jews of old found pleasure in their fasts, instead of loosing the bands of wickedness, and undoing the heavy burdens—in other words, doing their appropriate works—they were cast off and rejected of God. So has it always been when prayer and action have not corresponded. Do men pray for the removal of an impending evil? The prayer should be accompanied with their best efforts to remove it. Do they ask that some good cause may be carried forward? They should supply what they can towards carrying it forward. It is when *prayers* and *alms* come up together for a memorial before God, that He hath respect unto the suppliant. In such cases, faith is shown by works, and the divine blessing will not be withheld.

Many are the encouragements to special prayer for a desired good. The promise that whatever is asked in accordance with His will shall be granted; the remembrance of answers already given to former petitions for the same object; the history of God's dealing with those who delight in such seasons—all combine to encourage and assure us. Let us come before him then with humiliation, make known our wants with thanksgiving, and be assured of receiving his blessing.

MR. LEMMON AND THE BALTIMORE CONVENTION.

Mr. Lemmon has published in the Baltimore papers a statement of the reasons for his course in the late Convention. It seems that he was appointed a delegate by the church to which he belonged, in compliance with a request from the Corresponding Committee of the Balt. Sab. Association. When the Convention had organized, the first resolution offered by the Standing Committee recognized the Sabbath (of Gen. 2: 2,) and the Lord's Day (the day of the resurrection,) as identical. To this he objected, calling attention to the very different facts which they commemorated, and the very different dispensations to which they pertained. At the suggestion of the President, he offered a resolution, that the report be re-committed to the committee with instructions to present the scriptural observances and obligations of the Lord's day, and that the committee be enlarged. It was for advocating this resolution, and the principle which it recognizes, (the necessary supremacy of God's word,) in language declared by the distinguished President to be "respectful and decorous," that he was repeatedly called to order and rendered nearly inaudible by such calls; and it was for the same cause that an effort was made to hiss down Mr. Magruder, in contempt of their rights as delegates, asserted and sustained, as they were, by the Chair. It is for this, their *sole offence*, that they are spoken of contemptuously, as making an "unexpected attack on the Convention," as well as censured and sneered at by some religious periodicals. In conclusion, he leaves the public to say how far such conduct is likely "to promote the better observance of the Lord's Day, and secure the enjoyment of religious freedom."

DOING EVIL THAT GOOD MAY COME.

Much as we disapprove some of the measures resorted to by the friends of the first day of the week to promote its sanctification, we are far from indulging that narrow spirit of bigotry which can see no good whatever in their movements. There is one very important object at which they are aiming—and we give them credit for sincerity in it; nay, we have no doubt it is prompted by real piety—which we highly commend. We mean, the securing of opportunities to the laboring classes for hearing the gospel. It is notorious that large numbers of persons employed upon canals, steamboats, railroads, &c., have little or no opportunity for obtaining such religious knowledge as the interests of their souls demand. It is reasonable—nothing can be more so—that such persons should have a weekly day of rest, and not be doomed to one incessant round of toil, which renders it almost impossible to think of God and a future world. As far as the efforts of our first day friends are directed to this single object, we bid them God speed.

In the prosecution of this great object, however, our opponents are led to advocate principles and adopt measures in which we can take no pleasure; upon which, indeed, we cannot reflect without pain. Believing as we do that the observance of the first day of the week, to the neglect and utter disregard of the Bible Sabbath, is honoring human tradition above the ordinance of God; and knowing that our Saviour has taught expressly, that "in vain do ye worship me, teaching for doctrine the commandments of men;"—how can we feel any thing else than pain, when we witness systematic and untiring efforts to raise up such a tradition to yet higher honor? The truth of God is dear to us, every particle of it; the commandments of the Lord are precious, every one of them; and can we feel pleasure in a course which blots out one of them in order to accomplish an apparent good? No, verily. If a good object cannot be accomplished without resorting to some "pious fraud," let it alone.

In addition to the object of securing religious opportunities to the laboring classes, our brethren of other orders make it their aim to get their day—the first day of the week—acknowledged as holy time; and in order to do this, hold up that the religious community have no dispute on this point. If they really believe it to be holy time, be it so; they have as much right to advocate their belief, as we have to advocate ours. But when they represent that Christians have no dispute on this point, we do protest against it. As we have said before, so say we again, IT IS NOT TRUE. Excepting ourselves, it is not true; and for proof of this, we refer the reader to our article on the Reformatory Movements of the Day, in No. 23 of this paper. What necessity is there for urging that every body is agreed about the holiness of the day? How does it bear upon the great and important object of securing religious opportunities to the working classes? Let us see.

Suppose our first day brethren should honestly confess, that there is a very great diversity of sentiment in regard to the holiness of the day they observe; suppose the leaders of these reformatory movements should confess in the very outset, that the people of God are far from being united in their views; suppose they should simply represent that Christians are united in their desires, that the hands employed by public conveyances should have opportunity for hearing the gospel,—what would be the probable result of all their efforts? They see at once, that no day of rest, no opportunity for religious instruction, could be secured to these laboring people, unless such day were first acknowledged as holy by the appointment of God. They must, therefore, either prove that the day is holy by the clearest evidence, or make up for the want of such evidence by the round assertion that Christians are all agreed. To do the first is not so easy, and the failure to do it is very apt to excite suspicion in the minds of plain, unsophisticated people, that the *seventh* day is most probably the Sabbath, and not the *first*. But though such suspicion will arise, it is well enough understood that very few have sufficient independence to carry it out to any practical result, so long as the mass of the Christian world unite in condemning it as unscriptural, foolish, and Jewish. To insure a triumph, therefore, to the cause of the first day, nothing seems more important than to assert with the greatest assurance that Christians have no dispute concerning its claims to sanctification; an assertion, which if not wilfully, is at least carelessly and ignorantly made.

Congressional Prayer Meeting.—It is gratifying to know, that notwithstanding the bustle and excitement attendant upon life in Washington, there is quite a company of our representatives who once a week assemble around the altar of prayer, to present their own wants and the necessities of their fellow-legislators. Thanks for such a band, though small. May the little leaven affect the whole lump.

IMPRISONMENT OF A NORTHERN WOMAN.

Miss Delia A. Webster, formerly of Vergennes, Vt., is now confined in the jail at Lexington, Ky., on suspicion of having violated the slave laws of that state. It appears, that she had been for thirteen months principal of the Lexington Academy. In September last, Mr. Fairbank, a Methodist clergyman from New-York, and an old acquaintance of Miss W., visited Lexington, and took board at the house in which she resided. His business called him to see several ministers in the vicinity, and for one of them he preached on Sunday, with great acceptance. But soon afterward three valuable servants were missing; and when no trace of them could be found by the most thorough search, suspicion was raised that Mr. F. had been instrumental in their escape, and he was thereupon arrested and committed to jail. During the same night, the officers called upon Miss Webster, demanded all letters and papers in her possession, and finally escorted her to jail, where she has remained since Sept. 29. A letter was found in her possession supposed to have been written by an abolitionist; on account of which, together with her being in company with Mr. Fairbank, the grand jury have found four indictments against her, for each of which she may be sentenced to twenty years' imprisonment in the penitentiary. Her trial will come on between this and March, being delayed somewhat on account of the excited state of the community. It is said that Kentucky was never so fortunate before as to get hold of an abolitionist, and that she is now determined to furnish an example which will frighten them from her borders in future. In such circumstances, it would not be surprising if Miss Webster, who denies being an abolitionist, and Mr. Fairbank, whose abolitionism is by no means certain, should both suffer as victims of the slave code and an excited multitude. Three distinguished lawyers have been employed by Miss W., and Henry Clay has given some encouragement of appearing on her behalf.

EVANGELIZING THE JEWS.

We learn from the Baptist Advocate, that a meeting was held in New York on the 9th inst., for the purpose of forming a Baptist Society for Promoting Christianity among the Jews. Rev. Mr. Frey was present, and made some interesting statements in relation to the efforts which have been put forth for this object. The London Society employs at present 70 missionaries, of whom 35 are converted Jews. They are occupied in visiting, distributing the Scriptures, and maintaining schools for children. More than 3000 Jews have made a public profession of faith in Jesus Christ within forty years past. There are more than 50,000 Jews in this country, yet not a single missionary, it was stated, is employed by any denomination to preach the Gospel to them. In view of these facts, Mr. F. urged the immediate formation of a Society to Promote Christianity among the Jews. After listening to his statement, a committee was appointed to prepare a constitution and list of officers, which were presented and adopted at a subsequent meeting. The Society is to be called "The American Baptist Society for Evangelizing the Jews," and its object is to be "the employment of missionaries among the Jews in this country." An annual contribution of one dollar secures membership; thirty dollars secures life-membership; and one hundred dollars makes a director for life.

"THE DEMANDS OF THE TIMES."

The Occident and Jewish Advocate, a monthly journal which stands as the organ of the Jews in this country, is publishing a series of articles under the above title. In a recent number, the writer treats earnestly of the necessity of a ministry fully qualified to be a light to the people. He maintains that the influence of the French Revolution, of the introduction of German philosophy, and of compulsory service in the armies, has tended to make many Jews rationalists and infidels. But the evil might have been to a great extent prevented, if the religious teachers had been sufficiently acquainted with the world. They were learned, honest, and greatly devoted to their calling; but their education was one-sided, not sufficiently practical, and therefore left them behind the age. The consequence was, that large numbers of the people ran into new theories, while there were not many leaders sufficiently acquainted with the demands of the times to reclaim them, or yield what was necessary to secure the permanency of the entire system. The synagogue, with its argumentative discourses and antiquated ceremonies, failed to attract; the official servants of the house of God were not educated to preach in the popular dialects, and were not sufficiently acquainted with polite literature to become orators and expounders of the Word; and many persons consequently learned to treat the Rabbins with too little respect. At length a new class of teachers arose, who had been educated in the schools of the Gentiles, and were learned in worldly things. But many of these, having been educated in Christian schools, valued too highly the titles of such schools, and were not sufficiently imbued with the spirit of Jewish philosophy. To meet such a state of things, which exists at the present time, it is maintained that the Jews must have teachers who understand what is needed, and are capable of contending against these acknowledged evils, both from the pulpit and through the press. In view of such considerations, the obligation is urged upon all to do something towards improvement.

The article in the December number, dwells upon the difficulties in the way of improvement, which grow out of the want of concert among the Jews in this country. They come here speaking a variety of languages, and accustomed to some difference in the forms of worship. Instead of adopting uniform customs, and uniting in the same charitable societies, they each choose for themselves a way of doing things. The writer expresses but little hope of immediate improvement among the older members of the community, because their habits are formed, and there is no medium of communication with the mass of them. He is confident, however, that much may be hoped from the future; and he therefore urges the thorough education of Jewish children, bringing them into contact with each other, and instilling into their minds the same views of their religion. Much has already been done for this object through the instrumentality of Sunday Schools, in which the daughters of Israel assemble around them the children, for the purpose of giving them gratuitous instruction in religion. The progress has been slow but sure, and such as to encourage the hope for better things. The article closes with the following paragraph:—

> "No doubt many deplore the little union there is among us; but a community of education will excite a community of feeling, and, when this is achieved, we may then proceed to unite harmoniously to develop our religion on a firm and secure basis. Sectional jealousies will vanish when people have learned to think and feel alike; and thus a greater degree of uniformity in religious observances will be produced, when one friend will urge another by the ties of school-years' friendship, and by the bond of love for some revered teacher removed from the earth, to swear fealty to the laws of Heaven, which they both imbibed in those years, and under the same guide, when their hearts were innocent, and their aspirations were redolent with purity."

THE TRUE WESLEYAN.

The editor of this paper devotes one column and a half of his last number to defining his position and commenting upon our propositions. The gist of the article may be enclosed in a nut-shell, and we shall therefore dispose of it with few words.

It will be remembered, that in our first article we denied, among other things, two positions taken by a correspondent of the Wesleyan, viz:—"1. That the first day of the week has been 'divinely appointed as the Christian Sabbath;' 2. That this question has 'been long since settled in the minds of all pious, sensible men.'" In reply to this denial, the editor of the Wesleyan published a somewhat lengthy article, from which we found it difficult to learn either his views or how far he became responsible; on which account, we proposed to discuss with him the simple question at issue between us. It now appears, that he meant to assume the responsibility only "*so far as is implied in the statement, that Christians generally hold that the first day is the Sabbath by divine authority.*" An innocent statement, surely, and one about which we have no disposition to dispute with the Wesleyan, since it has nothing to do with the real question. But, whether this statement is any reply to our denials; and also, whether the article in which the statement should have been distinctly made, was not designed, by saying a great many irrelevant things, to leave an impression that something had been said *to the point*; these are questions about which we leave the reader to decide.

So much for the responsibility assumed by the editor. Now for his disposal of our two propositions. The first proposition—which was, that he should prepare an article for the Recorder, proving the divine appointment and present obligation of the first day—he declines, for want of time, and because he has no disposition either to benefit or injure the Recorder by writing for it. The second proposition—which was, that we would prepare an article for the Wesleyan, proving the divine appointment and present obligation of the seventh day—he declines, because it would take up room, and probably lead to a protracted discussion.—Lastly, he declines accepting either proposition, because there are now to be had as good arguments on both sides as either of us could write. Very satisfactory reasons indeed! We wonder that they have not long ago induced the editor to save his time and his room by ceasing to talk about the evils of Bishops and Slavery. Does he expect to improve upon what John Wesley has already said in regard to each of these questions? We trust not.—But, though there are very good books extant on both sides of the question, we doubt, from the positions taken by the editor of the Wesleyan, whether he has read and digested many of them. We might send him a work on the History of the Sabbath, by the learned Dr. Peter Heylyn, in which he shows, that the divine appointment of the first day *for the Sabbath* was never taught in England until the year 1595. We might send him another work by Edward Fisher, proving, "That the Day of Christ's Nativity, the Day of his Passion, and the like, have equal authority, equal antiquity, equal right to be observed, as the Lord's Day." We might send him another work still by Edward Brerewood, showing that very large numbers of nominal Christians in the oriental world observe the seventh day; to say nothing of the Mahommedans, who observe the sixth day, or of the members of the Greek and Roman churches, none of whom regard the first day as divinely appointed for the Sabbath. If these works do not prove, that there are very many "pious, sensible men," who doubt the divine appointment of the first day; nay, more, that the number who hold that view is very small in comparison with the whole world—we should despair of proving any thing from history. It should be remembered, that there are large sections of country aside from our own, and that, therefore, the statistics which the Wesleyan has gathered from "*the American Almanac for 1845*," are not the only witnesses.

In conclusion, we have only to say, that since the editor of the Wesleyan declines entering upon a discussion, we are not disposed to press him to try his steel with us. As he thinks he can fill his columns more to the advantage of the cause of truth, he is at liberty to do so; and we shall be happy to see that his expectations are realized.

LETTER FROM ELD. AZOR ESTEE.

Believing that the friends of the Mission in which I am engaged would be pleased to hear from me, and be made acquainted with the encouragement I have met with in calling the attention of the religious community to the subject of the Sabbath, I have concluded, through the Recorder, to give them a brief summary of my labors.

More than three weeks have now elapsed since I left home and entered upon missionary labor. For the most part of this time, I have been exclusively among those who observe the first day of the week for the Sabbath. I am now at Ephrata, Pa., and have probably journeyed more than three hundred miles. My plan has been to spend a little time in each of the cities, large towns and villages, through which I have passed. This time I have improved in calling the attention of clergymen and other leading individuals to the subject of the Sabbath. I have had the privilege of conversing on this subject with nearly forty clergymen of different denominations. These interviews have been so conducted, as invariablo to result pleasantly. At such times, I have endeavored to present briefly to each clergyman the argument for keeping the original Sabbath, and at the same time to answer the various arguments offered in favor of keeping the first day for the Sabbath. I have been gratified in witnessing the interest manifested in this subject by clergymen and others with whom I have conversed. In almost every instance, I have found it easy to awaken an interest, and to increase it by conversation. The desire to receive our publications appears to be very general among all classes. In some cases, I have unexpectedly come in contact with those who have examined this subject, and have become thoroughly convinced that the seventh day is the only Sabbath. Of these, I found some who had commenced keeping the Sabbath, and others who were halting, but who will soon, I think, obey the commandment, at whatever sacrifice, and thereby secure peace of conscience, and enjoy the fruits of obedience. My earnest prayer is, that the seeds of truth which have been widely scattered, may spring up, bear fruit, and eventually produce an abundant harvest. Were I able, I would gladly, in the course of the present season, explore the whole United States, visit every city, town, and village, and call the attention of all to this important subject. I ask the prayers of every lover of Christ, that God will bless his own truth on this subject, and promote his own glory by its dissemination among the people at this time.

A. ESTEE.

Ephrata, Pa., Dec. 16, 1844.

P. S. As I was passing from Flemington, N. J., to Centre Bridge, my horse took fright, overturned the wagon, precipitated me and all my load to the ground, ran a short distance, and fell, breaking its own neck, and killing itself instantly. Though an unpleasant dilemma to be in so far from home, I had occasion to bless the Lord for his mercy in preserving me. In the course of the day, I purchased a horse, regulated my wagon, and proceeded on my journey.

A. E.

New Year's Presents.—The following suggestion of a correspondent of the Morning Star, is timely and wise. We commend it to the consideration of all "to whom these presents may come," in hope that some such will "go and do likewise":

> "It is about time that our friends should begin to think about making New Year's presents to our Printing Establishment. I have concluded that my present shall be TWENTY new, PAYING subscribers for the Star, with the money in advance, or to be paid without fail within three months."

Dr. Belcher.—We learn that Dr. Joseph Belcher, who came to this country from England about a year since, has received a call to the pastoral care of a Baptist church in Halifax, has accepted the call, and entered upon the duties of his office.

It is asserted, that the volumes published in London alone are so numerous, that if twenty-five men were employed twelve hours a day in reading, at the rate of eight words per minute, they would barely keep up with the volume publications.—If to this were added the tracts, sermons, magazines, reviews, and newspapers, it would require the constant reading of upwards of eighty men.

A missionary in India, says that in that country a "widening door of usefulness is opening before the Christian press. It is destined to do *great things* even in India—poor, fallen, sin-bound, superstition-shackled, demon-infatuated India."

Rev. T. J. Hinton, author of a work on Baptism, is about to take charge of a Baptist church recently constituted in New Orleans.

Another effort is to be made this winter to secure the incorporation of the American and Foreign Bible Society.

We regret to learn (says the Banner of the Cross) that Bishop Cobbs, of Alabama, while on his late passage, with his family, to New Orleans, lost the whole of his furniture by the sinking of the steamer near that city, together with a chest containing a large collection of manuscript sermons.

On the 28th of last month, at Grafton, York Co., Va., the Rev. James B. L. Williams of the Methodist Episcopal, and the Rev. John Curtis of the Baptist Reformed Church, met agreeably to previous appointment, for the purpose of discussing some doctrinal points upon which they differed; and the latter, who opened the debate, had nearly finshed his opening speech, when he complained of being unwell. A physician being present, remedies were forthwith resorted to, but in a few moments he was a corpse. [Bapt. Record.

General Intelligence.

EUROPEAN NEWS.

By the Acadia, which reached Boston on the 21st, news has been received to the 4th inst.

The Cotton Market was very dull.

The English papers have much to say about the results of the late election—some of them speaking of it as a triumph of Slavery and the Annexation interests, while others regard it very differently, and express doubts whether Annexation and a repeal of the Tariff can be secured. The French papers have something to say upon the same subject, but are more occupied in discussing the depressed state of their own manufacturing interests.

In Spain, a new insurrection had broken out under Martin Zurbano, an old Chief, but had not gone far. The British minister had demanded that General O'Donnell be recalled from Cuba, and this demand had given considerable umbrage.

From Circassia, reports have been received very unfavorable to the Russians. It is said that several severe battles have been fought, and that the losses of the Russians, between killed, wounded and missing, amount to 60,000; whilst those of the mountaineers amounted to 12,000.

Ireland.—Mr. O'Connell has again taken the field in support of Repeal. He attended the regular weekly meeting of the Repeal Association at Dublin, and made an address to encourage his friends to persevere in "the one great paramount object." Liberal contributions were acknowledged from various parts of America. A Rev. Mr. Moriarty, from Philadelphia, was present at one of the meetings for the purpose of raising money for rebuilding the churches destroyed in that city during the riots between the Native Americans and the Roman Catholics. Mr. O'Connell bitterly assailed "the barbarous mob that got the authorities to disarm the Roman Catholics and then attacked them." Mr. Moriarty, on rising to address the meeting, was received with loud cheering, and he proceeded to speak at some length upon the subject of his mission. If his remarks are reported aright in the English journals, they were exceedingly jesuitical and one-sided—bitter, malignant, vindictive and false.

Mr. O'Connell had also spoken at Limerick and other places. His appearance in public after his sojourn at Derrynane, was welcomed every where with the utmost enthusiasm.

The late crop of potatoes in Ireland is found to exceed the product of any year on record.

Great Robbery.—An extensive robbery has been committed in the banking-house of Messrs. Rogers, Towgood & Co. bankers, of Clement's lane, London. Bank notes to the amount of from £35,000 to £40,000 or £41,000 were stolen out of the iron safe, which is deposited in the hall of the inner office, and securities to a very large amount were taken by the thieves.

The Pictorial London papers are full of illustrations of the late election processions in this city. Tammany Hall is quite conspicous in the drawing.

There have been great inundations in Italy, and immense damage has been done by the water. For five hundred years Florence has not known such disasters as have attended the rise of the Arno.

The pious Princess Dorothea de Czartouska has recently died in a convent of the Ursulines.

Some giraffes arriving at Genoa were not able to enter the town gate.

A valuable manuscript of the sixteenth century has been brought to light.

Alexander Dumas has leased himself out to the Proprietor of the Presse, at 60,000 francs a year. Eugene Sue belongs to the Constitutionel.

The Bishop of London has recently declared that he is entirely opposed to Puseyite or Tractarian principles.

At a recent numerous meeting, the Glasgow Emancipation Society adopted a protest against the receipt of monies contributed by slaveholders to the Free Church of Scotland, and a memorial exhorting all Christian denominations to repudiate fellowship with slaveholders; the slaveholders in question being citizens of the United States.

* * *

The Clock at Lunden.—The cathedral at Lunden, in Sweden, is a magnificient structure, and has a very lofty spire, which serves as a mark for sailors, being seen at a considerable distance. The altar of this church is a beautiful piece of work, but what most engages the attention of strangers is its curious clock, which from the number of its movements and figures, may vie with those of Lyons and Strasburg. Every hour two horsemen come out and encounter, and a door opens which discovers the Virgin Mary sitting on a throne with her divine infant in her arms, and the magii, with their retinue, marching in order and presenting their gifts, two trumpets sounding all the time of the procession. The clock, besides the hour, shows the month and day, and festivals throughout the year. [Smith's Wonders.

Old Relics.—The bell in St. Peter's Church at Albany, N. Y. has this inscription: 'St. Peter's Church, in Albany, 1751; J. Ogilvie, Minister; J. Stevenson, E. Collins, Wardens.' The Bible now used is over 100 years old, having been printed in 1716. The communion plate, which is very heavy, and numbers seven pieces, was a present from Queen Anne. Upon each piece is engraved the following: 'The gift of her Majesty, Anne, by the grace of God, of Great Britain, France, and Ireland, and of her plantations in North America, Queen, to her Indian Chapel, of the Onondauguas.'

South Carolina.—On the 16th inst. Mr. Pickens introduced resolutions into the South Carolina Senate, on the subject of the Abolition petitions, and the repeal of the 25th Rule by Congress.—They condemn the action of the House, and declare that any movement by Congress toward the abolition of slavery in the District of Columbia, will be regarded by that state as a virtual dissolution of the Union. The Senate unanimously adopted them. The House has agreed to consider them.

Arrangements have been made for the delivery in Washington this season of a course of eight lectures on various popular subjects. Among the distinguished gentlemen whose services have been secured are the Hon. John Quincy Adams, the Hon. Levi Woodbury, and Prof. Morse. The latter will treat of his Telegraph and his recent improvements.]

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Tuesday, Dec. 17.

House of Representatives.—Much time was spent in considering resolutions from the States, and hearing notices of proposed bills. A resolution was introduced modifying the tariff of 1842 somewhat, as it respects imports on wines, silks, &c., and imposing a nominal duty on some things now admitted free. It was laid over.

A resolution was introduced to instruct the Post Office Committee to make certain alterations in the postage on letters, &c. Five cents proposed as the highest duty on a single letter.

After some rather heated discussion of a bill for refunding duty on railroad iron in certain cases, the House adjourned.

In the Senate, a bill was introduced to compromise with the sureties of Samuel Swartwout, late collector of the port of New York, which was referred to committee on judiciary.

Wednesday, Dec. 18.

House.—The bill to remit duties on railroad iron in certain cases, was debated at considerable length, as involving the Tariff question, and was finally laid on the table. Several private bills were referred; and the House, after several attempts to proceed with business, adjourned in great confusion.

In the Senate, a bill was passed for the relief of the heirs of Robert Fulton, and also a resolution calling for information relative to Texas.

An attack was made to-day upon John Quincy Adams. The circumstances attending this outrage are these: A man named Sangster, of Washington, or of Alexandria, sent word by one of the messengers that he wanted to see Mr. Adams. Mr. A. went out to the lobby, when a man whom he had never seen before stepped up to him and said, "You are wrong, and I will kick you!" He then made a pass with his hand at Mr. A.'s face, followed by another attempt to strike, when Mr. A. seized both his hands and held them until some of the bystanders separated them. Mr. Adams was quite cool, and did not seem to mind it much. The offender was taken into custody and delivered to the city authorities.

Thursday, Dec. 19.

House.—A resolution was introduced, requesting the Committee of Ways and Means to inquire into the expediency of continuing Morse's Telegraph from Baltimore to New York, through Philadelphia.

Mr. Weller introduced a joint resolution for the Annexation of Texas, which was, after much discussion, referred to the Committee of the Whole on the State of the Union.

Mr. Pollard gave notice that he would introduce a bill for the Annexation of Texas, to be decided by the people through the ballot-box.

A Message respecting Mexico and Texas was received from the President accompanied by the correspondence between our minister and the Mexican minister. Referred to Committee on Foreign Affairs.

The bill to graduate the price of land was discussed somewhat, and a bill to reduce postage introduced.

In the Senate, the principal business was the *reading of the Message on our relations with Mexico*, and a discussion on Mr. Atkison's bill to organize a government in the Territory of Oregon. Adjourned till Monday.

[The Message, so long expected, commences with a string of complaints against Mexico, as though she would rob us of a part of our territory, and ends with asking Congress to take measures for immediate annexation. There is no reason to fear that it will lead to war at once.]

Friday, Dec. 20.

The House went into a committee of the whole on the State of the Union. The law of last session relative to the safe keeping of the public money, known as the Sub Treasury Law, was taken up. Several gentlemen opposed the law as unconstitutional, and others defended it, each referring to the late election for proof of the people's opinion. The discussion continued until the House adjourned.

Saturday, Dec. 21.

House.—The debate on the Sub-Treasury was continued, and with much political sparring, for two hours; after which the bill was passed; yeas 123—nays 68. The Bill is the same as reported last Session—the periods when the different provisions shall take effect being '45, '46 and '47, instead of '44, '45 and '46, and also that a receiver general be located at St. Louis in Missouri.

The House then adjourned till Monday, when the special order of the day is the joint resolutions for the Annexation of Texas.

* * *

United States Army.—From a paper just published, it appears that the regular army of the country consists of 8000 men, and costs the nation the annual sum of $8,000,000. This would be $1000 for each man. The pay of a private is given at $96 per annum, and his clothing and rations would perhaps amount to as much more, making about $200 per annum. The pay and expenses of the officers, including the general officers, is stated at about $2,000,000, leaving about $5,000,000 for the expenses of the war department, the salaries of the secretary of war, the heads of the Indian and pension departments, clerks, &c. [Bangor Gaz.

Oregon.—According to the last advices, the American population now in the Oregon settlement is upwards of two thousand. They have formed themselves a Government, elected Executive and Legislative officers, established Courts of Justice, and a Record Office of land Titles, Schools and Churches are provided, mills to supply lumber and for the manufacture of flour are in operation; cattle and stock of all kinds are rapidly increasing, farms are in cultivation, and fisheries yield abundantly. To meet the growing wants of a civilized community, money has been sent to New York for a printing press and a steam engine.

The Pensacola Gazette contends that the Court which sentenced Capt. Walker, showed "unparalleled forbearance," seeing that in addition to branding and the pillory, it might, have sentenced him to $1000 fine and six months imprisonment; whereas he is fined but $150 and imprisoned fifteen days! [Emancipator.

On Tuesday morning last, one of Bolen's revolving pistols was picked up by a teamster, on Port Carbon road, who took it to the machine establishment of Messrs. Haywood and Snyder.—While in the act of examining it, one of the barrels was accidentally discharged, the ball taking effect in the cheek of a young man, aged about 17 years, named John Blesius, from the wound of which he died in about two hours afterward.—*Pottsville Miner of Saturday.*

Letters from Prison.—Under this title, it is proposed to publish a selection of Charles T. Torrey's letters and papers, written while in Baltimore jail. Appended to them will be his defence read before the court. The volume will be edited by his wife, Mrs. Mary Ida Torrey, and published for the benefit of his family.

Immigration.—The following is an abstract from the official report of the Department, of the number of passengers that have arrived in the United States from foreign countries, during the year ending September 30, 1844:

Maine	3,649	Vermont	197
New Hampshire	256	North Carolina	5
Massachusetts	6,440	South Carolina	330
Rhode Island	154	Florida	58
Connecticut	58	Louisiana	3,889
New York	59,762		
Pennsylvania	4,886	Total	84,764
Delaware	32	Of which were	
Maryland	5,006	males	48,897
District of Columbia	32	females	35,864

Anti-Rent.—The Anti-Rent meeting at Claverack, Dec. 18, terminated in a most melancholy manner. It was held at a village called "Smoky hollow." A man from Hillsdale was there as a spectator, named Rizenburgh. He had spoken against the proceedings, as is said, and was required by one of the Indians to cry "down with the rent." He refused, and the Indian presented his pistol and repeated the demand. Upon the second refusal, the Indian shot him through the body, and he expired immediately. The Indians thereupon broke up the meeting and dispersed. "Big Thunder" and two of his associate Indians have been arrested, and are in jail. The death of R. is claimed to have been accidental.

Freighting Business on the Railroads.—The railroads are doing quite an extensive business in the freighting line. The goods and produce detained by the ice in the canal have mostly been got out and sent forward to their respective destinations. Within a few days, considerable quantities of goods have been shipped at Albany, for merchants at the west, who have purchased since the canal closed. Some thirty tons of freight passed through on its way to Auburn on Saturday. The Oyster trade is growing into an immense business—tons upon tons of this ocean luxury are arriving and going west, to be distributed into all the remote counties, and we suppose all along the borders of Lake Erie. In return, four tons of Poultry passed east a few evenings since. This is probably the first invoice of Poultry ever sent from the west. [Syracuse Jour.

Fisher Ames.—The Monument to perpetuate the memory of the illustrious Fisher Ames, was raised at Dedham, Mass., on Thursday. It is a plain column of white marble, nine feet and four inches high, bearing on one side the name "Fisher Ames." On another, "Fisher Ames, died July 4, 1808, aged 50," and beneath the names of two of the deceased sons, John W. and Nathaniel. The opposite side bears the name, "Frances Ames, died August 8, 1837, aged 84." Beneath, the names of Hannah, the only daughter, and Jeremiah Fisher, the fifth son. The only ornament is an inverted torch, surrounded by a wreath.

Anti-Slavery in Kentucky.—A correspondent of the Syracuse Democrat publishes an extract of a letter from a gentleman in Louisville, Kentucky. He says:—"There is a great deal of Anti-Slavery sentiment in this city, much more than you would suppose. I know the sentiments of most of our leading men, and I believe next year a decided step will be taken to amend the Constitution of Kentucky, with a view to the extirpation of Slavery. It is ruining us as a people, impoverishing us as a State, and poisoning our public and private morals, and I hope to see it destroyed even in Kentucky. About six months since, I wrote to C. M. Clay, at Lexington, suggesting a plan of operations to be commenced immediately after the Presidential elections, on the part of the Anti-Slavery friends in various parts of the State. He coincided with me, and a plan is matured and the ball will be put in motion this year. More of this hereafter."

A disgraceful affray took place in Broadway, New York, on Friday last, between a Mr. Grousset and a Mr. Emeric, both of them business men of some influence. Grousset, it is said, spat in the face of Emeric, when the latter drew a six-barreled pistol and discharged one of the barrels at him without effect. Grousset pressing upon Emeric, the latter discharged a second barrel, the ball from which took effect on the right side of Mr. Grousset, striking a lower rib and glancing downward towards the front part of and below the hip, making, however, only a flesh wound. Mr. Emeric immediately after Mr. Grousset fell, gave himself up, and accompanied several citizens to the police office, where he was admitted to bail in the sum of $10,000. The quarrel originated in a duel which took place in France between Emeric and another gentleman, in which Grousset acted as Emeric's second.

A fire broke out in Salem, (Mass.) on Thursday morning last in the steam sawing and planing establishment of James N. Boffame, on Front-street, formerly *Deacon Giles's Distillery*. This establishment was soon burnt down. The fire then burnt Griffin's large sailor boarding-house, Peele's Row, (containing 14 tenants,) the whole South side of Front-street, Concert Hall, many stores and private dwellings. The loss is estimated at $100,000.

The Rev. Edward Hitchcock, L. L. D., was appointed President of Amherest College at a meeting of the Trustees last week, and Charles U. Shepard of New Haven, Professor of Chemistry and Natural History.

The Common Council of Boston have reported in favor of the introduction of water from Long Pond—recommended an immediate application to the Legislature for a charter, and have resolved that a tax shall be paid for the use of the water.

In the Borough of Montrose, Pa., a public meeting was held to express the indignation of the citizens against a body of armed men who have been concealed in the town for the purpose of kidnapping a number of colored persons formerly Slaves, who, for several years, have resided there, leading quiet, industrious and honest lives. The meeting was of the citizens generally. [Tribune.

The Normal School at Albany, N. Y., which was provided for by the liberality of the Legislature of 1844, was opened for the reception of pupils on Wednesday the 18th inst. An able address was delivered by Col. Young on the occasion.

The statement of the Albany Citizen, that the *profits* at the steamboat Knickerbocker have been $80,000, is erroneous. It should be *receipts* instead of *profits.*

The Georgetown (Ohio) riot story is a hoax.

SUMMARY.

The amount of sawn lumber, boards, plank and joists recorded at the Surveyor General's office, Bangor, during the present year, is 127,287,535 feet.

During the season $17,000 have been expended upon the improvement of Milwaukie Harbor. The whole of the South pier has been laid, length 730 feet, and 186 feet have been added to the North pier in deep water. The channel has been deepened to 10½ feet water.

Miss Susan Startzman has recovered *two thousand* dollars, in an action for breach of promise, against Conrad Smith, in the Washington County Court, Md.

On Wednesday evening James B. Clark and a young lady of Elizabethtown, New Jersey, were thrown from a wagon and seriously injured.

There were eight inches of snow on the ground at Richmond, Va. on Monday last.

A part of the property belonging to the Presbyterian church in Wall Street, being about forty feet front, has been sold within a few days for $60,000.

The select Committee of the Ohio Senate, to whom was referred the subject of the disabilities of people of color under the existing laws of the State, have reported in favor of the repeal of said laws.

A Tax-Collector at Harford, Md. was robbed on Saturday last, and came very near being lynched.

On Thursday last a fight took place in the Court-House, Hagerstown, Md. in which two lawyers, Spencer & Mason, struck each other several blows, were fined, and put under bonds.

The Free-Will Baptist General Association, lately held in Plainfield, N. Y., resolved, among other things, "that no enlightened Christian can innocently carry on courtship by late sitting."

Six men have been confined in the jail of Portland, Me., for selling rum. It used to be the case that those who drank generally got into jail, but if the tables are turned, we are glad of it; for the poor drunkards have been made to suffer enough, while those who put the bottle to their lips, and cause their ruin, have been considered gentlemen, and have been bolstered up by law.

An old man who had been a slave, replied to an assertion that the Bible justified slavery, by inquiring what slavery it justified, black or white? He thought it a poor rule that would not work both ways, and thought it about time to change sides with those who sought an authority for slavery from the Bible.

In the Lower House of the Alabama Legislature, on the 6th inst., there was a discussion upon a bill to emancipate Gertude, a Creole slave. The bill was discussed with much wamth. Many gentlemen expressed opposition to emancipation of slaves under any circumstances. We suppose from this, that in Alabama no man can emancipate a slave without special legislative act. The bill was passed.

Dr. John Beadell, sentenced to ten years imprisonment for counterfeiting, by the U. S. Court, sitting at Pittsburgh in 1842, has been pardoned by President Tyler, on condition of leaving the country.

A strange story is told of a hypochondriac gentleman of rank and fortune in Ireland, who fancies one of his legs of one religion, and the other of another. He not unfrequently puts one of his unfortunate legs outside of the bedclothes to punish it for its religious errors.

The Missouri House of Representatives has passed a resolution, by a vote of 69 to 25, that the Legislature has not the constitutional power to grant divorces.

Two pike were caught in the Scioto river, Ohio, the other day, one of which weighed 28 lbs. the other 30 lbs.

The weekly expense for the literary matter of the London Times is $1500.

The shop of Mr. Mills, gunsmith, at the upper end of Wheeling, Va., had been frequently entered by burglars during the last week or two, and on Saturday week he prepared a pistol, so that when the door was opened it would shoot the intruder. He was himself, thoughtlessly, the first one to enter, and the contents of the pistol were lodged in his chest. His condition is very critical.

A most barbarous attempt was made on Monday last, in the upper part of New York, to take the life of a woman and two children, by nailing up the door of a shanty in which they lived, and then setting fire to it. But the alarm was given, the persons rescued after much injury, and the perpetrator of the deed taken.

The 39th Anniversary of the New England Society was celebrated in New York on Monday last, at which Hon. Geo. P. Marsh delivered an eloquent address.

The mail from Troy to New York of Nov. 30 and Dec. 1, has never been received, and is therefore supposed to have been stolen.

The number of permits taken out for the erection of buildings in Boston proper, since the first of January last, is 1,625—an increase over the previous year of 507 buildings.

Henry Moore and wife have recovered $2000, in an action in the Sureme Court against the city of Lowell, for injury to Mrs. M. by falling into a cellar through the sidewalk.

It is mentioned by Mr. Walsh, the Paris correspondent of the National Intelligencer, that an invention like the Daguerreotype was known to the Chinese several centuries ago!

Tea was first introduced into the United States in 1720; in half a century afterwards it was one of the causes of the Revolution: and at this time the annual consumption amounts to some four or five millions of pounds.

A Crown Lost.—After the troubles of the first French Revolution, Louis Philippe made an escape to the United States, and while residing at Philadelphia, he fell in love with Miss P——, daughter of a highly respectable citizen of the city. The lady was favorable to his advances, but was compelled to yield to the authority of her father, who declared that "no daughter of his should ever demean herself by marrying a school-master!" [Saturday Courier.

A few weeks since our enterprising fellow citizens, James Gould & Co., Coachmakers, received an order from an American gentleman to make a sleigh for the King of Denmark. They accordingly made an elegant Cutter for his Majesty of Denmark, finished it off in the best style, and sent it to its destination just before the river closed. [Albany Citizen.

A large four story building in Dock street, Philadelphia, occupied as a steam factory, was consumed on Saturday evening. Loss $6000.

The Christian Minister.—O study not only to preach exactly, but to live exactly; let the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy.

"If we are to live after death, why don't we have some certain knowledge of it?" said a sceptic to a clergyman. "Why did'nt you know that you were going to live in this world before you came here?" was the quick reply.

We understand that the revenue of this port of entry for the quarter ending Sept. 30, amounted to $2,100,000, which is said to exceed any former quarter by about half a million of dollars.

LETTERS.

Thomas B. Brown, Samuel Davison, Alex. Campbell, S. P. Stillman, T. S. Alberti, I. D. Titsworth, Andrew Babcock, George P. Maxson (the publications were forwarded to Cleveland, O. about the 20th Oct.) Postmasters at Fayetteville, New Geneva, Pa.

RECEIPTS.

Westerly, R. I.—Wm. Potter, Peleg Clark, Albert B. Langworthy, $2 each. Archibald G. Coon, Wm. Lanphear $1 each.

North Stonington, Ct.—Thomas M. Clark $2.

Perryville, R. I.—Hezekiah Lanphear $2.

New Geneva, Pa.—Benj. T. Bond $2.

Shiloh, N. J.—Abel S. Tomlinson, Asa Ayars $2 each.

NOTICE.

The Seventh-day Baptist Central Association will hold its semi-annual meeting, with the 3d Church in Brookfield, commencing on the fourth day before the second Sabbath in January next. A full representation from all the churches of the Association is anxiously desired.

G. M. Langworthy, Rec. Sec.

The brethren are probably aware, that the object of this meeting is purely *missionary*. By the arrangements of the last Association, missionaries were appointed to labor in different places, to which some of them have addressed themselves with considerable success. No arrangements are made for recompensing such laborers, except what the churches voluntarily contribute to this object. Brethren, we wish you to come to this meeting for two objects:—1st. To hear the report of your missionaries, that your hearts may be enlisted more deeply in the glorious cause of missions. 2d. That you may contribute of the substance which God has given you, to forward the cause, by sustaining those who devote themselves to the labor of preaching the Gospel, and such portions of it as are peculiar to our own denomination, to those who are in darkness or in error on these important truths.

G. M. L.

DAY OF FASTING AND PRAYER.

It will be remembered, that at the last meeting of the General Conference, a day of fasting and prayer was recommended, to be held on the first day of the week after the first Sabbath in January, being the 5th day of the month. It is hoped that the churches will make timely arrangements for a general and profitable observance of the day. The following are the resolutions of the Conference:—

Resolved, That inasmuch as the first day of November, 1843, was observed, in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country; therefore, *Resolved*, That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of grace.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—[illegible] M Wheelock

ILLINOIS

Trivolia, Peoria Co—[illegible] Dunham

Miscellaneous.

For the Recorder.

THE DAY OF JOY SHALL COME.

The day of joy shall come; e'en now the east
Begins to glow with golden tints of morn;
The sun, in dazzling splendor clothed, will soon
Appear, and shed a light of glory forth
Upon the earth. How great will be the change!
The millions, who in darkness slumber now,
Shall wake to hail the morn, the joyous morn,
Which ushers in the day, whose light shall spread
Upon the globe, disperse the clouds of gloom,
And back upon itself the darkness roll,
Until at last, from thousand lands o'er which
It long hath hung, it pass away. Then, they
Who now like brutes do live, shall see and know
Their degradation, and no longer love
To wallow in pollution, but rise
To dignity of sons of God. The pure,
The holy Gospel, will exert its power,
Restrain their passions wild, assuage
Their grief. Contentions then will cease! War clang
No longer reach the ear; but in its place
Shall Music's notes be heard! From every part
Of earth a song of joy will rise. 'Twill swell
From deepest valleys, and in echoes loud,
Return from loftiest mountain tops. The gale
From north will seize the joyous notes, and bear
Them swiftly to the south; the southern wind
Will catch the strain, and bear it swiftly back;
The eastern breeze will take the music up,
And waft it to the west; and zephyrs from
The west will gently float it back to east;—
Old Ocean, on his crested waves, will take
It up, and roll it forth from pole to pole,
From continent to continent, from isle
To isle. O yes! the day of joy shall come,
The blest millennial day, when all, with one
Accord, shall join in keeping sacred that
Which God has said is holy time. Their songs
Of praise to God and His Eternal Son,
United then, will sound through all the earth.
Come, quickly come, thou glorious, joyous day!

REMLAP.

Hopkinton, R. I. Nov. 28, 1844.

From the Cultivator for December.

PRODUCTS OF THE YEAR 1844.

WHEAT.—This great staple product, has yielded variously in different sections of the country; but in a territory embracing so many degrees of latitude, and possessing so varied a climate, it can hardly be expected that the same crop will succeed equally well in all parts, the same season. In Maine, New Hampshire, and Vermont, spring wheat is generally cultivated, as it is considered better adapted to the climate than the winter wheat. The worm in the head (*Cecidomyia tritici*,) improperly called weevil, has prevailed there to such an extent for several years, that this crop has been considered quite uncertain. This insect has, however, been less destructive during the last two years, and from all the accounts we have seen, the yield of wheat in that section has been generally good the past season. In the eastern part of this State, (New York,) the insect above mentioned, injured the winter wheat to some extent, but in the Genesee Valley and the great wheat districts of the State, the crop was good. In northern Indiana, northern Illinois, Michigan and Wisconsin, the *fly* (*Cecidomyia destructor*,) did much injury to the crop—in many instances occasioning almost a total failure—and we are informed that this enemy has already made its appearance in great force, in the early fall-sown wheat. In the southerly part of Ohio, Indiana and Illinois, wheat in many cases did not fill well. The growth of straw was very great, but the prevalence of warm, wet weather occasioned much of it to fall down or rust. This is quite generally the case on rich land. On the uplands of not so rich a quality, the crop was better and the grain plumper and heavier. Taking the Western States together, however, we think the wheat crop did not give an average yield per acre, though from the large quantity of ground sown, the aggregate product was not probably less than any previous year. So of the country at large; there was, probably, as much wheat produced the past season as in any former one.

INDIAN CORN.—Although this crop did not appear as promising in the fore part of the season, owing to the coldness and backwardness of the spring, yet the mild and favorable weather of the latter part of the summer so well matured the plant, that the yield has generally been an uncommonly good one. In the Northern and Eastern States, as well as in Canada, we feel justified in stating, that so good a crop has not been generally got for several years. This is a crop of very great consequence to all sections of the country, and for *home consumption*, is undoubtedly of more value, every thing considered, than any other kind of grain. Well has it been said by a distinguished agricultural writer, that it is "*meal, meadow, and manure.*" The grain affords a most wholesome and nutritive food for man and beast, the stalk and leaf afford, when properly cured, a most excellent fodder for cattle; in fact, from no grain crop can so great an amount of sustenance be raised per acre, and from none can so good a return be given to the land in the shape of manure.

OATS.—This, as a grain crop, may be considered as entitled to rank next to the preceding in importance. As food for horses, especially those which are employed in quick work, oats are preferable to any other grain, and constitute the most convenient food which can be given. The yield this year is generally good, in most sections.

RYE AND BARLEY.—These are less cultivated than any other grain. In some neighborhoods, barley might be cultivated more largely to good advantage. On soils to which it is well adapted, it will produce from forty to fifty bushels per acre. The straw is excellent fodder for sheep and cattle.

HAY.—In the easterly part of Massachusetts, and some other sections, we have complaints that the crop of hay was much cut off by drouth, but taking the country together, we think the crop was at least an average one, though the quality may not be so good.

POTATOES.—This crop has suffered much in many districts from the epidemic which seems to be overspreading this country, as well as the old world. Considerable alarm is justly excited from the prevalence of this disease. To the northern portion of this country, as well as to a large portion of Europe, the potatoe crop cannot be considered of less value than any other. It has become an important article of human sustenance among all classes. By the rich it is prized as a wholesome and palatable article of diet, while to the poor it is indispensable—affording more sustenance in proportion to the expense of production, or to a given extent of land, than any other crop. Where it has not been effected by disease, the crop of the past season has been generally a good one.

FRUIT.—We do not recollect any year in which the different fruits have been so abundant and of so fine a quality, as the last. The various stone fruits, particularly plums, have been uncommonly plenty and good. This may be in a great degree owing to the disappearance of the curculio, which for several years has been so deadly an enemy to this description of fruits. Apples are generally plenty. From Maine and New Hampshire, we hear that the best kinds are almost a drug. We should suppose they might be exported to good advantage. We believe the apples of that region are generally found to keep better than most others, and are well liked in the southern markets. What better article can the farmers of Maine turn their attention to, than good winter apples for exportation?

THE NEW TERRITORY OF NEBRASKA.

The Secretary of War proposes to establish a new Territory, at the Eastern slope of the Rocky Mountains, on the head waters of the Platte and the Arkansas, to be called the Territory of NEBRASKA. We believe this is the Indian name of the Platte river. This territory would be on our own acknowledged soil, and would command the grand pass between the Atlantic and Pacific Oceans. Near this spot rise the lofty peaks of the northern Andes, around whose brows circle perpetual snows. On either side roll down the waters which mingle with the Gulf of Mexico on this side—with the Gulf of California on the south-west, and with the broad Pacific, as it washes the western coast of America.

The advantages of this position, in a military or colonial point of view, are immense. It would make the journey of the emigrants West, comparatively easy. They would have both defence and rest. In case of inteference from foreign powers, the troops of the nation would be ready to descend either on the South, or on the Pacific outlets of Oregon, or move on the British territories of the North. It is the central position of the North American Continent, marked out by the God of nature as remarkable, by the magnificence of its mountains, its streams, and its extent! Whoever possesses and brings up future generations on this high central plateau, will be unconquerable in position and energy.

The Secretary also recommends a chain of military posts on our own territory, extending from Missouri to the Rocky Mountains.

PRACTICAL NON-RESISTANCE.

We have been told the following anecdote. Some years ago, a swaggering sailor was making his way along one of the streets of New York, in a mode of merry mischief, when he chanced to meet an elderly colored woman on the sidewalk, who was very sedately smoking her pipe. Our tar, none too sober, thought he would give the old woman a touch of his politeness. So he turned aside, gave her a hunch, and knocked her pipe out of her mouth. He waited with evident amusement to see the poor woman gather up the pieces. But what was his astonishment to hear her meekly say—"God forgive you, my son, as I do!" His generous heart was instantly smitten with mingled emotions of shame and admonition. He rushed towards her, exclaiming, "God bless you, good mother! I am *sorry!* Here, take my arm; let me walk with you. I would not be ashamed to walk with you through the whole city!" Then recollecting that this token of respect would be useless to her, he suddenly drew out of his pocket an extravagant handful of "change," which he compelled her to receive, and walked on with a repeated "God bless you, good mother!" Thus this despised negress, with a heart full of benevolence and self control, overcame evil with good. With a meek look, and a single forgiving sentence, she subdued the spirit of mischievous insolence, touching the finer chords of a weather-beaten soul, secured a willing repentance, and drew forth an artless response of benevolence. [Pract. Christ.

A THOUGHT FOR PARENTS.

A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are very familiar, and he will make a progress accordingly. A newspaper in one year, (says Mr. Weeks,) is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family, being one of its heads, and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading or study are, of course, considerate, and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog shop, who ought to have been reading? How many parents who never spent twenty dollars for books for their families would have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation.

JOHN KNOX'S HOUSE.—In the narrow street called the Netherbow, Edinburgh, stands the house of the reformer Knox. In this house he lived for many years, here he died, and out of that little balcony he is said often to have addressed the assembled people. A small stone effigy of Knox is still to be seen at the corner of the wall, and near it are cut the words "Deus—God." Strange to say, this house is now a gin-shop, and as it was in the evening that I entered it, I had great difficulty in making my way through the crowd of noisy dramdrinkers who filled its intricate little rooms and passages. If old John Knox could return to the Netherbow, he would have abominations and desecrations against which to launch his thunders, quite as bad as those of superstition and popery. If the Edinburgh magistrates have not authority enough to chase gin-drinkers and their profanations from the house once sanctified by the life and death of a great reformer, they ought at least to remove from its walls the old effigy and inscription which form so reproachful a contrast to its use and condition. [Kohl's Scotland.

ROBBERY.—During the sitting of the National Lord's Day Convention on Wednesday, the house being much crowded, some scoundrels managed to mingle among the audience, and to pick the pockets of three gentlemen of their pocket books. The last robbery was committed after night, in the abstraction of a pocket-book containing forty dollars, from the pocket of the Rev. Mr. Mitchell, while he was engaged in taking up the collection to defray the expenses of publishing the proceedings.

IMPORTING GERMAN CHILDREN.—Large numbers of German children are imported into England, by a set of persons who employ them to their own advantage, but who, beyond the purposes of money-making, care nothing for them. This mercenary and disgraceful proceeding has attracted the notice of an English clergyman, Rev. Louis Cappel, who has sought the interposition of the government, to prevent this cruel system of importation. But he has been told that the evil cannot be cured in England, but only in Germany, where it is necessary for every individual who leaves the country to obtain a passport. Poor German parents readily consent, for small sums of money, to give up their children, and these heartless speculators can find those who are base enough to go about in their employ and gather up children for the English trade. Such statements seem hardly credible, and yet we find the facts in a late number of a highly respectable English journal. [Boston Recorder.

A Gallician Jew, of the name of Mohr, has published a life of Baron Rothschild in Hebrew, which he has entitled "Glory to Israel, Biography of Baron Rothschild." This is a promising title, and the text does not disappoint expectation. M. Mohr declares in the course of his narrative, that up to the present time there are only three great men among the chosen people of God—Moses, David, and Rothschild.

The Lady's Book says that somebody once robbed the poet Montgomery of an inkstand, presented to him by the ladies of Sheffield. The public execration was so loud, that the thief restored the booty with the following note:

BIRMINGHAM, March, 1812.

"Honored Sir,—When we robbed your house, we did not know that you wrote such beautiful verses as you do. I remember my mother told some of them to me when I was a boy. I found what house we robbed, by the writing on the inkstand. Honored Sir, I send it back; it was my share of the booty, and I hope you and God will forgive me."

It is almost always easy to cure a child of stuttering, if a right method is adopted. Never hurry the child in speech, and if he begins to speak stammeringly, impose upon him strict silence, until he can utter the words smoothly. The remedy is a little severe at first, but an almost "certain cure."

WOMAN'S ATTRACTION

BY PROF. LONGFELLOW

What I most prize in woman
Is her affection—not her intellect.
Compare me with the great men of earth—
What am I? Why, a pigmy among giants!
But if thou lovest—mark me, I say lovest—
The greatest of thy sex excels thee not.
The world of affection is THY world—
Not that of man's ambition. In that stillness
Which most becomes a woman—calm and holy;
Thou sittest by the fireside of the heart,
Feeding its flame. The element of fire
Is pure. It cannot change its nature:
But burns as brightly in a gipsy camp,
As in a palace hall.

FASHIONABLE DANCING.

BY DR. WM. ALCOTT.

Those who have read "The Young Man's Guide," the "Young Woman's Guide," the "Young Wife," &c., are already acquainted with the general views of the writer concerning dancing, in itself considered. They know well, that as an amusement for the young, in certain circumstances, I attach to it great value; and that could it be redeemed from the service of Satan, and brought into the service of a better Master, I should be greatly unwilling to part with it. They will not therefore suspect me of an unreasonable prejudice against this exercise, like that which is supposed to be cherished in the breasts of some individuals. They will hear me, as I trust, candidly and patiently.

With the more fashionable modern dances—waltzing, the Polka dance, &c —I have never been particularly acquainted. I have indeed had some knowledge of the former—enough to lead to strong objections in my mind against it. Of the latter, I have only heard persons speak. A medical gentleman in Boston, a few days since—one who is not likely to be unreasonably fastidious—observed to me that he could not, *as yet*, hold up his head where it was going on; and that a friend of his assured him that only a year ago, in *Paris*, he should not have dared to mention it in well-bred company.

When I speak of fashionable dancing, however, I do not mean to refer to these outrages, as I deem them, upon Christianity and even civilization, but to the more common forms of dancing at balls, concerts, and assemblies. I refer to dancing, in large and often promiscuous companies, in the evening, and very late. Had dancing been confined to small collections of near neighbors and particular friends, in the afternoon, and under the eye of parents or teachers, I do not believe that the general prejudice—if it deserves the name—which now exists against the thing itself, would ever have been raised. I do not believe reason or common sense would ever have cried out against the custom, among young students, young tailors, young milliners, or young shoemakers, of leaving their seats and joining, five or ten or fifteen minutes, in the quiet dance, at any time of the day, (observe, I do not say of the night,) when their nature demanded exercise. There would be no more harm in it than in so much ball-playing or battledore. Indeed it would be preferable to batiledore, because that does not give special relief to the portions of the system which in such cases most need it, while dancing does this.

I have alluded to what is usually called a prejudice existing in the minds of many against dancing. This dislike, moreover, has been more general among particular sects of Christians than elsewhere. It has even been considered by many as belonging to bigotry rather than Christianity, and the sects which have spoken against it have been stigmatized.

Now when we look the whole matter over, I greatly fear it will be found that this notion is not well founded. I fear it will be seen that the very sects of Christians who have been most hostile to dancing (as it is, not as it might be conducted,) are among the closest followers of Christ in other particulars. And I fear, too, that it will be found that the sects which, as a whole, continue to favor the public evening dance, and who—perhaps to make sectarian capital—cry out against the bigotry of those who have set themselves against it, are not, at least in every instance, among those which retain, in these days of degeneracy, the largest measure of vital piety.

But I will not dwell on this point too long. It was introduced with reluctance, and will be dismissed with great joy. All I intended by it was to place the subject of dancing on the right ground. I need not be accused of sectarian partialities, certainly not in the direction which the foregoing remarks would seem to indicate. I conclude this part of my subject, therefore, by saying that there is every reason to believe the time to be at hand, when these very sects alluded to—whatever else they may retain which is or is not unscriptural—will be honored for this evidence of attachment to the purity of the Gospel, and for this very adherence to the faith once delivered to the saints.

It is enough to sit up late, in the quiet of home, in a world like this, of excitement and depravity. It is enough for the child of God to feel the ordinary temptations of life, at the hour of fever and mania, without being exposed to extraordinary ones. For I need not stop here to show that at the earliest hour of repose every person is more or less feverish, and *beside* himself. What, then, shall be said of midnight hours, and hours still later? What must be the result when we add to the pile already burning, other combustibles?

It would be easy to show, on the principles both of philosophy and physiology, that if bodily exercise were to be resorted to at an hour when rest is demanded, dancing, for that hour, is among the worst which could be named. If the devil himself, to carry out best his purposes, were to select, he could not make a better. He could not, I mean, even if he had no special agents—no sub-demons—to aid him in carrying out his plan. But are we sure of none of these? Who is the parent, who the master, who the brother—the sister—that shall guarantee an immunity from these fiends in human shape? [Adv. Moral Reform.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia;	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana;	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken*.

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken*.

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken*.

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken*.

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken*.

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken*.

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co, N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken*.

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia. Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken*.

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co, farm, & Mech, of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken*.

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15,

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila, Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken*.

Delaware—Laurel, Wilmington Loan Co.—*broken*.

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken*.

District of Columbia—Alexandria, Franklin, Mechanics', Merchants' Bank of Columbia, Central—*broken*.

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken*.

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co, Zanesville Canal & Manufac. Co.—*broken*.

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken*.

Indiana—all except State Bank and branches—*broken*.

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28.00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.& Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4⅛@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14¼
Damaged	12¼@ 13¼
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St. Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80¼
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 50
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 90
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

The Sabbath Recorder,
IS PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YOK.

TERMS.

$2,00 per year, payable *in advance*.

$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, No. 9 *Spruce Street, New York.*

PROPOSITIONS.

1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.
2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

TOBITT'S PRINT, 9 SPRUCE-ST.

PRICES CURRENT.
rected weekly.)

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.&RioGrand,lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	35 00a —
Do Amer	37 50a 30 00
Bar do rolled	80 00a —
Do RussPSI	100 00a 102 50
Do do new do	— a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a —
Sheet E & Am lb	5¼a 5½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4¾@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do. oak	30 @ 35
Timber,oak,cu ft.	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
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Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
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Beef mess bbl	5 50 @ 6 00
Do prime	3 50 @ 4 00
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6¼a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7¼a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9¼
Do. Brown	6¾a 8¼
Loaf	11 a 11¼
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine 1-35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6½
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6¼ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a [illegible]
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TIN.	
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WEEKLY AT
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at which time all subscrip
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to extend the circulation as
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shall be entitled

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, JANUARY 2, 1845. NO. 28.

The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 10.

THE BRITISH MUSEUM.

THE BRITISH MUSEUM owes its rise to the liberality of Sir Hans Sloane, who had, during a long period of practice as a physician, accumulated a considerable library of books and manuscripts, together with a rare collection of objects of natural history and works of art. By his will, he directed that these should be offered to Parliament after his death, on condition of its providing a proper depository for them, and paying to his representatives about $100,000 for what had cost him $250,000. The offer was readily accepted in 1753, and an appropriation was also made for the purchase of the Harleian Library of Manuscripts. It was likewise directed, that the Cottonian Library should be added to these, and that the whole should form one General Collection for public use. A noble edifice, which formerly belonged to the house of Montague, was purchased as a repository; and the appropriate national title of the "BRITISH MUSEUM" was given to the new but already large and promising institution. The collection has since been increased by donations from many liberal antiquaries or naturalists, and by purchases with the appropriations of Parliament, until it now stands as a proud and unrivaled monument of the nation's taste and progress.

The institution is naturally divided into two distinct departments. One department consists of a series of galleries for exhibiting specimens of natural history, fossils, petrifactions, and an incalculable variety of antiquities and curiosities. The other department is the Reading Room and Library, containing some five hundred thousand works, collected from every age, and treating of every subject. The exhibition rooms are open through the day to visitors of all classes, without respect to birth or condition; and it is difficult to conceive of a more gratifying sight, than to see those extensive saloons crowded as they often are with the old and the young, the rich and the poor, gazing with wonder and admiration upon that vast collection of the curiosities of nature and art. The reading room of the library is open through the day, but only to such as have tickets of admission, which are easily obtained by application in writing, accompanied by a satisfactory recommendation. These tickets are granted *without fee*, and continue in force for *six months*, after which they are renewed for a similar period if no abuse be made of the privilege—the arrangement being adopted simply as a protection against unworthy and dangerous intruders.

A visit to the Museum ought not to occupy less than a day, and might profitably occupy weeks. On entering the gate, a quadrangle presents itself, the interior of which contains some old relics, and the side buildings of which are allotted to the dwellings of the officers. In the hall of entrance stands a splendid marble statue of Shakspeare, and near by is a curious image, surrounded by sculptured figures of dancing girls and minstrels, said to have been found in the bottom of the Ganges. The great staircase, by which you ascend to the upper floor, is lined with statues and curiosities. The first room of the upper floor contains dresses, warlike instruments, and household furniture, from all parts of the world, arranged in cases; and in the middle window, enclosed by a glazed frame, is one of the originals of *Magna Charta.* The next three rooms are devoted to collections of dried plants. Passing these, you enter the Mammalia Saloon, from which the eye has a view of a long series of Galleries devoted to specimens of Natural History. The walls of the Galleries are high, and lined with cases in which are arranged the collection of Birds, while table cases are neatly disposed in different parts of each room, containing birds' eggs and shells. Many portraits of distinguished individuals are likewise suspended from the walls. Adjoining one of the Zoological Galleries, are several rooms appropriated to a collection of minerals and organic remains. From these you proceed to the Gallery of Antiquities, occupying several rooms, in which are found curious pieces of Greek and Roman sculpture, bas-reliefs, sepulchral antiquities, etc. The Egyptian Saloon contains almost an endless variety of articles from Egypt serving to illustrate the ancient political, social, and religious condition of that country. To all of these must be added the rooms for Vases, Medals, and Prints, in each one of which may be found some of the most valuable specimens in existence. One day's examination will only give a vague impression of the extent of the Museum, and increase the anxiety to become familiar with its treasures.

A glance at the Reading Room of the Museum would well repay the visitor, though he might have but little time to avail himself of its benefits. It is a long high room, the walls of which are lined with cases containing books of reference, dictionaries, and encyclopedias. Through the center and along the sides of the room are aisles, and between these are rows of tables, each provided with chairs, and everything necessary for reading and copying. A large number of persons are constantly engaged in their labors here, as readers, transcribers, or book-makers. When a book is wanted, it must be found in the Catalogue, and a written order made out for it, giving the press mark, title of the work, size, place of publication, and date. Blanks for this purpose are always at hand, and when filled out and signed, they are given to one of the numerous librarians in attendance, by whom the book is brought to you as soon as the extent of the library will allow—the time seldom exceeding four or five minutes, although it may be necessary to pass through several rooms before reaching that which contains the desired work. When a book or manuscript is delivered, the ticket is retained, and the reader is held responsible for it so long as the ticket remains uncanceled. Persons are allowed to make short extracts at pleasure, but no considerable part of a manuscript can be transcribed without particular leave from the trustees. To take a book or manuscript out of the room, or to deface it by writing upon its pages, would be regarded as an abuse of the privilege, and might lead to unpleasant consequences. Every thing connected with the room is conducted in the most quiet and orderly manner, and persons may carry on their researches here with as little interruption as in their private studies. The benefits of an extensive library are thus furnished to many whose pecuniary resources will allow them to possess but few books. The library is receiving constant accessions by purchases and donations, as well as by a law requiring publishers to furnish it gratuitously with a copy of every work they issue. It is now the most extensive library in England, and, in connection with the other department of the Museum, it may justly be the pride of the nation.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER THIRTEEN.

The pentecostal outpouring of the Holy Spirit did not affect the Sabbath time.

The total silence of the Holy Scriptures about a change of the Sabbath time, compels those who profess a scriptural authority for the observance of the first day as the Sabbath, to seek for some sanctifying circumstances in Scripture narrative. Hence they assume that the day of Pentecost, on which the Holy Spirit was given, was the first day of the week, and that this was designed to honor and sanctify the first day as a Sabbath. This is assumption, because it is not possible for any man to prove that Pentecost happened that year on the first day. The Holy Scriptures no where say so, or intimate any such thing. But had it been said it was on the first day, unless it had said likewise that it was to honor that day and sanctify it as a Sabbath, it would not be a fair inference that it was so designed, any more than that the descent of the Holy Spirit at the baptism of Christ was designed to sanctify the day on which he was baptized. This popular perversion of the Holy Scriptures, leads thousands of Christians to overlook one of the grandest facts in the book of God's revealed will, viz. that the ministry of the Apostles in the name of the Messiah to Jews and Gentiles, received an attestation from heaven similar to that of the ministry of Moses in the name of Jehovah. To Moses, Jehovah appeared in a burning bush; to the Apostles, in divided spiral flames of fire resting upon their heads. To Moses was given a mouth and wisdom for the work he was to engage in; to the Apostles, the gift of speaking different tongues, and wisdom which their adversaries could not gainsay. To Moses was given power to inflict divers plagues upon the Egyptians, confirming his mission in the name of Jehovah; to the Apostles, power to heal the sick and raise the dead in the name of Jesus of Nazareth. To Moses, Jehovah appeared while he was keeping sheep in the desert; to the Apostles, the Holy Spirit came as they waited for it in Jerusalem, according to their Master's direction. Its being on the day of Pentecost no more sanctified that day, than the appearance of the Shekinah to Moses sanctified that day on which he was keeping sheep.

There is, however, a very obvious reason for the day of Pentecost being chosen as the day on which the Holy Spirit should be given, although overlooked by those who are so anxious to find in it *a Christian Sabbath.* Our Saviour was put to death at the feast of the Passover, when all the male population were required to be present at Jerusalem. Behold, then, at Pentecost, the next great festival, when the whole population are gathered together at Jerusalem, he has ascended up into heaven, and according to his own promise sends down the Holy Spirit in the presence of the whole assembled nation. The reason why the day of Pentecost was chosen for this descent of the Holy Spirit, is intimated by the sacred historian, Acts 2: 5—"There were dwelling at Jerusalem devout men out of every nation under heaven." Hence the divinity of Jesus of Nazareth, and the truth of the Gospel, were attested before representatives out of every nation under heaven.

This, however, was not the only time when the Spirit was given to attest the truth of the Gospel doctrine. Acts 4: 31, records such a visitation of His power, that the place where they were assembled was shaken by it; and the power of the preached word was nearly double what it was on the day of Pentecost, for five thousand men believed. Acts 4: 4. Was this a Sabbath likewise?

Again, when the Gospel was carried to the house of Cornelius, (the first Gentile believer admitted to the same privileges as they of the circumcision,) Peter says, Acts 11: 15, "The Holy Spirit fell on them as on the *disciples at the beginning*," i. e. as on the day of Pentecost, in divided spiral flames. Was this a Sabbath too?

Thus did the Holy Spirit attest the truth and divinity of the Gospel of Jesus of Nazareth to both Jews and Gentiles, so that our faith stands not in the wisdom of men, but in the power of God. How gross a perversion of the sacred narrative is it, to represent it as being given to sanction the keeping of the first day, when it says not a word respecting it! And when this is urged to the setting aside of the divine law, what is it but a species of that rebellion which is as the sin of witchcraft; i. e. an assumption of authority that belongs not to man? 2 Samuel 15: 22. S. D.

PERILS OF VICTORY.

"Ne'er think the vict'ry won,
Nor lay thine armor down:
Thy arduous work will not be done,
Till thou obtain thy crown."

Just before the battle of Waterloo, it was ascertained by Napoleon, that Blucher, the celebrated Prussian commander, was advancing to the aid of the British forces with an army of well-trained veterans. Buonaparte was exceedingly anxious to prevent a junction between Wellington and Blucher. Accordingly he despatched a strong corps under Marshall Grouchy, to check, and if possible defeat "the drunken old gambler," as he contemptuously called the Prussian General. Grouchy fell upon his prey and secured a signal victory; but thinking that the weariness of his troops demanded that rest should be afforded them, and that it would be easy to annihilate the shattered remains of the Prussian army on the succeeding day, he drew his men off the field, and ordered them to bivouac for the night. Morning came; but the Prussian and his disabled army had gone, and much to the mortification of Grouchy, had gained a good distance on the road to Waterloo. The French General pursued his wily foe, overtook him, and defeated him, and severely wounded the brave old Blucher. The action closed just at night-fall. Grouchy was persuaded, that under all the circumstances, there was not the least probability that his prize would again escape. Accordingly he allowed his men to sleep on their arms without completing the victory. But the morning sun disclosed Blucher, urging by threats and promises, his weary veterans along the road to Waterloo. The Frenchman again gave chase; once more overtook the Prussian, again defeated him; but for the third time neglected to follow up the blow by the capture of his enemy, expecting as before, to finish the conquest on the morrow. But under cover of the night old Blucher again escaped, hastened to the grand field, and arrived in time to participate in that mighty charge of England's chivalry which swept the flower of France before it, made Napoleon a homeless wanderer, and gave a new direction to the fortunes of Christendom. Grouchy came up in time to fly with his conquered master, and share in the shame of the most signal defeat which modern warfare has known.

The above historical incident illustrates forcibly a certain type of religious experience. The consecrated soul is often beset by Satan, with a fearful temptation. The tempted looks to Christ for aid, and receives it; the victory is gained, and the temptation resisted. But here a new difficulty arises. The conquest is apt to lull the soul into that "security which is mortals' chiefest enemy." Satan takes advantage of the moment, whispers in the ear which an instant before he was filling with torturing temptation—"The Devil is conquered; cry victory, and give God the glory." Alas! too often the deceived soul listens to the treacherous advice, and cries "victory" so vehemently that it forgets to be on the lookout for new trials, lets down its watch, and permits Satan to make a new assault, which proves successful.

Now it is the privilege of the child of God to rejoice in victory over sin, but it is no part of his privilege to carry his rejoicing so far that he shall thereby be betrayed into sin. No, while he is rejoicing, he should remember that he has new enemies to meet, and that the reward of victory is reserved for him alone who shall "endure unto the end." [Oberlin Evangelist.

REJECTION OF DIVINE TRUTH.

How unreasonable is it to reject any doctrine which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more befitting our present condition, it is to conclude, that these truths are proposed by the Author of light, to prove our humility and ready acquiescence to his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should.

Many things we must at present take for granted upon the authority of God's word, nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of mature age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed what they profess to be, the word of God, and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. That is to receive with meekness the ingrafted word. [Bishop of London.

PROFIT OF PERSECUTION.

God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plow, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker; the higher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; fine gold is better when it is cast into the fire; rough stones with hewing are squared, and made for a building; cloth is rent and cut that it may be made a garment; linen is bucked, and washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution. [Bishop Jewell.

A BOLD PREACHER.

The boldness of Samuel Davies, (a qualification so important that even St. Paul requested the Christians to pray it might be given him,) will be illustrated by a single anecdote. When President of Princeton College, he visited England for the purpose of obtaining donors for that institution. The King (George II.,) had a curiosity to hear a preacher from the "wilds of America." He accordingly attended, and was so struck with his commanding eloquence that he expressed his astonishment so loud as to be heard half way over the house, in such terms as these: "he is a wonderful man!" "Why, he beats my bishops!" &c. Davies observing that the King was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke—"When the lion roareth, let the beasts of the forest tremble: and when the Lord speaketh, let the kings of the earth keep silence." The King instantly shrunk back in his seat like a schoolboy, that had been rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas as a donation for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man." Not one of his silken bishops would have dared to give him such a reproof.

FAMILY PRAYER.

In a certain church, there were four brethren, heads of families, who were generally known to neglect this important social Christian duty. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labor with them on this subject. When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect. They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain, the vote was put, and these two were appointed the Committee. They were now in rather an awkward situation—pretty sort of persons, thought they, to be appointed to labor with others for the neglect of family prayer, when we are guilty of the same ourselves. The result, however, was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of the guilt of their criminal neglect. They assembled their families, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and how the Lord had blessed them and their families in erecting afresh the broken down family altar, and entreated them to do the same. The consequence was, that family prayer was immediately re-established in these families also, and at the next church meeting, the Committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord. [Christian Watchman.

RUNNING AWAY FROM PRAYER.

Two *gentlemen* coming northward sailed to S—— in the same vessel with an agent of the American Tract Society, who invoked a blessing at table, and called upon God in morning and evening prayer. Their consciences were ill at ease. When they arrived at S—— they took passage for New York in a commodious vessel; but finding that the praying man had engaged his passage in the same vessel, they left and sailed on board a vessel that was greatly crowded, and where they were compelled to lodge upon the cabin-floor. To their confusion and amazement they found a pious minister among their fellow-passengers, who prayed as earnestly and proclaimed the truth as boldly as the one from whom they had escaped. They had "jumped from the frying-pan into the fire." If all ministers and Christians would let their light shine wherever thrown in the providence of God, few ungodly men on the land or on the ocean would be permitted to live at ease until they repented of sin and trusted in Christ.

MONEY.

It is astonishing how much the Bible says of money. The characters of men are more thoroughly developed by money than by any other means. It is the hottest crucible in which a man's soul can be placed. See how the Bible speaks of it. Man is a steward. Nothing that he possesses is his own. The fee simple of not a foot of land lies in him. It lies in the throne of God, and the occupier is nothing but a tenant—a mere tenant at will—bound to use every penny of his estate for God's glory, and to render a strict account at last. What light does Christ's own conduct throw upon this doctrine. Men pride themselves in their wealth; did Christ? Where was he born, and how did he live? And when upon his cross, how did he act towards his mother, the being of all others of the race whom he best loved? Did he say to Joseph of Arimathea, "Behold thy mother?" No, no! It was to John, the poor, penniless disciple, to whom he commended her. He who could have commanded the mountains to pour forth their riches for her use, bequeathed his dearest earthly relative to the care of a portionless son—thus throwing a signal rebuke upon those who will not trust God, parting with their substance at his command. Let this elementary work be thoroughly done. Let the great doctrine of stewardship be preached. Let men know the tenure by which they hold their property. Then if the Master calls for a given sum, whether by agents, circulars, or any other cry, the means will be forthcoming; and a man will withhold it on the peril of his soul. [Rev. Dr. Patton.

EDUCATION IN GERMANY AND AMERICA.

The two most strongly contrasted cases which can be found, are probably those of Germany and the United States. In the United States, it is well known, a provision for university education is made as ample as that of schools for an earlier age: yet no one pretends that a highly finished education is to be looked for in that country. The cause is obvious. In a young nation, the great objects of life are entered upon earlier, and every preparatory process is gone through in a more superficial manner. Seats of learning are numerous and fully attended, both in Germany and America, and they testify in each to a pervading desire of knowledge. Here the agreement ends. The German student, may, without being singular, remain within the walls of his college till time silvers his hairs; or he has even been known to pass eighteen years without crossing the threshold of his study. The young American, meanwhile, satisfied at the end of three years that he knows as much as his neighbors, settles in a home, engages in farming or commerce, and plunges into what alone he considers the business of life. Each of these pursues his appropriate objects: each is right in his own way; but the difference of pursuit indicates a wider difference of sentiment between the two countries than the abundance of the means of learning in each indicates a resemblance. The observer must therefore mark not only what and how easy are the seats of learning, but who frequent them, whether there are many, past the season of youth, who make study the business of their lives; or whether all are of that class who regard study merely as a part of the preparation, which they are ordained to make for the accomplishment of the commonest aims of life. He can scarcely take his evening's walk in the precincts of a university without observing a difference as wide as this. The great importance of the fact lies in this—that increase of knowledge is necessary to secure the enlargement of freedom. Germany may not, it is true, require learning in her youth for political purposes, but because learning has become the taste, the characteristic honor of the nation: but this knowledge will infallibly work out, sooner or later, her political regeneration. America requires knowledge in her sons because her political existence itself depends upon their mental competency. The two countries will probably approximate gradually towards a sympathy which is at present out of the question. As America becomes more fully peopled, a literature will grow up within her, and study will assume its place among the chief objects of life. The great ideas which are the employment of the best minds of Germany must work their way out into action; and new and immediately practical kinds of knowledge will mingle themselves, more and more largely, with those to which she has been, in time past, devoted. The two countries may thus fall into a sympathetic correspondence on the mighty subject of human government and human learning, and the grand idea of liberty may be made more manifest in the one, and disciplined and enriched in the other. [Miss Martineau.

THE NEW BONNET.

"You'll be sure to send it home on Saturday, Mrs. Smith."

"Certainly, Miss Johnson; you may depend upon it."

"To be trimmed with pink, you remember, and not too full."

"Yes, ma'am, I will make it to suit you, or you may send it back."

And so the matter was left till Saturday evening, when a messenger came with a bandbox, and in the bandbox the bonnet for "Miss Amelia F. Johnson." It was examined and tried, first on one head, and then on another, and finally acknowledged on all hands to be very tasty, and quite becoming Miss J. It was talked about till bedtime; it was then dreamed about, and the first thought on Amelia's mind on Sunday morning was the new bonnet. But it rained all day! and it was a day of fretfulness and impatience to this giddy girl.

Another week passed, and a bright sun cheered the next Sunday morning, but Amelia was sick! She did not leave her bed all day; a violent fever seized upon her, and brought her near to the grave. As she lay upon her sick bed, she was led to think how foolish she had been to make so much of a new bonnet, and so little of the great end for which she was created.

The Sabbath Recorder.

NEW YORK, JAN. 2, 1844.

☞ Several valuable articles have of late appeared in our editorial columns over the signature *. They are from the pen of Rev. Thomas B. Brown. Our readers will rejoice to know that he has promised to afford frequent aid in this way.

THE TRUE ISSUE.

One of the greatest difficulties we have ever found in the Sabbath controversy, is to make our opponents understand what is the real question at issue. So long have their thoughts, feelings, and habits, been moulded under one particular view of the subject, that it seems almost a miracle if one is found who can disregard all foreign matter, and look at the precise point in debate long enough to come to any certain and intelligent conclusion about it. But it is evident, that if an opponent is suffered to raise false issues, or to be continually striking off into the discussion of some point which does not affect the final question, we may prolong the controversy *ad infinitum.*

Let us then endeavor to state distinctly what is, and what is not, the issue between us and the observers of the first day of the week.

1. The issue is not whether the first day of the week was observed at a very early period by Christians. We admit that it was. We admit that its observance may be traced up to very near the borders of the apostolic age. What more can a generous, conscientious opponent, who scorns any other aid than what the truth will give him, ask? He knows in his own soul, that this is the very utmost that can be produced from any of his histories. Let him ransack his old musty volumes all the way backward, till he fancies he can almost talk to "the beloved disciple," face to face, and what more can he find? Verily nothing.

But when you have got this admission from us, then we have another question to ask. *How*—don't dodge the question—HOW was the day observed by the early Christians? We admit the observance of it; but that is not the issue. The issue respects the *manner* of observing it. You, if you are consistent, will say that the early Christians observed it not only by public worship, but by *abstaining from labor.* We, on the other hand, deny that they abstained from labor. We admit that they held public worship; but—we repeat it—*we deny that they abstained from labor.* We deny that they regarded it as a *Sabbath,* "resting according to the commandment." Now with the issue thus fairly stated, we put the laboring oar into your hands, and challenge you to prove your position. Bring proof, if you can, that the early Christians regarded the first day of the week as any thing else than a *religious festival*; between which and a *Sabbath* there is a very important difference, the latter requiring abstinence from labor, the former merely requiring public worship in honor of the event commemorated, and allowing the rest of the day to be spent in labor or amusement.

2. When it is once settled, that in a very early period of the church the first day was observed as a festival; when our opponents have fairly jaded themselves to a "weariness of the flesh," in their "much study" of the old fathers, to find proof of it;—though we never called it in question;—then the issue is, whether this festival was *ordained* by *Christ?*—whether the New Testament furnishes *inspired example* of such festival? Our opponents affirm; we deny. We maintain that in every passage of the New Testament where the first day of the week is mentioned, the context furnishes a sufficient reason why it is mentioned, without the least necessity of supposing it to have been a festival season. No exception can be made to this, unless in regard to 1 Cor. 16: 2. The reason why the Apostle in this place specifies the first, rather than any other day of the week, does not so clearly appear from the context; but the peculiar phraseology employed, "let each one of you lay by him," [himself,] is against the idea of any public meeting; and if no public meeting, of course no festival season. As every allusion to the first day of the week is sufficiently explained by other circumstances noticed in the context, the *inferential* proof of its festival character is thereby destroyed. As for *clear, positive* proof of it, such as express precept or command, no person of modesty pretends it. Still less is there any proof of its *Sabbatic* character.

3. Another point wherein we are necessarily at issue with great numbers of Christians, is whether the *institution* of the Sabbath is separable from the particular *day* to be observed. They affirm; we deny. We maintain that God's blessing and sanctifying a particular day, is the very thing in which the institution consists. To render this plain matter yet more plain, we invite close attention to the wording of the fourth commandment; premising, however, that the word Sabbath is not *translated* from a Hebrew word, but is the Hebrew word itself anglicised, just as baptism is an anglicized Greek word. The proper translation of the word is *Rest.* Now let the word Rest be substituted for Sabbath, and how clear it becomes—

"*Remember the Rest-day to keep it holy.* [Surely some particular day is denoted; for it is THE rest day, not A rest day.] *Six days shalt thou labor, and do all thy work; but the seventh day is the Rest of the Lord thy God.* [Is it any where historically recorded as a fact, that God rested on THE seventh day? It is. Gen. 2: 2. 'On the seventh day God rested from all his work which he had made.' Who does not see that that day on which God rested, was the *last* of the seven which constituted the first week of time?] *In it* [IN WHAT? why, in the seventh day, the last day of the week; for the pronoun *it* can have no other antecedent]—*thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.* [WHY must no work be done in that particular day, the seventh or last day of the week? The reason follows.] *For in six days the Lord made heaven and earth, the sea, and all that in them is, and* ***RESTED*** *on the seventh day,* [as the record in Gen. 2: 2, proves. See also Heb. 4: 4.] *Wherefore the Lord blessed the Rest-day, and sanctified it.*"

The conclusion is irresistible, that the Rest-day spoken of is the particular day on which God rested from his work, which, as before shown, was the last day of the week. That very day, and no other, God blessed and sanctified. The only reason assigned *why* he sanctified it, is "because that in it he had rested from all his work which God created and made." Gen. 2: 3. The Rest-day, then, which we are required to observe, is "the Rest of the Lord thy God:" which does not mean the rest which the Lord thy God has appointed, though it is true that he has appointed it; nor does it mean a rest which becomes the Lord's by reason of our appropriating it to him; but "the rest of the Lord thy God" means THE REST WHICH THE LORD THY GOD OBSERVED.

Now from all this we think it must be evident, that whoever observes any other Rest-day than the seventh day of the week, does not observe the Rest—Sabbath—"of the Lord thy God." He may, it is true, appropriate it to the Lord his God, and in that sense call it the Lord's; he may ignorantly suppose that Christ in the Gospel has appointed it, and in that sense also call it the Lord's; but it can by no means be called "the Rest of the Lord thy God" in the sense of that expression in the fourth commandment. Hence, irresistible is our conviction, that he does not obey the commandment. O brother Christian, why will you persist in maintaining that your Sunday-keeping is an act of obedience to the law of the Sabbath?

In view of what we have offered, it is clear that the Sabbath *grows out of,* and is the necessary *result* of the blessing put upon a particular day. The Sabbath is not first instituted by itself, as some erroneously suppose, and then the day designated; but the day is first "blessed and sanctified," and that makes the institution. One cannot help wondering, therefore, where President Humphrey's reason could have been, when he penned the following: "According to the first clause of the commandment, it is the *Sabbath* day which we are to remember; and so at the close, it was the *Sabbath* which was hallowed and blessed, and not the *seventh* day." NOT the seventh day! Pray, was not the *seventh* day the Rest-day? And are not *Rest*-day and *Sabbath*-day synonymous terms? What then can you mean, Dr. H., by saying that "the fourth commandment is so expressed, as to admit of a change in the day, without at all affecting the sacred institution itself?" *

SOUTH-WESTERN ASSOCIATION.

We have received a manuscript copy of the Minutes of the SEVENTH-DAY BAPTIST SOUTH-WESTERN ASSOCIATION, from which we collect the following facts:—

The Association convened with the church in Jackson, Shelby Co., O., Oct. 9, 1844. Eld. J. Hill preached the introductory discourse; R. C. Bond was chosen moderator, and Eli. Forsythe and J. Hill, Clerks. The statistics of the churches show some additions, but indicate a low state of religion. An amendment of the Constitution was agreed to, pointing out more specifically the Treasurer's duties. Joel Green and Lewis Bond were appointed a Committee to visit the church in New Salem, Va., to assist in reconciling difficulties. R. C. Bond was appointed a delegate to the General Conference, and L. A. Davis delegate to the Western Association. R. C. Bond was appointed an agent to preach on the subject of the Sabbath. It was reported, on behalf of the Missionary Committee, that R. C. Bond had labored among the churches since February last, under an appointment from the Missionary Association; had spent 122 days, traveled 1572 miles, preached 98 sermons. A plan for missionary operations during the coming year was adopted, recommending that the Association be divided into two districts, the Ohio river being the line of division; and that the churches in each district be requested to raise money to support a missionary. An Executive Committee for each district was appointed to carry out the plan. A resolution was passed to divide the Association, making the Ohio river the line of division—this to take effect after the next annual session.

The report on the State of Religion speaks of the declension in the churches, but expresses a hope of improvement. The Circular Letter is upon the duty of separating ourselves from the world, and urges the necessity of greater consecration. The Corresponding Letter expresses satisfaction at the degree of union which exists, and a desire to advance the cause with which we are identified.

After a session of three days, the Association adjourned to meet with the Church in New Salem, Va., on the first day of the week before the second Sabbath in October, 1845.

THE SANDWICH ISLANDS.

The accounts received from the Sandwich Islands are of an exceedingly encouraging character. In no other part of the world have such remarkable changes been wrought in so short a period—changes which show that the Gospel is the pioneer of civilization and refinement. The Attorney General of Hawaii was lately from this country, through whose instrumentality in part all the proceedings of the government are strictly conformed to the rules of law and etiquette in civilized monarchies. The civil and criminal codes are to be modeled after the codes of the United States, England, and France. A limited number of foreigners are employed in the high offices of the State, until the chiefs are educated to fill the different stations of responsibility—each foreigner being required to take the oath of allegiance to the King and Constitution. In addition to these, quite a number are settling there to engage in commerce, agriculture, and the mechanic arts. Many improvements are going on; and Honolulu may yet become the Genoa of the Pacific.

From the New York Evangelist of Dec. 26.

CHRISTMAS.

Christmas—the name which this day bears is instructive. *Christ-mass,* that is, the day on which is wont to be celebrated the idolatrous Romish sacrifice of the mass, in honor of the birth of Christ. As nearly as can be now ascertained, the day was first set apart for this purpose by the authority of the bishop or pontiff at Rome, toward the close of the fourth century.

The following reasons may be assigned for its not being religiously observed by Protestants:

1. We do not acknowledge the authority of its appointment. If the religious observance of Christmas was divinely enjoined upon us, or if we had the slightest evidence in the writings of the apostles that they observed it, or that they taught the churches which they established to do so, then we should feel ourselves obliged to observe the day; but as Protestants, we long ago abjured the authority of the Pope of Rome, and we still utterly repudiate his right to legislate for us, either over our consciences or our conduct.

It was an essential principle of the Reformation, which we hold to have been sound, and the only principle which in the circumstances could have been safe, to reject everything whatever which appeared manifestly to be of human contrivance, and to carry the church back, both in its doctrines and its practice, to the incorrupt simplicity of the apostolic times.

But it is sometimes asked, What possible objection can there be to the religious observance of Christmas? That most salutary principle of the Reformation which has been named, is a sufficient objection. If we once begin to overburthen the church with observances not divinely appointed, we open a door to universal license, and no man can tell what the end will be.

But it is still urged, with a show of more than ordinary piety, "It seems so very *proper* to celebrate the birth of our blessed Saviour." Yes, indeed, but it will not do for us to multiply observances merely because they seem *proper.* In a less degree, it would seem *proper* to celebrate the births of Moses, and Peter, and Paul, and many other worthies. If our judgment of propriety is to be the rule rather than the Scriptures, there is no safety. We must adhere to the principles of the Reformation, and stand by the word of God, or we get at once in the old highway of Romish corruption. That is a dangerous path to tread in, and the true wisdom is to keep out of it altogether.

2. A second reason is, that it is not known that Christ was born on the 25th of December. We have seen somewhere a very labored and arrogantly learned effort to prove that Christmas is the veritable day of his birth; but the truth is, that no one knows, and no honest man pretends to know, on what day that event transpired. In the Greek church, it is celebrated on the 6th of January, and we see no reason for supposing that this is not as near the mark as the 25th of December. Although, therefore, if the precise day was known, we might assent, perhaps, to the *propriety* of bestowing some special notice upon it, we cannot now see the propriety even of celebrating our Lord's birth on one day more than on another. And this, we suspect, leads to the true doctrine on this subject, *that Christians ought to celebrate the unspeakable gift of God every day in the year.*

We suppose, that if it had been God's design that the especial event of the birth of his son should be memoralized in the church by an annual holy-day, he would have taken care by his providence, that the day should not be lost. It was his design that the day on which Jesus rose from the dead should be observed as the Christian Sabbath, and we are therefore particularly informed that the event transpired on the *first day of the week.* But the inspired historian, in introducing the account of our Lord's *birth,* approaches no nearer to a designation of the time than this, "And it came to pass in those days," &c. &c. Luke 2: 1.

3. We object to the observance of Christmas by the church, because we believe that its original appointment as a Christian festival was not only unauthorized but wicked.

It was foisted in among the observances of religion, along with many other things for which there can be imagined no reason but a willingness to make a compromise with heathenism. The facts were simply these. The sagacity of the Romish church was not long in making the profound discovery that the chief obstacle in the way of an easy and universal embrace of Christianity, was the world's natural dislike of the simplicity and purity of its doctrines and practice. The old heathens of the Empire were very loath to abandon their voluptuous and flesh-pleasing system for one which offered so little in return to gratify their appetite for display and self-indulgence. To the ecclesiastical Solomons of that time, the idea occurred that the work of conversion might be facilitated by rendering Christianity more attractive in its form, and more agreeable to the popular tastes; in a word, by compromising the matter, and carrying the gospel at least half-way in the work of conformation, to meet the reluctant idolaters. They had been accustomed to gorgeous temples, pompous ceremonials, a splendidly attired priesthood, and numerous holiday and festival occasions. Reasoning, therefore, as many reason now for Christmas, that it is *proper,* and not in the least *objectionable,* the authorities of the Romish church thought that it was highly *proper,* and not in the least objectionable, to alter and amend the Christian system so as to render it more palatable to the people. We do not charge them with intentional wickedness, but with a gross error of judgment, into which they could not have fallen if they had a proper reverence for the word of God, and just ideas of the spirituality of true religion. Unhappily, the doctrine had already obtained among them, that the Scriptures were not the *only* rule of faith and practice, and the spirituality of religion was already entirely lost by the great body of professors. Under such auspices, the work of emendation advanced rapidly. Christian churches swelled into vast and magnificent temples. In the place of the few and simple rites of the apostolic times, august and imposing ceremonies were multiplied. The unpretending garb of the first preachers was laid aside for splendid priestly robes, and every imaginable occasion was seized upon for pomps, processions and festivals. To make the transition yet easier for the people, many of the principal festivals were appointed for the very days on which they had been accustomed to celebrate the festivals of the old religion, and were directed to be kept with the same observances. So it was with Christmas. The old Romans, at the end of their Saturnalia, which began on the 19th of December, had been in the habit of celebrating on the 25th of that month their feast in honor of the birth of Sol. On that occasion they brought garlands and branches of evergreen from the woods to deck the temple and altars of their God, and came together tumultuously to conclude the Saturnalian orgies with greater excess of riot. This was the day fixed upon for the Christian feast in honor of the birth of Christ, and that the change might not appear material, the practice was retained of adorning the churches with bows of evergreen, and of making Christmas, in connection with religions worship, a day of special hilarity, and so it has come down to the present time, fun, frolic, evergreens and all!

Now we have no objection to Christmas, viewed simply as a holiday. Perhaps, regarded merely in its social aspect, under proper restrictions, it is well enough. We need, perhaps, one or two such seasons in the course of the year, when, without the sacred restraints of the Sabbath, we may relax the stern formalities of every day life, and all become children together. The 25th of December will do for one such season as well as any other day, but for the reason that have been named, we cannot attach the least degree of sacredness to it, and we think the observance of it, in a religious way, as practiced by authority, decidedly improper.

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Remarks upon the foregoing.

It is not uncommon for men, in advocating some position which they wish to establish, or opposing some doctrine which they wish to overthrow, to lay down principles, which, if applied to their own practice, would unavoidably condemn them. The foregoing article seems to us a striking illustration of this inconsistency. The Evangelist is known to be zealous in opposing all the holidays of the Catholic and Episcopal Churches, and equally zealous in advocating the observance of the Lord's Day. But, if we mistake not, the objections here raised against Christmas apply equally against the Lord's Day, and would require him who rejects the one to reject the other also. Let us see.

1. The first objection is against the authority of the Roman Church to appoint days of religious observance—it being an essential principle of the Reformation that the Bible is the only rule in such matters. The early Reformers were consistent in the application of this principle. Hence they rejected Christmas-day, or the day of Christ's Nativity; Good-Friday, or the day of his Crucifixion; Easter-day, or the annual celebration day of his Resurrection; the Lord's-day, or the weekly celebration day of his Resurrection; Holy-Thursday, or the day of his Ascension; and Whitsunday, or the day of his sending down the Holy Ghost. They found no divine appointment of these days, and the principle which they had adopted swept them all away together. But their followers, instead of carrying out the principle, have rejected some of these holidays while they retain others, by which means they have exposed themselves to the charge of inconsistency, and "opened a door to universal license." For proof of this, we will bring but one witness, although many others are at hand. It is a Catholic Catechism, called "An Abridgment of the Christian Doctrine," in which we find the following:

> "*Ques.*—How prove you that the Church hath power to command feasts and holy-days?
>
> *Ans.*—By this act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they contradict themselves by keeping Sunday so strictly, and breaking most other feasts commanded by the same church. Because, by keeping Sunday so strictly, they *acknowledge* the Church's power to ordain Sabbath, and to command them under sin, and by not keeping the feasts by her commanded, they *again deny* the same power."

2. The second objection is, that the day is not certainly known; and if it were, the propriety is not seen of celebrating our Lord's birth on one day more than on another. A very just objection, truly. But how a person who sees no propriety in celebrating the Lord's *birth* on a particular day, can at the same time see a propriety in celebrating his *resurrection* on a particular day, is a mystery to us. It is true, we are referred to the fact that "the first day of the week" is mentioned in connection with the resurrection, as though this indicated that the day was afterwards to be observed. But as the reference is made in reply to a Catholic objection, we will answer it by the following extract from a Catholic author of some repute:

> "The word of God commandeth the *Seventh* day to be the Sabbath of our Lord, and to be kept holy; you, Protestants, without any precept of Scripture, change it to the *First* day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week, Acts 20: 7—1 Cor. 16: 2—Rev. 1: 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate and abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

3. The third objection is, that its original appointment as a Christian festival was not only unauthorized, but wicked. The facts referred to in proof of this assertion, are a mournful commentary upon the attempts of human wisdom to improve upon divine legislation. Such attempts may appear at first very unobjectionable, but they are often lamented when it is too late to prevent their evil consequences. It was so with the introduction of the Lord's day. What could be less objectionable, apparently, than to set apart a little season, yearly or weekly, to celebrate the resurrection of Christ? But when, a few years later, this was made a wall of separation between Jews and Gentiles; or when, later still, it was made to prove the authority of the Church to appoint feasts and holy-days—the extent of the evil became apparent, and the wickedness of favoring the practice certain.

These three objections to the religious observance of Christmas, we deem sufficient to justify any man in rejecting it. But we believe that the objections apply equally against the observance of the first day of the week, or Lord's Day, and ought to lead us to reject that also; nor can we see how they can be consistently raised in one case and overlooked in the other.

TRUTH MORE TERRIBLE THAN FICTION.—Under this head, the London Examiner gives some heart-rending accounts of suffering and suicide occasioned by a want of work or starving wages. In one case, a well-behaved and highly-educated woman, after a protracted and hopeless struggle with degradation and famine, destroyed herself by taking oxalic acid. In a letter which she left for a friend, she expressed a hope that her watch and clothes would suffice to lay her in the grave in a humble way, and pay her rent which was due. But for this remarkable letter, written a few hours before her death, her distress and suffering would never have been known, for even in her misery she had put on the best appearance. Such a confession, in the presence of death, tells a sad tale. It is an awful comment on the existing state of society. Yet the coroner stated at the examination, that he had within a few days investigated seven cases of similar destitution, two of which were in the parish where this occurred. Just such tragedies are occurring from time to time in every large city. Do they not call for investigation and a remedy?

SABBATH ACCIDENTS.—Some months ago we were induced, by the unjustifiable use which our cotemporaries were making of accidents upon Sunday, to publish now and then a list of Sabbath accidents. But it has not before fallen to our lot to record so awful a catastrophe as the following:

DREADFUL STEAMBOAT ACCIDENT.—THIRTY-ONE LIVES LOST.—On Saturday, Dec. 14th, the "Belle of Clarksville," came in collision with the "Louisiana," (the former bound from New-Orleans to Nashville, the latter from Memphis for New-Orleans, heavily laden with cotton) by which accident the Belle of Clarksville was entirely demolished. Her hull parted from her cabin and sank insantly, the cabin floating off with the persons saved. The Louisiana was immediately brought round and every exertion was made to save those afloat on small pieces of the wreck. The wreck of the cabin was landed about half a mile below the place where the collision occurred; which was at the foot of the Horse Shoe Bend, twenty-five miles below Helena, Arkansas.

Thirty-one passengers were lost, nearly all of whom were residents of West Tennessee.

The survivors lost all their baggage. There were six valuable race-horses on board, all of which were lost, among them the celebrated mare Ann Haynes. The iron closet containing $12,000 was saved. The cargo of the Belle, lost was insured for $23,000, and the boat for $8,000.

EPISCOPALIANS AND ROMAN CATHOLICS.—The Churchman, speaking of the fact that there were few Episcopalians and no Roman Catholics among the delegates to the Baltimore Convention, uses the following language:

> "This fact, though a small matter, seems to show the growth of sound principles among us. Time was when such a Convention would have had more than 'a few Episcopalians' among its members; and time will be, we hope, when all our people will be as consistent in regard to such amalgamation as 'Roman Catholices.'"

CENTRAL ASSOCIATION.—We hope it will be borne in mind, that this Association holds its Semi Annual Meeting with the 3d Church in Brookfield, N. Y., on the third and fourth days of the week before the second Sabbath in January, at the opening of which a Missionary Discourse will be preached by VARNUM HULL, according to the appointment of the Association.

CHEERING.—We are pleased to learn, by a letter from Eld. Alexander Campbell, that unusual religious interest is apparent in Westerly, R. I. Many saints have been quickened, several persons have been hopefully converted from the error of their ways, and others are anxiously inquiring what they shall do to be saved.

ENCOURAGING.—A minister of the Gospel in Western Virginia writes to the Christian Observer as follows:—"During the six months I have spent in South Western Virginia, I have attended eleven sacramental meetings in eight different churches in the counties of Washington and Smythe, and, as near as I can recollect, about one hundred persons have been added to these churches in this time of political excitement."

"THE PRIMITIVE CHRISTIAN," a semi-monthly paper which has been published for a year past by Eld. Jabez Chadwick, has been suspended for want of support. If again commenced, it will be conducted by other hands.

"THE HEAVENLY GOVERNMENT NEWS," is the title of a small sheet issued by Benjamin Clark, of Alden, Erie County, N. Y. "The paper is published by freewill contributions, and as often and many as the funds will warrant."

Anti-Rent Difficulties.—Since the death of two men, through the instrumentality of the anti-rent movements, the subject has assumed a much more serious aspect. Four persons have been arrested and confined in the jail at Hudson. Fears were entertained, that an attempt would be made to rescue the prisoners; and to render the attempt abortive, a force of one hundred men was enrolled, armed, and on duty, while five hundred citizens of Hudson were in readiness at a moment's warning. An independent company of soldiers had likewise been sent from Albany, with 300 stand of arms, to assist in guarding the jail. On Saturday and Sunday, 21st and 22d ult., anti-rent meetings were numerously attended at Claverack. It is not probable that any active measures to put down the agitation will be adopted until the new Governor takes the Chair; meanwhile attention will be turned towards him, and the deepest interest felt in his movements.

• Since writing the above, we learn that on Friday last an express reached Albany from Hudson, informing the Governor that the Sheriff of Columbia County, in his efforts to arrest the supposed murderers of Reifenberg, had been resisted by an assemblage of Indians. After a Cabinet consultation, Governor Bouck directed the Adjutant General to make a requisition of two companies in Albany, and a company of cavalry in New York. Several other arrests have been made, and Boughton (Big Thunder) has been fully committed on a charge of manslaughter in the first degree.

New York Legislature.—The new Legislature is to organize on Tuesday next, when the Governor's Message which is looked for with much interest, will be delivered. The Governor and Lieutenaut Governor elect are now at Albany.

Ex-Gov. **Seward** met with a serious accident on Thursday last, while on his way by stage from Poughkeepsie to Albany. He was riding outside with the driver, when the back axletree broke, upset the stage, and threw him some fifteen feet upon the frozen ground. His shoulder was dislocated, and his body and limbs much bruised, though it was believed no bones were broken.

Peace Convention.—A Peace Convention was recently held in Worcester, Mass., at which Dr. Bates, formerly President of Middlebury College, presided, and the "Learned Blacksmith" acted as one of the Secretaries. Interesting speeches were made upon the resolution that "all war is inconsistent with the spirit of the Gospel." Similar conventions are to be held in other towns in that vicinity.

Christmas in State Prison.—A committee of the Prison Association recently formed in New York, visited the inmates of the Prison at Sing Sing on Christmas day, explained to them the objects of the Association, and endeavored to encourage them in well-doing. Several addresses were made, which are said to have been exceedingly eloquent, and to have produced a deep impression upon the prisoners.

Pilgrim Festival and Temperance.—In Cincinnati, O., the anniversary of the landing of the Pilgrims was to have been extensively celebrated. But a split occurred between the wine-drinking and tee-total parties, which was only reconciled by an agreement that any person might bring wine at his own expense, and that the anti-wine party might walk in the procession and attend the speech without attending the entertainment.

Missionaries Arrived Out.—Rev. Mr. Scudder, and the missionaries who sailed with him last spring, reached Madras on the 4th of Sept., after a four months voyage. The missionaries who sailed for the Sandwich Islands in December, 1843, reached their place of destination in July last.

VICTIMS OF SLAVERY.

It will be seen by the following, that the individuals charged with assisting runaway slaves, in whose trials much interest has been felt, are to endure the utmost penalty of the law.

Rev. Charles T. Torrey.—The Baltimore Patriot states that on Saturday last the Court pronounced its final judgment in the case of Torrey. The motion in arrest of judgment was denied, and it was held that the three indictments under which he had been convicted were all valid. His counsel asked permission of the Court, in obedience to his (Torrey's) request, that he might not be publicly sentenced, which was granted, and the sentence was privately communicated to him as follows: On the 1st indictment, confinement in the Penitentiary from December 28, 1844, to April 2, 1847; on the 2d indictment, until April 2, 1849; on the 3d indictment, until April 2, 1851. Monday last was the day assigned for his removal to the Penitentiary.

Miss Delia A. Webster.—The Louisville Courier of the 24th Dec. says:—"We learn from Lexington, that the Jury in the case of Commonwealth *vs.* Delia A. Webster, returned a verdict of *guilty*, and two years' imprisonment in the Penitentiary. The trial of **Fairbank** was commenced yesterday. No doubt was entertained of his conviction."

The Lexington Observer says of Miss Webster, "We understand that the members of the Jury, in consideration of her sex, signed a petition to the Governor for her pardon."

The Oneida Institute, at Whitesboro, New York, formerly under the presidency of Beriah Green, has passed into the hands of the Free Will Baptists. They will conduct it as a Literary and Theological Seminary, and will maintain the same principles in relation to *caste* which have been so powerfully and practically vindicated by President Green.

Such is the care with which the English railways are worked, that out of *eighteen millions* of passengers, in one year, only *one* person was killed while riding in the train.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Dec. 23.

House of Representatives.—After some unimportant business had been transacted, Mr. **Douglass** asked leave to introduce a Joint Resolution for the re-annexation of Texas to the United States, in conformity with the Treaty of 1803 for the purchase of Louisiana. It was objected to.

Mr. A. V. **Brown**, from the Committee on the Territories, to which was referred the bill to organize a Government in the Territory of Oregon, reported the same with amendments. The bill was then committed to the Committee of the whole House.

Numerous reports from committees, a number of resolutions, notices of motions, bills, &c., were introduced, and the House adjourned over to Thursday on account of Christmas.

Senate.—The bill from the House entitled "An act to provide for the safe keeping and disbursement of the public revenue" (the sub-treasury bill) was received, read twice, and referred to the Committee on Finance.

Various petitions were received and referred.

Mr. **Berrien**, from the Committee on the Judiciary, reported, with amendment, the bill from the House of Representatives establishing a uniform time for holding the election for Electors of President and Vice President.

Several private and unimportant bills were reported, and several resolutions passed.

The resolution offered on Thursday, in relation to refunded moneys, was adopted.

Also, the resolution relating to the iron war steamers.

Also, the resolution calling on the Department of State for further information in regard to the introduction of foreign emigrants.

Several private bills were passed, after which the Senate went into Executive Session for a few moments, and then adjourned till Thursday.

Thursday, Dec. 26.

House.—Mr. **Hammett** of Miss., with the unanimous consent of the House, presented a petition from a negro of Mississippi, now free, claiming a pension for services rendered while he was a slave during the Revolutionary war. It was referred to the Committee on Revolutionary Pensions.

After some discussion about granting leave of absence to the Clerk, and the presentation of several unimportant memorials and resolutions, the House adjourned.

Senate.—After the presentation of several memorials, the bill authorizing the Secretary of the Treasury to compromise with the sureties of Samuel Swartwout was read a third time and passed. No further business of importance was transacted; and at about a quarter past 1 o'clock the Senate adjourned over till Monday next.

Friday, Dec. 27.

House.—Inquiry was made as to the time when the Texas question should be called up, and Monday next was fixed upon.

In Committee of the Whole, the House went into a lengthy discussion of the bill to graduate and reduce the prices of the public lands, which was cut off by a motion to rise and report. After disposing of several bills from the Senate, the House adjourned till Monday at 12 o'clock.

Case of Thomas W. Dorr.—In the Supreme Court, on Friday, the 27th, Mr. Justice Mc Lean delivered the opinion of the Court, overruling the motion of Mr. Treadwell for a writ of *habeas corpus* in the case of Thomas W. Dorr. This decision puts the matter to rest.

Florida.—This Territory has applied to Congress for admission into the Union as a State. Her population in 1830 was 48,223, of whom 21,132 were slaves. Her present population is about 60,000. The subject of slavery will undoubtedly be agitated in connection with her admission; and we therefore subjoin the following extract from the State Constitution recently formed and adopted, as we find it in the New York Tribune:

Art. XVI.—*General Provisions.*

1. *The General Assembly shall have no power to pass laws for the emancipation of slaves.*

2. They shall have no power to prevent emigrants to the State from bringing with them such persons as may be deemed slaves by the laws of any one of the United States; provided they shall have power to enact laws to prevent the introduction of any slaves who may have committed crimes in other States.

3. The General Assembly shall have power to pass laws to prevent free negroes, mulattoes, and other persons of color, from immigrating to this State, or from being discharged from on board any vessel in any of the ports of Florida.

Postage.—The majority of the post-office committee of the House is so decidedly averse to any change in the rates of postage, (having been, doubtless, so arranged by the speaker with reference to this very matter,) that it is not likely there will be any decisive step in reform this session. Although it is believed that the majority of the House feel the impulse of the popular sensibility, and would gladly favor a great reduction, it lies in the power of the committee, during the short session, to prevent the House from reaching the question. We must wait, therefore, for cheap postage, until we can buy the privilege of our masters, the overseers. Still it is best to agitate and keep moving, and send in the petitions—it will come the sooner. [Emancipator.

Tragical Scene.—Yesterday afternoon, the crew of the ship Farwell, on her voyage to Boston, in tow of the City Ice-Boat, refused to do their duty at the time the ship was to be cut off from the steamer, nearly opposite Marcus Hook. They were ordered aft by the first mate, Mr. Engles, at the request of Captain Farwell. While the Captain was taking their namest they were highly mutinous in their language. Upon the mate's interfering to preserve discipline, one of the seamen, named Thomas Forbes, a Scotchman, drew a sheath knife on him, and stabbed him in the left side near the heart. The mate staggered aft, declaring that he was murdered, and soon after expired. Forbes then approached Capt. Farwell, declaring himself to be the murderer, at the same time drawing his knife from his pocket in a menacing manner. The Captain leveled a pistol at him and shot him, but he was not dead at the last accounts. The cause of this tragical event, like that of the majority of such occurrences, was *rum*. [Phila. Gaz. 20th ult.

The Factory Girls of Lowell talk of establishing a large Factory to be worked by themselves, and of which they shall be the joint stock proprietors.

Curious Estimates and Curious Taxes.—The State of Kentucky has a curious way of fixing the order of the animal creation as determined by the tax list. Here is the assessor's enumeration for the county of Nelson:

Total white males over 21 years	1,996
Total slaves over 16	2,188
Total children between 5 and 16	1,640
Total Studs, Jacks and Bulls, (rates $60)	22

The order of the animal creation in this philosophical arrangement is: 1st, white males. 2d, human slaves. 3d, children. 4th, studs, jacks and bulls! It seems the women have no place in this philosophy!

But the mode of taxation is equally curious. In Kentucky the tax on land is very light, but look at the people who wear spectacles: Here is the list for Nelson county:

Tax on 48 carriages and barouches	$48 00
Tax on 18 buggies	9 00
Tax on 19 pianos	19 00
Tax on 25 gold spectacles	25 00
Tax on 97 gold watches	97 00
Tax on 46 silver watches	23 00

Unhappy the man who has short sight in Kentucky!—25 spectacles are taxed more than a large estate in land! 25 gold spectacles are taxed more than 19 pianos! The former are worth $300. The latter $5000! But the good people of the county of Owsley may rejoice. There the only tax on articles in the list above, is

Tax on one gold watch	$1 00

[Cin. Chronicle.

Declivity of Rivers.—A very slight declivity will suffice to give the running motion to water. Three inches per mile, in a smooth, and straight channel, gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya mountains, the loftiest in the world, is at eighteen hundred miles from its mouth, only eight hundred feet above the level of the sea; that is about twice as high as St. Paul's Church in London, and to fall these eight hundred feet in its long course the water requires more than a month. The great river Magdalena, in South America, running for a thousand miles between two ridges of the Andes, falls only five hundred feet in all that distance. Above the commencement of the thousand miles it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean, that in Paraguay, fifteen hundred miles from its mouth, ships are seen which have sailed against the current all the way by the force of the wind alone; that is to say, which on the beautiful inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spire. [Pottsville Gaz.

Return of a Runaway Slave.—Capt. Ricketson, of the schooner Cornelia, which sailed hence on Thursday for New Bedford, returned again the same night, having discovered a negro man concealed in the forecastle of the schooner. He, together with the steward of the schr., was promptly turned over to the authorities of Portsmouth. The negro belonged to Mr. Rudder, of Portsmouth. The steward is confined in jail, to undergo an examination for aiding and abetting the escape of said slave. [Norfolk Beacon, 14th.

South Carolina Wine.—The editor of the *Savannah Republican* has samples of eight kinds of wine, made by Dr. Sidney Smith, of Robertville, Beaufort District, S. C. They are the pure juice of the grape, without the addition of any spirits whatever. One of the specimens is from the vintage of 1833, another from that of '38, and the other six from that of the present year. They differ in flavor according to the species of grape from which they were expressed, the names of which they generally bear; as the Warren Madeira, La Clarence, Catawba, Scuppanong, Virginia Seedling, &c. &c. Dr. S. has on hand some 800 gallons of these wines, which he finds useful for all medical and culinary purposes, such as the light French wines are used for.

Temperance in Ohio.—A convention was held at Columbus on the 18th ult., composed of 289 delegates, representing 52 counties, at which a State Temperence Society was organized, and Gov. Bartley elected President. Measures were adopted for the establishment of a temperance paper at Cincinnati, and for the employment of a State Agent, to devote his whole time to the cause. The Convention sent a memorial to the Legislature praying that the license laws may be so amended as to put it in the power of the legal voters in each ward and township, to determine, at the annual spring elections, that license to sell intoxicating liquors shall not be granted to such ward or township.

Texas.—The annual Message of President Houston was sent into Congress on the 5th ult. In respect to the United States he says:

"Our relations with the United States remain in the same condition as at the time of my last annual communication. We are still without any treaty stipulations between the two countries. Within the two last years, all attempts at their establishment have been negatived by the ratifying power of that government. That any effort for the same purpose will meet with better success, for some time to come, I am unable to determine."

The Message says that, in all but the name, Texas is at peace with Mexico. An additional appropriation of $4,000 for the Indian Department is asked. The finances of the country are prosperous. Defalcations in collecting direct taxes have, however, occurred to the amount of over $52,000. The expenditures from Dec. 1841 up to Nov. last, excluding $50,873 of debt which has been paid, reach the sum of $460,209; the receipts since February, 1842, $466,158. The amount appropriated for the Post Office was $252,970.

Danger of Capital Punishment.—Our friends who advocate the abolition of capital punishment, will find a new circumstance to strengthen their argument in the fact that a man named Rogers was condemned to York Castle on a charge nearly touching his life, and six months afterwards a gang was arrested, one of whom confessed that he had committed the fault for which Rogers was condemned, and that four men had been sent to Botany Bay for crimes which he and his colleagues had perpetrated. [U. S. Gazette.

The Canadian Prisoners.—The Montreal Herald mentions the arrival in that city of one of the persons who for several years has been a prisoner in New South Wales. We presume the whole have been pardoned, and are on their way home. The packet-ship Switzerland, which left London for New York on the 29th of November, has on board thirty of those individuals, who arrived in London from Sidney, a few days before the Switzerland left. [Com. Adv.

From La Guayra.—We have intelligence from La Guayra to November 15th. A. H. Hall, Charge d'Affaires from the United States, was to leave in the next ship, his place to be filled by the new Minister, Mr. Ellis. A rather serious insurrection had broken out in the neighborhood of La Guayra, some 6 or 7 miles from Caraccas; a flag of truce was sent to the hostile army, with offers of pardon and protection to all who would return peaceably to their homes These offers were, however, rejected, and a battle ensued, which resulted in the complete overthrow of the revolters and the death of their leader, Centano Alvarado. The insurgents numbered about 400 men.

Judicial Decision.—Some time ago a slave escaped from Kentucky to Ohio. He was pursued and overtaken. Some of the Ohio abolitionists proposed to buy him. His master acceded to their proposition, and took their bond for $800. Subsequently they refused payment, alledging that, in the contemplation of the laws of Ohio, they had received no consideration. The case came recently before the Supreme Court of Chillicothe, and the Court decided that the Kentuckian was entitled to his money.

Stability of the Scotch Banking System.—At the last investigation before a committee of the House of Commons in 1841, it was stated, that whereas in Scotland the whole loss sustained by the public from bank failures, *for a century and a half*, amounted to £32,000; the loss to the public, *during the previous year in London alone, was estimated at* TEN TIMES THAT AMOUNT. [Blackwood.

Remarkable Tree.—In passing through the small village of Prilly, near Lusanne, I was shown a tree of extraordinary size, which had been an object of particular notice for more than three hundred years. It is used like a wall for posting up all sorts of placards, and it was devoted to this use even before the Reformation. When Luther had commenced his contest with the Pope, a decree was fixed on this tree, condemnatory of his famous thesis; and some years later, the Bernese lords posted up, on this same tree, an edict for the reformation of the canton of Vaud, which, you will recollect, was then subject to Berne.

Cincinnati.—This beautiful city has grown very rapidly during the past year. The population is now 70,634. In 1860, if it increases in population at its rate heretofore, it will contain 290,000 inhabitants. The number of houses erected during the past year greatly exceeds the number built in any former year, and the style of building is marked by great improvement. The new houses on Fourth street alone cost $100,000. In addition to the private dwellings and stores, and the rebuilding of several factories which have been burnt during the year, two large manufactories are now ready for occupation. [Tribune.

Cranberries.—Mr. William Hall, of Norway, Maine, has succeeded in raising cranberries on a patch of boggy land. He sowed the berries in the spring, on the snow and ice. The seed took well, and entirely rooted out the weeds. Last year he gathered six bushels from a patch of land about three rods square, which, a few years since, was entirely useless. If this berry, which commands so high a price, can be as easily cultivated as this, it certainly is an object for farmers to try the experiment on their boggy land.

The following is a genuine advertisement from a Paris paper: "Marriage—Persons desiring to marry can with perfect confidence address themselves to Madame de Saint Marc; her relations with high society put her in the way of giving information concerning widows and young ladies having dowries and fortunes up to two millions. Ancient house St. Marc, under patent from the Government."

Thomas Sangster, the person who committed the outrageous assault upon Ex-President Adams, was admitted to bail on Tuesday by the committing magistrate—the latter having first received the certificate of a physician that he had visited and examined Mr. Sangster, and considered him to be of "sane mind."

By the last advices from England it appears, that although the Great Britain steamer had been got out of the inner dock, there was another serious obstacle to be overcome before that vessel could cross the Atlantic. At a special meeting of the Company, it was stated to be necessary that £50,000 should be raised by a new subscription to discharge all liabilities. The net yearly earnings of the Great Western were estimated at £8248, and of the Great Britain at £22,465, which would not only give a fair return to the proprietors, but provide a resource ample for every contingency.

The Chicago papers caution the people against the notes of the Grant County Insurance Company, Michigan.

Robert Free, while grinding knives on one of the grindstones of Bartholomew's Knife and Fork manufactory, at Bristol, R. I., on Monday, was instantly killed by the bursting of the stone. The stones were driven by water power, and the fragments of the one which burst were driven through the wall of the building into the open air.

The number of steamboats built at Pittsburgh from Dec. 1st, 1843, to Dec. 1844, is fifty, the actual burthen tonnage of which is 12,067 tons. Many of them are of beautiful model, superb finish, and extraordinary speed.

A correspondent of a N. Y. paper writing from N. Orleans, says that a lady of the latter city, has a street dress which cost a *thousand* dollars: others are following her example. Recklessness, extravagance, bankruptcy and ruin, are the necessary results of slavery.

The North Carolina House of Representatives have rejected a resolution in favor of the annexation of Texas, by a vote of 119 to 62.

The *Tioga Phoenix* offers the following premium for the best comical story of not less than three columns:

"One hundred acres of wild land away beyond Pine Creek, where the sun don't rise till noon—where cascades are beautiful, mountains sublime, and solitude eternal."

The ice in the Connecticut river at Hartford, has again broken up. The water is 15 feet above low water mark.

The youngest child of Queen Victoria is named Alfred Ernest Alfred. His parents having neglected to register his birth till six weeks after it occurred, were compelled to pay a fine of seven shillings and six pence.

An hundred years ago in England, young ladies were thus described in an old journal of Great Britain:—"Young ladies were fond of reading and writing: they spelled admirably, were well acquainted with history and the belles-letters, without neglecting the more homely duties of the needle and the account book, and perfectly well bred in society."

DIED,

At his residence in the village of Pawcatuck, R. I., December 19, Mr. **Robert Brown**, aged 80 years.—Mr. B. had been a resident of the village for more than half a century, and was the oldest inhabitant but one at the time of his death. S.

LETTERS.

Thomas B. Brown, Wm. P. Van Rensselaer, Sanford P. Stillman, Geo. Greenman. Postmasters at Mystic Bridge, Ct., Mystic, Ct., Oxford, Berlin, Georgetown, Norwalk, O.

RECEIPTS.

New York—Thomas Ashley, M. B. Danielson, $1 each.

De Ruyter—Charles H. Maxson $2.

Albany—Wm. P. Van Rensselaer $2.

Berlin—Perry Stillman $2.

Oxford—Adin Rogers 1st $1.

Mystic, Ct.—Sylvester Lanphear $2; Barton Saunders $1.

Mystic Bridge, Ct.—Henry Chipman, Charles G. Beebe, Albert G. Wolf, J. & W. Batty, Dexter Irons, Levi Armsbury, H. H. Burrows, D. A. Avery, E. H. Murphy, Cyrus Noyes, $1 each.

Westerly, R. I.—Geo. W. Wilcox $2; Ephraim Gavit, Phineas Stillman, Peter C. Wells $1 each.

Monroeville, O.—James Barnhart $4.

THE NEW YEAR'S PRESENTS.

[It is only a week since we asked for New Year's Presents in the form of new subscribers. We have already received some, however, and hope to receive many more before the month of January closes.]

Mystic Bridge, Ct.
J. & M. Batty,
Dexter Irons,
Levi Armesbury,
H. H. Burrows,
D. A. Avery,
E. H. Murphy,
Cyrus Noyes.
Mystic, Ct.
Sylvester Lanphear,
Barton Saunders.

Westerly, R. I.
Geo. W. Wilcox,
Ephraim Gavit,
Phineas Stillman,
Peter C. Wells,
Archibald G. Coon,
Wm. Lanphear,
Isaac Crandall.
Waterford, Ct.
Green Rogers.
Oxford—Davis Rogers 2d.

NOTICE.

The Seventh-day Baptist Central Association will hold its semi-annual meeting, with the 3d Church in Brookfield, commencing on the fourth day before the second Sabbath in January next. A full representation from all the churches of the Association is anxiously desired.

G. M. Langworthy, Rec. Sec.

The brethren are probably aware, that the object of this meeting is purely *missionary*. By the arrangements of the last Association, missionaries were appointed to labor in different places, to which some of them have addressed themselves with considerable success. No arrangements are made for recompensing such laborers, except what the churches voluntarily contribute to this object. Brethren, we wish you to come to this meeting for two objects:—1st. To hear the report of your missionaries, that your hearts may be enlisted more deeply in the glorious cause of missions. 2d. That you may contribute of the substance which God has given you, to forward the cause, by sustaining those who devote themselves to the labor of preaching the Gospel, and such portions of it as are peculiar to our own denomination, to those who are in darkness or in error on these important truths.

G. M. L.

DAY OF FASTING AND PRAYER.

It will be remembered, that at the last meeting of the General Conference, a day of fasting and prayer was recommended, to be held on the first day of the week after the first Sabbath in January, being the 5th day of the month. It is hoped that the churches will make timely arrangements for a general and profitable observance of the day. The following are the resolutions of the Conference:—

Resolved, That inasmuch as the first day of November, 1843, was observed, in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for his holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country; therefore, *Resolved*, That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon us.

Resolved, That we invite all who love the Sabbath, and desire its better observance, to unite with us in presenting its interests at the throne of grace.

TRACTS RELATING TO THE SABBATH.

The **Sabbath Tract Society** publish the following **Sabbath Tracts**, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sebeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eldy
Pitcairn—Geo P Burdick
Scott—H C Hubbard
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co [illegible] M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

Miscellaneous.

From Hood's Magazine.

THE BRIDGE OF SIGHS.

One more Unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!

Take her up tenderly,
Lift her with care,
Fashioned so slenderly,
Young, and so fair!

Look at her garments
Clinging like cerements;
Whilst the wave constantly
Drips from her clothing;
Take her up instantly,
Loving, not loathing.

Touch her not scornfully;
Think of her mournfully,
Gently and humanly;
Not of the stains of her;
All that remains of her
Now is pure womanly.

Make no deep scrutiny
Into her mutiny,
Rash and undutiful;
Past all dishonor,
Death has left on her
Only the beautiful.

Still, for all slips of hers,
One of Eve's family—
Wipe those poor lips of hers,
Oozing so clammily.

Loop up her tresses,
Escaped from the comb,
Her fair auburn tresses;
Whilst wonderment guesses
Where was her home?

Who was her father?
Who was her mother?
Had she a sister?
Had she a brother?
Or was there a dearer one
Still, and a nearer one
Yet, than all other?

Alas! for the rarity
Of Christian charity
Under the sun!
Oh, it was pitiful!
Near a whole city full,
Home she had none.

Sisterly, brotherly,
Fatherly, motherly
Feelings had changed;
Love, by harsh evidence,
Thrown from its eminence;
Even God's providence
Seeming estranged.

Where the lamps quiver
So far in the river,
With many a light
From window and casement,
From garret to basement,
She stood, with amazement,
Houseless by night.

The bleak wind of March
Made her tremble and shiver;
But not the dark arch,
Or the black flowing river;

Mad from life's history,
Glad to death's mystery,
Swift to be hurl'd
Any where, any where
Out of the world!

In she plunged boldly,
No matter how coldly
The rough river ran—
Over the brink of it,
Picture it—think of it,
Dissolute man!
Lave in it, drink of it,
Then, if you can!

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair.

Ere her limbs frigidly
Stiffen too rigidly,
Decently—kindly,
Smooth and compose them;
And her eyes, close them,
Staring so blindly!

Dreadfully staring
Through muddy impurity,
As when with the daring,
Last look of despairing,
Fix'd on futurity.

Perishing gloomily,
Spurr'd by contumely,
Cold inhumanity,
Burning insanity,
Into her rest.
Cross her hands humbly,
As if praying dumbly,
Over her breast!

Owning her weakness,
Her evil behaviour,
And leaving, with meekness,
Her sins to her Saviour!

PRISON ASSOCIATION.

We noticed the organization of this Association some weeks ago, and we are sure our readers will be interested in a full report of the meeting at which it took place. We therefore publish the following:—

The call for the meeting published in the public prints of the city was subscribed by above sixty of the most respectable and distinguished men in community. The audience convened was large and highly intelligent—and the objects presented met a hearty response from all present. Vice Chancellor Mc Coun presided, Rev. Dr. Spring and Gen. P. M. Wetmore were chosen Vice Presidents, J. L. O'Sullivan and John Jay Esqs. Secretaries. J. W. Edmonds Esq. President of the board of Inspectors of the Sing Sing Prison, submitted a resolution proposing the formation of a society, and sustained it by an able address of some length, presenting his views of the past and present systems of discipline adopted in that and similar Institutions; also various interesting statistics. He was followed by Hugh Maxwell Esq. and several others, who made suggestions of deep interest both in relation to the various causes of crime, the necessity of adopting preventive measures and other matters relevant to the meeting. Remarks were made concerning the condition of the pauper youth of our city, of both sexes, the volunteers connected with Engine Companies, and the discharged convicts who are homeless, shelterless and characterless,—in a certain sense,—and often almost driven to depredate upon society to support existence.

A Committee having been appointed to draft a Constitution, presented the following, which was adopted.

CONSTITUTION.

ARTICLE I. This Society shall be known as the Prison Association of New York.

ART. II. Its objects shall be—

1. The amelioration of the condition of prisoners whether detained for trial or finally convicted, or as witnesses.

2. The improvement of Prison Discipline, and the government of prisons, whether for cities, counties or States.

3. The support and encouragement of reformed convicts after their discharge, by affording them the means of obtaining an honest livelihood and sustaining them in their efforts at reform.

ART. III. The officers of the Society shall be a President, four Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and the following Committees, viz: A Finance Committee, a Committee on Detentions, a Committee on Discipline, and a Committee on Discharged Convicts.

ART. IV. The officers named in the preceding article, shall constitute an Executive Committee, who shall choose one of their number to be Chairman thereof, and any five of their number shall constitute a quorum.

ART V. The Executive Committee shall meet once in each month and keep regular minutes of their proceedings. They shall have a general superintendence and direction of the affairs of the Society, and shall annually report to the Society all their proceedings, and such other matters as shall be likely to advance the ends of the association.

ART. VI. The Society shall meet annually in the city of New York, at such time and place as the Executive Committee shall appoint, and at such other times as the President, or on his absence one of the Vice Presidents, shall designate.

ART. VII. Any person contributing $2 per year shall, during such contribution, be a member of the Society. A contribution of $25 shall constitute a member for life.

The concluding statement is from the report that appeared in the New York Tribune.

The following resolution was sustained by Prof. Telkampf:

Resolved, That the state and condition of Prison Discipline, including the treatment which prisoners receive during their confinement, the amelioration of the condition of Prisoners, the improvement of the government of our Prisons, and the substitution in their management of the Law of Kindness for that of Force, are objects worthy the attention of Philanthropists, and deserve the particular consideration of such a Society.

* * * *

The resolution was adopted with great unanimity.

The next resolution proposed was the following:

Resolved, That to sustain and encourage discharged Convicts who give satisfactory evidence of repentance and reformation in their endeavors to lead honest lives, by affording them employment and guarding them against temptation, is demanded of us not only by the interests of Society but by every dictate of Humanity.

The following resolution was then presented:

Resolved, That in the formation of such a Society it would be proper to have a Female Department, to be especially regardful of the interests and welfare of prisoners of that sex.

Before the question was put on this resolution, Mr. Edmons read to the meeting the following interesting communication from several benevolent Ladies who have been laboring with no small degree of success to ameliorate the condition of their own sex who are imprisoned for crime under the authority of our City Courts.

"Observing the call to the Public, inviting both 'ladies and gentlemen' to convene this evening, for the purpose of organizing a Prison Association, to promote the well-being of the prisoner, a few ladies, whose hearts respond with gratitude to such a call, and whose sympathies have for years been deeply moved by scenes witnessed in their stated visits in the Female Department of the City Prison, present, *by request*, a few facts that may have a bearing on the subject before the meeting.

Long since when the male and female prisoners were placed beneath the same roof, in different tiers of cells, under keepers who were "men of all principles, and of *no principle*," abuses were witnessed that made their hearts bleed—and constrained them to appeal, in their humble capacity, to our rulers for redress. They prayed 'for humanity's sake,' that separate apartments, and a Matron might be provided for their sex—Their prayer was granted, in part, by the desired division of the prisoners—but years have since elapsed, during which no Matron was appointed, and the moral and physical condition of this department was deplorable. During the past season the Common Council have nobly responded to a "*petition and memorial*" presented them on this subject. Through the untiring efficiency of two gentlemen of their Committee on Prisons, viz. Messrs. Gale & Ward, every practicable improvement has been made, and two Matrons have been appointed who have thus far filled the station assigned them, with credit and usefulness. These Matrons report that since assuming their office, on the 12th of August last, the names of over *sixteen hundred women* have been registered, who have been committed there for trial. Of this number many have been given up to their parents in this city; *six* have been discharged and sent to their homes in different States, *five* of whom were under 23 years of age, the other was an invalid, and being past recovery, expressed a wish to die with her mother, who resides in Conn. Means were accordingly furnished, and she was sent home. Six have been provided with good places in this city, and are doing well. *Two* have been sent to the Magdalen Asylum, and *two* have given evidence of saving conversion to God.

Cases have occurred where the poor and friendless have been committed on suspicion, and on a careful investigation of the case have been found to be innocent, and the kindness and consideration shown them has won their lasting gratitude. In one instance of this kind *the wronged one* was taken from the prison into a Christian family as a domestic, and their testimony is that they never had a better servant.

A religious meeting is held with the prisoners on Friday of each week, also on the Sunday, and with encouraging results. On last Friday, after a season of prayer, reading and personal conversation, as the group were about to retire to their cells, it was affecting to see them, one after another, turn back, and with tearful eyes, thank the ladies for what had been said to them. Cases of thrilling interest might be cited, showing that this class of persons have claims upon Christian sympathy that have scarce begun to be realized, and that with proper effort many of them might be savingly reformed. Those who have gauged but in part the mental, physical and moral wants of this unfortunate class, have felt most deeply that *Society* does them great injustice. The following case will illustrate our meaning. A prisoner, whose term had just expired, was urged before going out to sign the temperance pledge and lead a new life. She responded, with a voice half choked by emotion—"I would, but how can I? I go from here—I have no friends, no clothing, no money. No person will harbor me, because I have been in prison, No one will give me a *character*, and I have no place to stop, even for the night, but in the street or some den of vice and shame. I wish to reform—but what can I do? Where can I go that I shall not be lost?" This is not an isolated case, but one of hundreds that we have witnessed.

One thing has been strongly impressed on our minds by the little experience we have had among prisoners, viz: that those in whose charge they are intrusted need not only philanthropy and benevolence, but evangelical piety. The wounds to be healed in their cases lie too deep to be reached by any agency aside from Christian sympathy, so manifested as to lead the sin-stricken soul to "wash its stains away" in the precious fountain opened by Him who 'came to seek and to save the lost.'

We shall rejoice if at this meeting an interest shall be elicited that will lead the Christian community to remember the words of Jesus—"I was sick, and in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

PRISON VISITORS."

This letter was listened to with much interest, after which the resolution was adopted.

A gentleman, whose name we did not learn, made a few observations respecting the efforts which had been made in Boston for the reform of prisoners, after which

Charles Stearns, a discharged convict, came forward and made some statements respecting his own case. He asserted his innocence of the crime for which he had suffered, and spoke with great severity of the legal authorities. When he had concluded, the meeting was adjourned.

A BOLD PREACHER—RESULTS.

When we recollect before whom Bourdaloue preached; that he had, for his auditors, the most luxurious court in Europe, and a monarch abandoned to ambition and pleasure, we shall find it impossible not to honor the preacher, for the dignified simplicity with which he uniformly held up to his audience the severity of the Gospel, and the scandal of the cross. Now and then, and ever with a very bad grace, he makes an unmeaning compliment to the monarch. On these occasions, his genius appears to desert him; but he never disguises the morality of the gospel, or withholds its threats. In one of the sermons which he preached before the monarch, he described, with matchless eloquence, the horror of an adulterous life, its abomination in the eye of God, its scandal to man, and the public and private evils which attended it; but he managed his discourse with so much address, that he kept the king from suspecting that the thunder of the preacher was ultimately to fall upon him. In general Bourdaloue spoke in a level tone of voice, and with his eyes almost shut. On this occasion, having wound up the attention of the monarch and the audience to the highest pitch, he paused. The audience expected something terrible, and seemed to fear the next word. The pause continued for some time; at length the preacher fixing his eyes directly on his royal hearer, and in a tone of voice equally expressive of horror and concern, said, in the words of the prophet, "*thou art the man!*" then, leaving these words to their effect, he concluded with a mild and general prayer to heaven, for the conversion of all sinners. A miserable courtier observed, in a whisper, to the monarch, that the boldness of the preacher exceeded all bounds, and should be checked. "No, sir," replied the monarch, "the preacher has done *his* duty, let us do *ours*." When the service was concluded, the monarch walked slowly from the church, and ordered Bourdaloue into his presence. He remarked to him, his general protection of religion, the kindness which he had ever shown to the Society of Jesus, his particular attention to Bourdaloue and his friends. He then reproached him with the strong language of the sermon: and asked him, what could be his motive for insulting him, thus publicly, before his subjects? Bourdaloue fell on his knees: "God is my witness, that it was not my wish to insult your majesty; but I am a minister of God, and must not disguise his truth.—What I said in my sermon is my morning and evening prayer:—May God in his infinite mercy grant me to see the day, when the greatest of kings shall be the holiest." The monarch was affected, and silently dismissed the preacher: but from this time, the court began to observe that change which afterward, and at no distant period, led Lewis to a life of regularity and virtue.

The following appropriate reflections on the commencement of the New Year, we copy from the Advocate of Moral Reform:—

THE NEW YEAR.

> "Life's little stage is a small eminence,
> Inch high the grave above; that home of man,
> Where dwells the multitude. We gaze around,
> We read their monuments—we sigh; and while
> We sigh, we sink; and are what we deplored;
> Lamenting, or lamented, all our lot."
>
> YOUNG.

"*A happy New Year*,"—the common salutation with which friend meets friend, on the return of this anniversary, falls alike from the lip of lisping childhood and weary age. Youth and manhood respond to the sentiment, the heart's pulses beat more lightly, ties of kindred and of society seem for the time to have acquired new strength, and the day glides away on rapid wing. Thus will it be with thousands who are accustomed to regard this as a gala day, a season of festivity and recreation. But to those who have learned to "walk thoughtful on the silent shore of that vast ocean" on which we must so soon embark, the occasion will not only inspire good wishes and kind affections, but associations of solemn interest will be awakened, and the mind led 'back to the regions of the far dark past,' and forward to the unknown, but portentous future.

What of the night? What its signs of promise?—what of fear—what of hope—are inquiries of deep interest to those whose faces are Zionward, and who long for the day, when He whose right it is, shall reign King of nations. In the review of the past year, we find events that show conclusively that the prediction is being fulfilled, (Ezek. 21: 27,) "I will overturn, overturn, overturn, until he come," etc. The most important of these events, however, seem but the preparation for a coming crisis—a new epoch in the world's history—a victory of truth over error—of right over wrong—of humanity over oppression, and of the Prince of Peace over the Prince of darkness, and his uncounted legions. True, this desired era may be yet far in the distance, but whether it shall advance noiselessly and gradually, like the gentle swell of the river, or whether it shall come like the rushing torrent, it will be none the less welcome to those who watch and wait for its appearing.

Many who look only at one aspect of things, conceive the present to be "a day of darkness and gloominess, a day of clouds and of thick darkness." (Zeph. 1: 15) The desire of their hearts in many respects is not realized—the rulers they would have chosen have been defeated—systems and projects of iniquity still prosper—on the side of the oppressor is power—the lacerated wounds of the crushed bondsman are still unclosed—the spoiler prowls abroad, and the innocent becomes his prey—Virtue bleeds, and truth and justice are fallen in our streets.—The war of the moral elements has alienated hearts that once "like kindred drops seemed melted into one"—error and wrong bear fearful sway—souls are being sealed for perdition, and death is bearing them away in countless numbers, while multitudes of Christ's professed disciples are sleeping at their posts, and few are found who sigh and cry in secret places because of these manifold desolations.

This is one side of the picture—dark indeed and full of sorrow, but blessed be God, there is a brighter side. Amid all this "our Father is at the helm"—so arranging he providences as to bring order out of this confusion, and light from this darkness. His arm is strong, and his cause is safe. His counsel shall stand, while the wrath of man is made to praise him, and the remainder restrained.

Does the system of legalized oppression, with all its nameless abominations, not only maintain its ground, but threaten aggressive movements by acquiring new territory? Human bondage cannot clank its chain beyond a certain limit. As the instrument of death on board the Princeton, wrought ruin little dreamed of—so in an unexpected hour, and by unexpected means, may the Avenger of blood, blast the projects of those who devise evil, and bring deliverance to the captive. On this subject, so much light has not been shed and prayer offered in vain. The heart of the nation has not been reached, and stirred to its inmost depths, to sink back to its former apathy. Ground is gained, not again to be lost, and the car of Freedom is onward. Not only does the spirit of the age demand it should be so, but the predictions, commands and promises of the word of God accord with it. The *spirit of the age*, in one of its peculiar developments, seems truly heaven-inspired. *Humanity* personified, seems moving about, like some invisible agent, inquiring at the door of human hearts for some chord that will respond to its touch. Its plea for the victim of intemperance has been heard—the inmates of the prison and the children of crime and degradation, do not now, as formerly, ask in vain for human sympathy. A leaven has been working that has arrested public attention, and many who have been heretofore ready to inquire, "Am I my brother's keeper?" are now asking in sincerity of soul, "Lord, what wilt thou have me to do?" The collision of mind with mind is constantly eliciting and elucidating great truths, separating the precious from the vile, and aiding in the predicted overturn that must necessarily precede the final triumph of truth and righteousness.

THE REFORMER.

BY R. H. BACON.

The true Reformer, like the pioneer,
Who hews the western forest, must throw by
All thought of ease or resting till he die:
Nor in his noble breast admit the fear
Of ill; although, through life, he may not hear
The voice of friend, nor see one loving eye
To cheer him on his way of duty high,
And warn him when his foes are lurking near!
Yet fields of beauty, by his dauntless hand,
Shall rise in loveliness, where now the gloom
Of error doth the light of truth withstand:
The lonely wilderness he fells shall bloom
Throughout all aftertime; and those who now
Scowl with mad hate, before his tomb shall bow.

A FORTUNE SPENT UPON A BOOK.

The Democaatic Review says, that the most costly undertaking ever attemped by a single individual, of a literary character, which unquestionably the world has yet seen, is the magnificent work on the Aborigines of Mexico, by the late Lord Kingsborough. This stupendous work is said to have been produced at the enormous cost to the author of £30,000 or $150,000. It is composed of seven immense folio volumes, embellished by about one thousand superb illustrations, colored so exquisitely as to represent the originals with the most faithful exactness. These volumes are of such extraordinary dimensions as to be almost importable. This unprecedented instance of munificence in the patronage of literature, is rendered the more astonishing from the lamentable fact of its having proved the ultimate ruin of the projector. Not only did this enthusiastic nobleman undertake to defray the entire expense attending the publication, in every item of which, as might have been expected, he had to meet the most exorbitant charges, but he actually determined to have a very limited number of copies printed, we believe only fifty, after which the lithographic drawings, from which the plates were taken, were erased. These copies were printed for gratuitous presentation to the several Royal and Public Libraries in Europe. It is painful to add, that this noble patron actually died in debt, a few years since, a sad instance of self-immolation to his munificence, in a prison in Dublin. A copy of this gorgeous work is in the Philadelphia Library.

The face of a young person is like the face of a clock: if you look upon it you may guess what is inwardly going on, for no boy or girl can be pleased without showing it.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.
New England:	¼
St. Albans, Vt.	1
Housatonic R. R. Ct.	par
New York:	
City & most Riverbks	par
Other Safety Fund	½
Do. Red Backs	½
New Jersey:	⅜
Small notes West N.J.	¾
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1¼
Relief notes	3
Carlisle Bank	1¾
Chambersburg Bank	1½
Franklin of Wash'ton	2
Gettysburg Bank	1½
Harrisburg Bank	1½
Lewiston Bank	2
Lancaster Co. Bank	1½
Lebanon Bank	1½
Miners' Bank	2
Middletown Bank	1½
Monongahela Bank	2½
York Bank	1½
Wyoming Bank	2½
Delaware:	½ to 1
Maryland:	⅜ to 1¼
Cumberland Bank	2
Mineral Bank	2
Salisbury Bank	3
Dist. Columbia:	1
Virginia:	1
N. W. Bank of Va.	2
North Carolina:	1¾
South Carolina:	1¼
Georgia:	1½
Planters Bk Savan'h	3
Ohio:	2
Indiana:	
State Bk & branches	2
Kentucky:	2
Tennessee:	3
Canada:	3 to 4
Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken*.

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken*.

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken*.

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken*.

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken*.

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken*.

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken*.

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken*.

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken*.

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken*.

Delaware—Laurel, Wilmington Loan Co.—*broken*.

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken*.

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken*.

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken*.

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken*.

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken*.

Indiana—all except State Bank and branches—*broken*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr.	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
moked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. &Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged,	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@1500
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Resin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 00
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6¾a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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TERMS.

$2,00 per year, payable *in advance*.

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☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, *No. 9 Spruce Street, New York.*

PROPOSITIONS.

1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 11.

CHRIST'S HOSPITAL.

Among the numerous institutions in London endowed for the gratuitous education of the young, none takes a higher stand than Christ's Hospital, or the Blue Coat School. It was founded for the "innocent and fatherless," by Edward the Sixth, and at first consisted of a grammar-school for boys and girls. Charles the Second endowed it with $5000 to be paid annually for seven years, to found a school for the instruction of forty boys in mathematics and navigation. Additional endowments have been made, until the revenues of the Hospital, from royal and private donations in houses and lands, and from various privileges conferred upon it by the city, are very great—sufficient to warrant an annual expenditure of $150,000. There are upon the foundation twelve or fifteen hundred children, who are receiving the benefit of a good education. The course of instruction is principally designed to fit the pupils for trades and merchants' counting rooms; but one is annually sent to Cambridge, to be educated for the church.

The boys are frequently to be seen in the street, and are easily distinguished by their dress. It consists of a long blue cloth tunic, made to fit the body down to the waist, and then descending loosely to the ancles, with an open front; a yellow undercoat; yellow worsted stockings; drab knee breeches; a leather belt around the waist; and a small worsted cap, which is much more frequently carried in the hand than worn upon the head. They make a fanciful appearance running about in such *habiliments*; yet the dress is regarded as a badge of *honor*, and being that of the age in which the institution was founded, it must continue to be worn while the institution stands.

The Hospital occupies the site of the ancient friary of Franciscans, which was built in 1225, the old cloisters of which still remain. The building is very irregular, yet the south front, adjoining Newgate street, is highly ornamented, has Doric pilasters, and a statue of Edward the founder of the institution. An extensive Hall was opened in 1829, which is one of the noblest buildings in the Metropolis, and may be considered as the principal entrance to the establishment. In this Hall a ceremony takes place on Sunday, to which strangers are admitted, and which will interest the spectator. At the close of the morning service in an adjoining church, the boys proceed to the Hall to dine. The room is high, its walls are ornamented with valuable paintings, and in one end of it, at an elevation of some thirty feet, is a gallery for the accommodation of visitors. We were in the gallery when the procession began to come in. Two by two they entered, and proceeded to their appropriate places at the tables. Before they were all arranged, a side door opened, and in came a long procession of boys, each with a basket of bread upon his shoulder, which was disposed of in its appropriate part of the hall, in the most orderly manner. About the same time another side door opened, through which a procession of boys brought in baskets of potatoes, which were disposed of in like manner. Meanwhile the whole eight hundred tongues, and twice that number of feet, had been in constant motion, producing, to our ears who sat high above the scene of action, a sound not unlike the voice of many waters. At length, however, every thing was arranged; the monitors and carvers had all taken their places; and the note was given for silence and the "blessing." Simultaneously the whole company kneeled, and the most profound silence prevailed, while one of their number invoked the divine blessing upon them and their food. This done, the silence was broken as suddenly as it commenced, and our ears were again saluted with the sounds from which for a moment they had been relieved. The meal was plain but wholesome, and when it was completed, the children retired in procession, bowing to the company.

London has several institutions similar in design and conduct to this Hospital. But none of them equal it in extent and facilities for a thorough primary education. Indeed, so great are its facilities, that many beside "the innocent and fatherless" are said to seek its advantages. However this may be, it has undoubtedly done much good to the class for whom it was designed.

OLD BAILEY.

Near the institution just described, stands Newgate Prison, (Old Bailey,) the site of which is intimately connected with the history of many good and great men. As far back as the year 1218, it was mentioned as a receptacle for prisoners, and it is now the general prison for the city and county. It has undergone many alterations since the first notices we have of it. In 1777 it was taken down in order to raise a more substantial structure, which still occupies the original site and bears the original name. There are three departments of the prison—one for convicts, another for persons confined for fines and misdemeanors, and a third for females. Four hundred prisoners can easily be accommodated here, but the actual number has sometimes been twice that. A neat chapel is provided, where prayers are read at regular hours, and a sermon is delivered on Sunday. Besides this provision for the prisoners in general, persons under sentence of death have private prayers read with them frequently. The present building was designed by Mr. Dance the younger, and is somewhere declared to be one of the most characteristic designs in Europe. The visitor will think as much, for the mere sight of its dark and sombre exterior is sufficient to conjure up visions of suffering and cruelty. Instead of gazing longer upon this scene of Francis Bampfield's imprisonment and death, or taking a look at the adjacent site of the old Fleet Prison, in which John Trask was confined, let us turn to a pleasanter sight near by.

ST. PAUL'S CATHEDRAL

Is an object of admiration second only to St. Peter's at Rome in size and style of architecture. It stands on high ground, near the center of the metropolis, and may therefore be seen from every part of the city. The appearance of its dome, towering above every thing else in the vicinity, first led somebody to name it the "Extinguisher," a name which has since been applied with reference to its religious influence, how justly it is not easy to say. This site was anciently occupied by a Cathedral named St. Paul's, which was so injured by the great fire of 1666 that it was deemed advisable to remove it, and give place to the present magnificent building. It is the greatest achievement of a great architect, who is kept in memory by the following inscription upon a marble slab, occupying a prominent place in the building:

> "Beneath lies Christopher Wren, the architect of this church and city, who lived more than ninety years, not for himself alone, but for the public. Reader, do you seek his monument? Look around!"

This Cathedral, which covers more than two acres of ground, occupied thirty-five years in building; and, strange as it may seem, it was carried on under *one* architect, the work undertaken and prosecuted by *one* contractor, and the whole completed while *one* prelate filled the see of London. It cost the nation about $7,000,000, which was collected by a tax on coals.

There are three entrances to the building, through large porticos of the Corinthian order, surmounted by statues of the Apostles and Evangelists. But the impression inspired by the exterior is greatly increased on entering, by the loftiness of the vaulting, and the long range of columns which are presented to the view. The great central dome is supported by eight piers, forming four arches which open into the side aisles. It is impossible to describe the impression produced by standing under that high dome, viewing its spacious concave, glancing through those long side aisles, and considering the whole as the labor of men, each one of whom is a mere pigmy by the side of his own work. The Cathedral is open for divine service every day; and at such times it is a luxury to repeat and add to that impression, by standing under the dome, and giving one's self up to the power of the music which swells along the arch from an adjoining choir.

Numerous monuments of the brave and talented have of late been placed in this Cathedral.—Here is a statue of the learned Dr. Johnson, and opposite to it is one of John Howard the Philanthropist. Here is also a monumental group to the memory of Nelson, and an equestrian monument of Sir Ralph Abercrombie, who is represented as falling from his horse in consequence of a wound just received, and as being caught and supported by an attendant Highlander. These monuments are all modern, and consequently less spoken of than those in some of the old Cathedrals, their day being yet to come. After viewing them, one should visit the Library, containing a rare collection of ecclesiastical works and manuscripts; the Model Room, containing some ancient designs of architecture; the great Bell, which weighs four tons and a quarter, is ten feet in diameter, and is only tolled on the death of a member of the royal family, the lord-mayor, or the bishop of London; the Clock, whose dial is nine feet across, minute hand eight feet in length, pendulum fourteen feet long, carrying a weight equal to 112 pounds; and the Whispering Gallery, so far famed for its extraordinary reverberation of sound. If one has courage to do so, he may also visit the Ball, which is 616 steps from the ground, weighs 5,600 pounds, is large enough for eight persons to sit in, and affords a favorable view of the whole of London. But as the ascent to the ball is difficult and dangerous, most persons are satisfied without reaching it, and find, as they retire from the place, that they have already seen enough to bewilder them.

* * *

Popular Preaching.—Dr. Emmons being asked, What is the secret of popular preaching? replied, to preach without meddling with your hearers' consciences; and, again, preach with animation enough to produce a great excitement of the natural sympathies, which will make persons think they have some native goodness; and still again, let your sermons be without beginning, middle, or end.

THE VIRTUOUS WIFE.

Rabbi Meir, the great teacher, sat on the Sabbath in the place of assembly, and taught the people. Meantime his two sons died; both were lovely to the eyes; both were enlightened in the law. His wife removed them to the balcony, placed them upon her own bed, and spread a white covering over them. At evening, Rabbi Meir came home. "Where are my sons?" said he, "that I may give them a blessing."

Their mother replied, "They are at school, learning the law."

"I looked about," he answered, "but did not see them."

They reached him a cup, he blessed the Lord at the outgoing of the Sabbath, drank, and asked once more, "Where are my sons, that they also may drink of the wine of blessing?"

"Not far distant," said she, seating him to his repast. It was good cheer. When he had returned thanks, she said, "Allow me an inquiry."

"Speak then, my love," said he.

"A few days ago," she continued, "two lovely jewels were given to my keeping, and now they are demanded. Must I give them back?"

"Does my wife ask this?" replied Rabbi Meir. "Wilt thou hesitate to restore to each their own?"

"Oh no, my teacher, but I could not return them till thou had'st seen them." Then she led him upon the balcony, and drew aside the covering, "Alas! my sons," bemoaned the father. "O my sons! You taught me in the law."

They turned away and wept. At length she took him by the hand and said, "Rabbi, hast thou not taught me that one must not refuse to restore what has been entrusted to their charge? See, the Lord hath given, the Lord hath taken away, and blessed be his name."

"And blessed be his name!" responded Rabbi Meir. It is well said, that he who hath found a virtuous wife, hath a greater treasure than costly pearls. "She openeth her mouth in wisdom, and on her lips is the law of kindness."

* * *

THE JEWS IN MOROCCO AND ALGIERS.

The following interesting account of the state of the Jews in Morocco and Algiers is given by a gentleman who has recently traveled on the north coast of Africa. We find it in the Jewish Chronicle.

The Israelites who are settled in the towns of Tangier, Tetuan, and El Araiche, originally emigrated from the two Castiles, in Spain, whence they were driven by the persecutions of the most Catholic sovereign of that country. Their features have quite a Spanish cast. Both men and women speak the Spanish language with great purity and fluency, and it would be impossible to distinguish many of them from *bona fide* Spaniards, had they the European dress. Out of a population of 7,000 in Tangier, there are 2,000 Jews. But the amount of the population of Jews in every part of the immense region of Western Barbary is very great. As far as I was able to ascertain, there are 15,000 Jews in the capital Morocco, 12,000 in Fez, 12,000 in Mequinez, &c., &c.

The population daily increases, chiefly in consequence of a peculiar and despotic law of the Emperor, which does not permit a Jewess to leave the country without the payment of a hundred dollars; six dollars only being paid by a Jew. The reason assigned for the anxiety of the Emperor to prevent Jews from emigrating is, that the Jews are the principal artizans, tradesmen, merchants, &c., and the finances of the country are almost solely dependent upon the pecuniary transactions of the rich Jews, of whom there are not a few. The rich Jews, however, manage their matters well here, for they always keep as much money as possible in the hands of the European bankers, in different parts of the Mediterranean. They have also mercantile transactions with Algiers and the Levant.

The Jews of Tangier (2,000 in number,) pay the Emperor a poll-tax of 1,200 Spanish dollars. This is collected by the chiefs of the Israelites, and is exacted very fairly, according to the means of each family. The Moorish Government employs the Jews in many distinguished posts; for instance, as commissioners of finance, and commissary-generals, but all this service performed by them is honorary.

There are five synaguoges in Tangier, which hold from 200 to 400 persons, four schools for children, and one for adults, or those who study the Talmud.

Education, that is, religious education, I am quite sure, is more diffused among the Jews of Western Barbary than, for instance, among the Jews in Bayonne, where there are few who can read Hebrew; in Morocco, all can read it. On Sunday last, I went to a Jewish school and saw some fifty boys all reading commentaries in Hebrew. The boys were delighted by seeing me read a little Hebrew. They had never before seen a Christian who could read that language. They imagined I must be an English Jew. There are several learned rabbies here. The conversion of Jews to Christianity is unknown in this country, for whenever a Jew is disposed to embrace Christianity, he leaves the country, and goes to France or Spain. Were a Jew to make a confession of Christianity here, he would be immediately imprisoned if poor, and robbed of all his wealth if rich. This is the system of punishment here. For example, if a Jew is caught on the Sabbath smoking or touching fire, he is fined heavily if rich, imprisoned if poor. Sometimes also he is bastinadoed. Jews, however, frequently become Mussulmans. During this year, two Jews and one Jewess in Tangier have become Mussulmans. The process of conversion is very simple. They have merely to make the well-known declaration, "There is but one God, and Mahomet is his prophet," and the conversion is complete, whereas the Christians have, in addition, to undergo the ceremony of circumcision. When a Moor takes a Jewess for a wife, the wife must become a Mahometan. Moors, of course, never become Jews. The state punishment for this crime, if it should ever occur, is burning alive.

The Government also consults the learned Jews in cases of difficulty, more especially of criminal law, which is evidently a great honor conferred on this ancient people, amidst the innumerable insults which they are compelled to bear in this part of the world. I am told also, that Sidi Ashem, the Pasha of Suse, or Soos, in the south-western part of Morocco, is very fond of the Jews, and treats them with very great distinction. The Jews are likewise permitted to judge all disputes between their own people. However, the Jews are suffering many humiliating things. When they pass a mosque, a maraboot, or a dwelling of a saint, and even a Moorish school, in which the Koran is usually read, they are obliged to take off their shoes. They are compelled to wear black turbans or caps, and black shoes. The women, however, are allowed to dress in all colors. A Jew cannot ride on a horse, and in town he cannot ride at all. If a Moor curses or calls a Jew ill names, the Jew must not retort; he may, however, report the case to the cadi, or Moorish Judge, and then the Jew generally obtains justice. The Emperor never employs a Jew as a soldier. European Jews, however, are treated like Christians, they are, in fact, subjects of the different consular representatives of Christian powers in this city. I should also mention that the Moors respect the religion of the Jews, their burying places, &c., like those of the Christians. If a Jewish criminal professes Islamism, he is immediately pardoned by Government, whatever his crimes may be.

With the exception of religious ceremonies, the manners and customs of the Morocco Jews are like those of the Moors. The common superstitions of Barbary are also shared equally by Moors and Jews, and even by the Christians of Barbary. In one thing the state of the Jews of Morocco is different from that of their brethren in many parts of both Europe and Africa; that is, that they are here not restricted to any certain quarter of the city; their houses are mixed with those of the Moors. My experience in this country has convinced me that the fears of certain people, as to the cruelty and ferocity of the Moors of Morocco, are quite exaggerated, and in many respects, altogether false. I am quite certain that in Tangier, and all the cities of the coast, a missionary to the Jews can exercise his sacred and important duties without any difficulty, always provided that he be prudent. Had I had Hebrew Testaments with me, I should have circulated them without any fear of exposing myself.

The number of Jews on the coast is thus stated by the most accredited authorities:—Tetuan, 4,200; some very rich and learned amongst them. Tangier, 2,000; luxury is rather prevalent among them, and they imitate European manners. Aziba, 250; El Araiche, 1,200; El Mehedia, two or three families; Sla ad Rabbat, 7,000, chiefly merchants, and very rich; Das el Baida, 350; Azamor, 1,200; Mazagan, 1,000; Saffi, 3,000, very poor and miserable; Mogadore, 5,000; Santa Cruz, 400. All these towns can be visited without difficulty, being sea-ports. In several there are Christians resident, and English and other consuls. The Jews of Morocco are in many most important matters the real masters of this country, although to all outward appearances, the slaves; and as the genius of the present Emperor, Abd Errahman, is commerce and wealth, the Jews must be his especial favorites.

It is astonishing how regularly the Jews keep heir Sabbath, and often to their great disadvantage. The other day a circumstance took place which illustrates the devotion of the Morocco Jews in a striking manner. The wind had been blowing from the east a long time, so that the Jews could not go to Gibraltar with provisions for that garrison: at length the wind changed—but it was their Sabbath. The next day they went to the minister of the Custom-House to get their bill of health, &c.; the man demanded, "Why did you not come yesterday?" The Jews replied, "It was our Sabbath." "Oh, very well," said the man, "to day is my feast. The Christians have their feasts, and are not we Mussulmen to have our feasts?" The Jewish traffickers, indeed, have been detained for days, during the time of the great Moorish feast, "Elaid Kabir," because they did not avail themselves of the day on which their Sabbath fell.

On the Jewish Sabbath both Mohammedans and Christians are obliged to cease from labor, for the accommodation of the Jews. But the Jews must purchase this privilege of the Sultan for a considerable annual amount. All the European society of Mogadore is Jewish—composed chiefly of London and Gibraltar Jews. The other evening there was a ball, at which all the consuls and Christians were present, but the élite of the company were Jews and Jewesses. The imperial merchants, those merchants who do business here under the immediate auspices of the Government, and whom the Emperor gives credit, are, with the exception of three Protestant Englishmen, all Jews. As to the enjoyments of the Jews in this country, you can form no conception. During the month I have been here, Jewish society, both native and European, has been a succession of feasts; what with weddings, and circumcisions, and other minor feasts, there is no end to luxurious living amongst these Mogadore Jews, and it is surprising to observe how the native Jew is advancing in the luxuries (what some would call the civilization) of European society, a hundred times more rapidly than the Moors.

With all this gaiety and splendor, these people suffer nevertheless many and great humiliations, as I have already mentioned. Even the British Jews, both from London and Gibraltar, find great difficulty in riding a horse or a mule through the streets of Mogadore, the Moors making all the native Jews dismount before they enter the gates of the city. It is singular, however, that because European Jews dress like the Christians, the Moors call them Christians, "Ensara." An English Jewess who had married a Jew of this country, was one day insulted by a Moorish boy, she resented it by striking the boy. The Moors flocked around her, and demanded how she dare to flog a true believer; she replied she would strike them also if they touched her. The Moors complained to her husband, who defended himself by saying, "My wife, you see, is an English woman!"

A great many Jews emigrate from this country to Portugal, whence they proceed to the Brazils and the colonial possessions of the Portuguese. They never return to Barbary, unless for a few weeks to visit their relatives.

I am sure a good number of Hebrew Bibles might be sold here, as well as Spanish.

Since Algiers has been a French colony, the Jews live dispersed all over the city; their old quarters still remaining, however, where there are still many families residing. The number of Jewish inhabitants in the city of Algiers is estimated at from 8,000 to 10,000. There are very few European Jews. The native, or Algerian Jews, despise these as persons having no religion, and in general are a fanatic race, like all Barbary Jews. There are some learned men amongst them, and the Chief Rabbi is a man of considerable consequence. He receives a salary from Government of some 4,000 francs per annum. The Government, indeed, pays the ministry of all religions in the country, and also builds and repairs all places of worship. There is now a synagogue being built for the Jews, and a Protestant church for the Protestants. In the whole of Algeria the Protestants amount to 2,000 souls. They have three ministers, one of whom is resident in this city, Monsieur Mauter.

The temporal circumstances of the Jews are as good as their neighbors; there are also some rich houses of commerce; most of the export trade is conducted by the Jews. Black is the color which the Jews of Barbary have been made to wear by their Mohammedan rulers. And now, although there is perfect liberty here for the Jews to dress as they please, the greater part of them still prefer their old custom of wearing black. Fourteen years—the time the French have been here—have not caused the Jews to change their old customs and prejudices. A good number, nevertheless, chiefly young people, have put on European clothing.

There seems to be no impediment whatever in the way of missionary labor amongst the Jews of this city. Bibles and all sorts of religious books are admitted into the country, paying a certain per centage.

* * *

DEATH OF A CHILD.

How touching and how beautiful is the following incident, descriptive of the death of a missionary's child in India! It is taken from a letter written by the Rev. Mr. Lawrence, at Dindigul. The little creature had only lived three years and a few days in this world of sorrow, and as it sunk to its repose on the bosom of its heavenly Father, its closing scene afforded a lovely type of the rest which remaineth for the people of God. Amongst our readers there are hearts that have been agonized, perhaps unduly, by a similar bereavement. It appears to us that this communication indicates the only true balsam for a such a wound. We copy it in their behalf, and commend it to their devout and grateful recognition.

"Dear Louisa went as calmly to her last repose, as the shutting up of a flower at twilight. As her sight began to fail, though about four o'clock in the afternoon, she said to me, '*Good night, papa*,' her usual words on going to sleep, and then went on to repeat,

> 'Now I lay me down to sleep,
> I pray the Lord my soul to—ke—ee—p—
> A—a—men!'

and so she left us, to weep and rejoice; and now to long almost for a re-union; not here, O no, not here."

Blessed child—a more fitting prayer thou couldst not have offered, had thy lips been then, as now, the lips of an angel. Thou wert indeed lying down to sleep, and sweet shall be thy rest, for the Lord will keep thee; thou shalt sleep on his breast and wake in his arms.

She did not live to say,

> "If I should die before I wake,
> I pray the Lord my soul to take;"

but the Lord took her in the midst of her *evening prayer*, when she mistook the darkness of death gathering over her, for the shades of evening, and bidding her friends 'good night,' calmly committed her sweet spirit to her heavenly Father's care.

O that children would remember that touching incident when they kneel down to repeat those words. If the Lord takes your soul to-night, shall he take it home? [Epis. Recorder.

* * *

THE DIFFERENCE.

A Hindoo was lying upon his bed, expecting soon to die. He was full of thought where his soul would go after death. He had been wholly given to idolatry, and now he felt he was not happy. A priest came to see him, and the dying man said, "What will become of me?" "Oh," said the priest, "you will live in another body." "And where shall I go then?" he asked. "Into another." "And where then?" "Into another, and so on through thousands of millions." The thoughts of the dying man darted across all these many changes, as if they were but the work of an instant, and cried, "Where shall I go last of all?" The priest could not reply, and the unhappy idolator died with no one near him to answer his anxious question.

A little Burman girl was near death. Lifting her dim eyes to a kind lady who was her teacher, she said, "I am dying, but I am not afraid to die, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now that I may go and see him. I love Jesus more than any one else." What made the difference between the little Burman girl and the dying Hidoo? One had heard the gospel from the lips of the missionaries, and had received it into her heart; the other lived and died an idolater, for none had told him of "the only true God, and Jesus Christ whom he has sent." [Youth's Mis. Rep.

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THE WORK OF THE MINISTRY.

Many persons suppose that the work of the ministry is an easy work, and may be performed by men of the most ordinary abilities. This supposition has received strength from the fact, that in many cases the work has been sought, and the ministerial office sustained, by men who were lovers of their own ease and possessed of small talents. But it will be found, nevertheless, that in order to discharge successfully the duties of a faithful minister of the Gospel, qualifications and exertions are demanded which equal those required in any other department of labor and usefulness.

Among the qualifications for the work of the ministry, the first is, of course, a heart renovated and sanctified by the grace of God, and earnestly devoted to the work. Whatever other qualifications may be possessed, if this be wanting there is little reason to hope that the work will be long continued or attended with much success. To this must be added sound principle and a thorough acquaintance with the sacred oracles of divine truth; the former as a protection against the multiplied temptations to which the minister is exposed, and the latter as a security against misleading those who may come under his influence. The whole must be under the control of a disposition which can be mild without indecision, courteous without servility, and conciliating without sacrificing the truth.

Such are some of the qualifications which the work of the ministry demands. Now let us look at some of the labors which it requires. They may be divided into two classes—those of the *Preacher*, and those of the *Pastor*.

It is the business of the *Preacher* to proclaim the will of God to man by public discourses upon the subject of religion; and it is through the instrumentality of this that God is pleased to save them that believe. The preacher who understands the design of his calling, and the responsibility which it lays upon him, will be diligent in studying and preparing the message which he has to deliver. He will feel that it is dangerous to be deceived himself or to deceive others in regard to the divine will. Hence he will be impelled to examine closely and prayerfully the sacred oracles, and endeavor to bring his instructions to correspond with them. No helps will be neglected or esteemed unimportant which are adapted to make him familiar with the spirit and design of the inspired authors; and when that is learned, nothing will induce him to withhold the truth from his hearers. The hours which a faithful preacher devotes to study and meditation preparatory to his public ministrations, will often be hours of the deepest anxiety; and a preacher who has had no experience of this, must surely have a low view of the responsibility of his calling. Nor will his anxiety cease when the preparation in his study has been completed. As he stands before his hearers, whose eternal destiny may be intimately connected with his influence over them, how carefully will he guard against whatever may diminish the attention of the hearer, and how earnestly endeavor to present the truth in the clearest and most forcible manner. His subject, his language, his manner, will be studied for the single purpose of giving effect to the message which he has to deliver. Piety, wisdom, diligence, and grace, are necessary to the work which such a preacher performs. Though this work may be a source of pleasure to him who enjoys in it the presence and approval of his Master, it will be far enough from what the world denominates an easy and flesh-pleasing work.

The minister's duty as a *Preacher* is scarcely more important than as a *Pastor*. It is in the performance of this part of his work, that he is brought into contact with his flock, and may become in truth the gentle shepherd. Those who have been long members of the church often need his direction or admonition, while those who have but just commenced a Christian life need his support and encouragement. It is not enough that men are brought to acknowledge the truth, or even to make a profession of it; they need watchful care, and sometimes faithful personal instruction. By giving this, a minister may often make a more lasting and salutary impression than by many learned discourses. In addition to this, it should be remembered that the success of preaching is greatly promoted by such an acquaintance with the wants of the people as can only be obtained through pastoral faithfulness. He who mingles with the people of his charge, and knows their individual trials and encouragements, can hardly fail of reaching their hearts in his public ministrations. A simple word thus fitly spoken may sometimes touch a spring of action which will continue to vibrate for years. Hence it has happened, that in many cases a faithful pastor, who was not remarkable as a preacher, has been the instrument of building up a church and converting sinners from the error of their ways, where distinguished preachers without pastoral faithfulness have failed. In view of such facts, the importance of the pastoral work is apparent. Yet it cannot be performed successfully without great diligence and frequent self-denial. The superficial talk and worse than useless gossip which so often takes its place, will not secure the design of pastoral visitation. This only makes the real work to be done more difficult. It must be entered upon systematically, and continued with perseverance and consistency, in order to secure any thing deserving the name of success.

The work of the ministry, if these suggestions are correct, is a most arduous work, and may well call for the highest exercise of the best abilities. But although it is arduous, it has its pleasures likewise; and these are liberally bestowed upon the faithful and true. Yet we envy not the man who engages in it for the sake of ease, any more than we approve the man who holds back from it on account of its toils.

IMPORTANT RELIGIOUS MOVEMENT.

The late European magazines contain accounts of a conference of about one hundred and sixty literary and theological professors and clergymen, lately held at St. Gall in Switzerland, at which Dr. D'Aubigné, author of the popular History of the Reformation, a man of enlarged views and great influence, presented the following proposition:—

"That this conference regard it as highly desirable that all evangelical Christians, who hold the mystery of godliness, 'the Lord our righteousness,' should unite in a common confession of their faith, and thereby manifest, in contrast with the apparent unity of the Roman Catholic Church, their true and spiritual unity; and that, for the attainment of this end, a committee be appointed to correspond with some of the pastoral conferences recently established in Germany, and with the churches of France, Great Britain, Holland, and America; and farther, that the said committee be enjoined to prepare a draft of an evangelical confession of the nineteenth century, which shall contain the fundamental truths of the Word of God, embodied at present in all confessions of the Protestant faith, and present these in a form adapted to the times in which we live."

This proposition is said to have been received by the Conference with general approbation, and the subject was accordingly placed in the hands of an appropriate committee. It can hardly fail of being an occasion of joy to every Christian, that a proposition originating from so high a source has received the approval of such a Conference. If the report and confession here proposed shall be of such a character as to promote kindliness of feeling among the different branches of the Christian Church, the movement will equal in importance any thing since the days of Luther. The right platform is here proposed, "the fundamental truths of the Word of God." We apprehend, however, that a confession of faith which strictly conforms to this, will differ very widely from any at present in existence. It must reject many things which Protestants now practice, and of which Rome boldly claims the exclusive proprietorship. The confession is designed to meet the claim of the Catholic Church to unity, and must therefore be guarded on these points. We shall look anxiously for the result of the movement.

THE JEWS AND THE SABBATH.

The attachment of all pious Jews to the Sabbath is proverbial. It matters not in what country such persons may be placed, or by what circumstances surrounded, when the day of rest returns it is joyfully remembered and conscientiously observed. But there is a large class of Jews to whom the sacred duties of the day are irksome, and who therefore very easily fall into the habits of the community around them, to the neglect of the divine commandment. This fact has led some of the leaders of that people to protest earnestly against the evil and endeavor to secure a reform. The question was brought before the recent conference of Jewish Rabbins in Europe, and has since been more or less discussed in the Jewish periodicals. The object seems to be, to secure a more strict observance of the day—such an observance of it as will compare favorably with the regard paid to the first day of the week among the strictest Christian sects.

We are glad to see this movement going on, not only because we know it to be right and needful, but because we believe it will serve to bring before the minds of Christians their duty in reference to this matter. It is well known to every person who has been familiar with the Jews, that the neglect of Christians to keep the Sabbath has always been an obstacle in the way of their receiving Christianity. The Sabbath has ever been sacred to the mind of a Jew. He has seen the solemnity with which it was instituted in Paradise by the Creator's resting from his work. He has inferred from the manner of its institution, what we have been taught by the Son of God, that it was designed for all men. He has seen it introduced among the Commandments of the Decalogue, which, from their nature, he supposes were to be binding to the end of time. He has observed the regard which God had for the institution, in the fact that throughout his nation's story, every blessing followed its observance, and every curse its neglect. He has been assured by Christians, that Jesus Christ came not to destroy the law or the prophets, but to fulfil. Yet after having known and heard all these things, he finds the Christian Church both pronouncing sacred the first day of the week, and neglecting the seventh, which God had set apart as the Sabbath. And while he has thought upon these facts, without inquiring into the history of the change, but receiving the common opinion that it was done by the authority of Jesus Christ, he has felt authorized to conclude, that this cannot be the long-expected Messiah who should come to fulfil the law and the prophets and to do the Father's will. Thus the practice of Christians becomes to him an occasion of stumbling; and he is led to conclude, that his own persecutions, the baptized idolatries of the Christian Church, and the neglect of the Sabbath, are the natural and necessary fruits of Christianity. Is it surprising, in such circumstances, that he rejects it? Should the Jews become strict observers of the Sabbath, and free themselves from the charge of inconsistency, it would do much to bring the subject before Christians. For this reason, among others, we rejoice in the movements which are going on.

Delia Webster.—It is stated in the Frankfort (Ky.) Commonwealth, that Gov. Owsley has refused to pardon Miss Webster, and that she will therefore be sent to the Penitentiary for the term specified in her sentence, which was two years.

CONVICTION OF BISHOP ONDERDONK.

The trial of the Episcopal Bishop of New York, on the charge of immoral and licentious conduct, has been brought to a close. There were present at its conclusion seventeen bishops—besides the three who presented his case, but had no vote on the question of guilt or innocence. The vote stood, eleven for conviction and six opposed to conviction. The vote on the sentence, after three ballotings, stood, nine for suspension, and eight for deposition—the six who at first pronounced the Bishop not guilty, concurring in and producing the sentence of suspension, probably in order to prevent a higher penalty. The sentence was accordingly passed of "suspension from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry." Before the sentence was given, the accused appeared and delivered an address to the Court in excuse or palliation, in which he did not deny the facts in the presentment, but pleaded innocence of any immoral or impure intent. A committee was appointed to superintend the publication of the proceedings, evidence, pleadings, &c., so that the whole matter will be officially laid before the public in a few days. It is said that the Bishop's friends look upon the result with great dissatisfaction. Yet we are not aware that there is any way in which they think it can be changed.

There seems to be a difference of opinion as to the effect which will follow the Bishop's suspension, some maintaining that the way is now open for the election of another man to fill his place, while others contend that the office is not vacant. If the latter view be correct, then the diocese must continue for an indefinite period to pay the salary of a man who has been pronounced guilty of such immoralities as disqualify him for the performance of his episcopal functions. In either case, we think the church is about as bad off as it would be without a Bishop.

THE ISRAELITES AND THE GOVERNOR OF S. C.

The "Occident" for the present month contains a very consistent expression of the feelings and sentiments of the Israelites of South Carolina in relation to the Thanksgiving Proclamation of Gov. Hammond, to which we referred at the time. They complain that his excellency excluded them from a participation in the exercises of the day, by an unconstitutional restriction, viz. *that they should offer their devotions to* Jesus Christ. They quote the Constitution of South Carolina, (Art. 8, Sec. 1,) which says, 'The free exercise and enjoyment of religious profession and worship, without *discrimination or preference*, shall forever hereafter be allowed within this State to all mankind.' The Governor invites and exhorts all citizens, of all denominations, to assemble at their respective places of worship, to offer up their devotions to God their Creator, *and his Son Jesus Christ, the Redeemer of the world*. The following extract from a letter addressed to him by one hundred Jews, exhibits their views of the matter:—

"You have thus obviously excluded the Israelites of South Carolina from a participation in the religious observances of the occasion. To do this, you have adopted a phraseology as *unusual* as it is offensive. No casuistry, however subtle—no constructions, however ingenious—can bring the mind to any other conclusion. It is true, you exhort our citizens of all denominations to assemble at their respective places of worship, and had you stopped there, you would have been clearly *within* the legitimate sphere of your official duty. But, sir, you go further; and state the particular creed upon which your excellency would have *all these denominations* to unite!—all are invited to offer up their devotions to God, the Creator, AND his Son Jesus Christ, the Redeemer of the world. To invite one to do that which you know his conscience forbids, if not a mockery of his feelings, is certainly not far removed from an insult to his understanding; but yet you must have known, that to a respectable portion of your constituents your invitation presented no other features.

"Sir, the Israelites of Charleston, while they hold in all proper respect all other denominations of their fellow-citizens, profess themselves a God-serving and prayerful people. They cherish with unfaltering devotion their ancient and holy religion. They contemplate with veneration its sublime truths; they rely with calm confidence upon its glorious and inspiring promises. They, too, in common with all others of the human family, have bowed their heads in humble submission beneath the chastening rod of their Creator, and in their turn have also had cause to gratefully acknowledge bounteous blessings bestowed by his benificent hand. Judge then, sir, what must have been their emotions when they found themselves *excluded* by your Proclamation, from the general thanksgiving and prayer for the occasion."

To this letter the Governor replied, insisting on the correctness of his position; on which account a meeting of Israelites was held on the 16th November, at which an able reply to the Governor's letter was adopted.

Lamentable.—In a late number of the London Review, an able Episcopal paper, it is stated that two of the most distinguished prelates of the English church, the Bishops of London and Exeter, give no evidence of being experimentally acquainted with the doctrines of grace. The latter gentleman is characterized as a spiritual tyrant who needs to be constantly held in check. If such be the true state of the case—and it is asserted to be upon high authority—the recent developments of the spirit of Romanism in the English Church, are not at all surprising, however lamentable they may be.

Education in the West.—A society was formed in the East some time since for the promotion of theological education in the West, especially by assisting several needy but important institutions, which had been established within a few years. From the first annual report of the society, it appears that $170,000 have been received during the year, which is certainly a generous response to the appeals which have been made. This sum falls short, however, by some thousands of dollars, of what the real exigencies of the institutions demand. It is sincerely to be hoped, that the importance of the object will secure for it the continued support of the liberal and pious; and that the expectations which have been awakened by this year's contributions will not be disappointed.

Tracts at the West.—A friend in Michigan writes as follows:—"The Sabbath Tracts you sent are doing great good here, and I wish I was able to buy thousands of them. I have lectured somewhat upon the subject, and purpose to spend considerable time this winter in the same way, and in distributing all the tracts I can obtain. The public mind here is fully awake to the subject. I find, however, that it is much easier to bring men to an *acknowledgment* of the truth, than to *obedience* to it. The power of association, of preconceived opinion, of the love of popularity, and the desire to be in fashion, is almost irresistible. But let us not be discouraged. Let us sow the seed, morning and evening; in due time we shall reap if we faint not."

Special Prayer.—In compliance with a recommendation of the Board of Commissioners for Foreign Missions, and also of several ecclesiastical bodies, the first Monday in January was made a season of special prayer for the outpouring of the Holy Spirit at home and abroad, and for the conversion of the world. The present aspects of the missionary enterprise are very encouraging. During the past year many barriers to the spread of the Gospel have been removed, an unusual spirit of inquiry has been apparent in some parts of the world, and cheering success has in many places attended missionary labors. These facts cannot fail to give interest to such season of special prayer.

Jewish Publication Society.—Several members of the Jewish community have recently appointed a Provisional Committee preparatory to the formation of an American Jewish Publication Society. They say they were impelled to this course by the efforts made to diffuse false views concerning their faith among the Gentiles, and by the fact that erroneous views have been extensively propagated among their own people through books, tracts, and other publications. It is proposed to issue a series of works in a cheap pocket form calculated to diffuse correct information concerning their religion. One work has already been issued, accompanied with an appeal for aid to carry out the enterprise.

An Inquiry.—Will some brother give me light upon the question, whether it is right for a church to rent its slips annually to raise money to defray the incidental expenses of the church; or whether the money can better be raised in some other way?

New London, Ct., Jan. 2, 1845. Inquirer.

Andover Theological Seminary.—We have received a Catalogue of this venerable institution for the present year, from which we obtain the following statistics: Resident Licentiates 8; Senior Class 30; Middle Class 18; Junior Class 30; Total 86.

Anti-Rent Troubles.—Since our last, several other persons have been apprehended in Columbia County, and the jail at Hudson has been guarded by the military companies from Albany and New York. The Evening Post of Monday says that anti-rent meetings have been called in Gallatin, Hinsdale, Germantown, and Clermont. It is also stated that as Mrs. Van Rensselaer, wife of Wm. Van Rensselaer, one of the proprietors of the Rensselaer manor, was riding in her carriage, a party of 'Indians' stopped the horses, unharnessed them, and debated by the roadside whether or no they should carry off the lady. The question was decided in the negative, much to the lady's satisfaction.

Choctaws.—It is cheering to learn that the saving influences of the Holy Spirit continue to attend the preaching of the Gospel among the Choctaws. Many persons have been awakened and renewed during the past year, among whom are some men of considerable influence in the nation.

Religion Among the Cherokees.—The five churches under the care of the Cherokee Mission (says the Missionary Herald for January) embrace two hundred and forty members. About one hundred and fifty dollars have been raised by the natives during the past year for the distribution of the Scriptures among their own people. The Temperance Society embraces about twenty-three hundred members; and this cause is advancing in the nation. They have made provisions for sustaining eighteen free schools from their own funds. The mission has under its care one boarding school, and other pupils amounting to about one hundred and seventy. At the mission press 1,586,000 pages have been printed for the past year. The Cherokees have purchased a press and types, which are used for printing a newspaper, partly in their own language and partly in the English.

Missouri Indians.—These Indians are estimated by the Cherokee Advocate as follows:—Delawares, 1,000; Shawnees, 1,000; Potawatomies, 5,000; Kickapoos, 600; Ottawas, 200; Peories, 100; Weas, 200; Ojibwas, 50; Munsies, 75; Stockbridges, 75. They are represented as peaceful and prosperous. "You may see handsome farms, covered with abundant crops of grain, and comfortable log cabins and large herds of cattle and hogs, almost wherever you find a Shawnee, a Delaware, or a Kickapoo family. The Munsies, Stockbridges and Wyandots are also doing well in these matters."

Religious Discussion.—The political newspapers of England are taking an active part in the consideration of religious topics, and the subject of a Convocation to consider the propriety of altering the Rubrics is warmly discussed.

CHRISTIAN REFORM CONVENTION.

The friends of Christian Progress and Ecclesiastical Reform are invited to meet in Convention at Syracuse, on Wednesday and Thursday, January 22d and 23d, 1845, to discuss such religious subjects as the times seem to require, to devise and adopt measures for promoting a spirit of investigation and inquiry, for diffusing, more extensively, by means of the press or otherwise, a knowledge of primitive church order, and in general, to seek, by mutual consultation and prayer, the revival of a purified Christianity throughout the land and the earth. The Convention to be opened at 10 o'clock, A. M., on Wednesday, the 22d.

We clip the above notice from the Liberty Press, published at Utica, N. Y., where are appended to it the names of about twenty distinguished individuals, among whom are Gerrit Smith and Wm. Goodell. It is gratifying to see in these days a disposition to promote a spirit of investigation and inquiry upon religious subjects. We sincerely hope that our friends in that vicinity will attend the deliberations of the Convention.

MISSIONARY INTELLIGENCE.

The following items are copied from the Missionary Herald for January, and will be read with interest. They show an encouraging state of things in several stations of the American Board.

Constantinople.—Mr. Hamlin writes, September 21, that amid a good deal of opposition, the work in which the missionaries are engaged, is full of promise; it is going forward, not by might nor by power, but by the Spirit of the Lord. He says, "We hope to receive in all five, *hopefully* pious young men into the Seminary this fall."

Trebizond.—Mr. Bliss, under date of October 21, says, "We are now enjoying a good degree of quiet in our work. Persecution sleeps, and our friends among the Armenians come to our house with considerable freedom. I hold a regular service every Sunday morning, and preach as well as my imperfect knowledge of the language will allow. The number present is usually about twenty."

Syria.—Letters have been received from Thomson and Calhoun, dated October 9, from which it appears that the Protestants of Hasbeiya, who were recently obliged to leave the village on account of persecution, have returned with the promise of safety and quiet. The Emir who took so active a part against them, has been deposed, and another Governor has been appointed, with express instructions to restore them to their homes and protect them. In view of these facts, Mr. Calhoun says, "A wider door than ever has been opened for preaching the gospel, and herein we do and will rejoice."

Bombay.—In a letter dated August 12, Mr. Hume mentions the commencement of a weekly religious newspaper, called the Bombay Witness. It is highly evangelical in its character, and promises to be very useful. It is printed at the mission press. A monthly temperance paper was about to be commenced, to be printed also at *the* mission press. "Intemperance is spreading among the natives. Hundreds of grog shops are now kept and supported by them; more of these places are kept by Parsees than by any *other* class." Considerable effort, however, is made to secure the prevalence of temperance principles, and not wholly without success.

Ahmednuggur.—Mr. Burgess, writing from Ahmednuggur, September 28th, says, "Two persons were baptized a few weeks since; and five or six others have been propounded, and will probably be admitted to the church in a few days. There are others still whom we regard as hopeful candidates for baptism; and quite a spirit of inquiry exists among some classes of the people. The prospects of the mission were never more flattering."

The Plymouth Brethren.—A religious party has sprung up within a few years in England, bearing this name, from the fact that it originated in Plymouth. By one of their friends it is said, that they are spreading through all parts of the Kingdom, and are thoroughly evangelical in their views, and as a body, remarkable for their piety; that numbers of various religious bodies, have joined them, even some of the evangelical clergymen of the Church of England—but the bulk of their number consists of Independents and Baptists. Their peculiarities are, that they reject any official or special ministry, and hold to the right of every male member, so disposed, to address the church. They have neither pulpit nor gallery in their houses of worship—and seats are rent free. Their only test of membership is, a simple profession of faith in Christ, accompanied by a blameless walk and conversation; and in their public services they proceed on the assumption, that all who are present, are saints of God. [Boston Recorder.

More Trouble in the Episcopal Church.—We find in the *Episcopal Recorder*, published at Philadelphia, an article headed 'Recent Developments in New York,' in which it is stated that a sort of conspiracy has been discovered amongst some of the members of the General Theological Seminary in this City, the object of which appears to be to render the institution, as far as practicable, subservient to the principles and policy of Rome. It is said that the association has its common seal, with C. U. (Catholic Unity) upon it, its secret meetings, and its correspondence with the Papal authorities in this vicinity. The Recorder states that the 7th of January has been appointed for the trial of the offenders by the Faculty, and calls upon the Bishops to meet the solemn responsibilities which such developments devolve upon them as the visitors of the General Theological Seminary of the Church. [N. Y. Tribune.

The Late Dr. Worcester.—The remains of this distinguished missionary and divine, have been removed from their place of interment at Brainerd, a former missionary station among the Cherokees, and desposited in the Cemetery at Harmony Grove, Mass. Dr. Worcester was pastor of the Tabernacle Church in Salem, and first Corresponding Secretary of the A. B. F. M. He was born November 1, 1770, and died June 7, 1821.

Division of the M. E. Church.—The North Carolina Annual Conference of this body have unanimously agreed to the proposed division, by adopting the report of the committee on the subject, embodying resolutions to the effect that the time has come for the ministers of the M. E. Church to refuse to act in union with the North, and that the Conference elect delegates to the proposed convention at Louisville, Ky., in May, 1845.

General Intelligence.

NEW YORK LEGISLATURE.

Albany, Tuesday, Jan. 7, 1845.

The two branches of the Legislature convened at the Capitol this day.

The SENATE met at 11 o'clock. The Governor's Message was received, read, and ordered printed. The customary resolutions as to chaplains, newspapers, &c. were adopted; when the Senate adjourned.

The HOUSE was called to order at 10 A. M. by James R. Rose, Esq., Clerk of the last Assembly, and the roll called. The oath of office having been administered to the members present by the Secretary of State, the House proceeded to organize. Horatio Seymour, of Oneida, was chosen Speaker on the first ballot. James R. Rose, of Albany, was appointed Clerk. David B. Groat, of Otsego, Sergeant-at-arms. E. B. Fenn, of Delaware, Door-keeper. I. R. Neahr, of Montgomery, Assistant Door-keeper. John B. Sheldon, of Allegany, second Assistant Door-keeper. The Message of the Governor was received, and read; after which the House adjourned.

GOVERNOR'S MESSAGE.

This document is fourteen columns long—too long, of course, for us to give entire.

It commences with a full exposition of the financial condition of the State, which is somewhat burdened, but yet sound, and "by no means desperate."

The condition of Common Schools is encouraging, as will be seen from the following extract:

"The productive capital of the Common School Fund was, on the 30th day of September last, $1,992,916 35, and the revenue of the fund, received into the Treasury during the last fiscal year, amounted to $133,826,51.

The number of school districts in the State, organized according to the school law, is 10,990, from 10,857 of which regular reports were received during the last year, showing that the average time, during which schools were kept open in these districts was eight months. The whole number of children between the ages of five and sixteen years, residing in the State, estimating those residing in the City of New York at 80,000, was 696,548; and the whole number of children actually taught in the district schools of the State was 709,156 being more than 50,000 beyond the number taught during the preceeding year. The whole amount of money distributed from the treasury of the State for the use of the common schools for that year, was $275,000, and the amount actually paid during the year, for the wages of common school teachers, was $992,222 03. The number of volumes reported as being in the school district libraries, was 1,038,396. These returns also show, that 37,531 scholars had been, during some portion of the year, in attendance upon private and select schools, out of the City of New York, and it is estimated that at least an equal number were in attendance upon like schools in that city, making more than 65,000 children thus taught, not including those taught in the academies and other incorporated literary institutions."

The Message speaks of dissatisfaction in certain sections with the substitution of County Superintendents for town Commissioners. It also expresses some apprehension that the new institution for educating teachers under the patronage of the State may introduce injurious distinctions among teachers.

The Charities of the State are generally in a flourishing condition. So of the Penitentiaries.

The necessity of some additional laws to prevent fraud in elections is referred to; betting upon elections is severely rebuked; and preventive measures are recommended.

The Anti-Rent Difficulties are discussed at considerable length. After speaking very considerately of the supposed grievances of the tenants and the landlords, this part of the Message closes with the following language:—

"I have already said, that I feel precluded from discussing what I understand to be the real questions between the proprietors and the tenants, so long as the present position of the controversy on the part of the tenants is maintained, as it excludes all idea of arrangement, amicable or legal, upon any basis which has suggested itself to me as within my power of recommendation. Indeed, not merely the questions but the parties to the controversy, have been practically changed by the violent proceedings alluded to; and it now becomes my duty to call your attention to a struggle going on between a band of desperate men, who disguise their persons, and with arms in their hands, bid defiance to the law and its officers, on the one side, and the constituted authorities of the State, exerting the powers conferred upon them to preserve the peace, defend the rights, and protect the lives of the citizens, on the other. In such a controversy there is but one side for the faithful public officer to take, whatever may be his office, or the trust confided to him; and as upon me rests the express constitutional obligation to 'take care that the laws are faithfully executed,' which obligation I have sworn faithfully to discharge, I have no choice left, even were I inclined, as I trust I am not, to doubt or hesitate. The laws must be executed. The rights of all must be respected. The public peace must be preserved. The lives of our peaceful fellow-citizens must be protected; and crimes must be prevented or punished. So far as the law as it now is clothes me with power to secure the accomplishment of these objects, or so far as it shall be your pleasure to confer additional authority, I hope to be able to exert it calmly and dispassionately, but with vigilance and firmness; and aided and sustained by the great body of our common constituents, as I am sure I shall be, I do not entertain a doubt of complete success. Indeed, I indulge the earnest hope that already the crisis is past; that the events which have transpired have opened the eyes of those who were looked to for aid and support by these desperate perpetrators of crime, and made it certain that no farther outrages will be committed through their countenance or co-operation. If this reasonable hope shall be disappointed, still the laws must be executed, fall where they may, and effect whom they may.

Permit me to suggest, in conclusion of this subject, whether the facts here presented, and others constantly appearing before the public, should not induce you so to provide for the prevention and punishment of crime, as to enable the officers of justice to reach him who disguises his person for the purpose of committing crime with less exposure to detecton."

In conclusion, the Governor refers with satisfaction to the interests of our State as a member of the Union; to the result of the late election; and to the prospect of "security and peace for our constituents and prosperity for the State."

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Dec. 30.

In the Senate, Mr. Sevier announced the death of his late colleague, the Hon. W. S. Fulton, in August last; and, after the usual resolutions, an adjournment took place.

The House adjourned for the same reason, after passing the joint resolution providing for the payment of Revolutionary and other pensions.

Tuesday, Dec. 31.

SENATE.—Several unimportant resolutions were passed; the bill to establish the Smithsonian Institute, and the bill to grant certain public lands to Indiana for the purpose of extending the Wabash and Erie canals, were discussed; after which the Senate went into executive sesion, and shortly after adjourned till Thursday.

HOUSE.—Mr. Tibbatts gave notice of his intention to introduce a bill authorizing the people of Texas to establish a State Government and to provide for the admission of the State so constituted, into the Union, upon an equality with the other States, and also a Joint Resolution guaranteeing to the People of Texas the protection of the United States until the question of Annexation be decided.

Mr. Belser gave notice of his intention to introduce a joint resolution for the Annexation of Texas.

Numerous reports were made, among which was one to grant certain lands to the State of Indiana for the purpose extending canals to the Ohio river; another for the improvement of the Hudson river.

After the introduction of several resolutions, and notices of intention to introduce bills, the House adjourned till Thursday.

Thursday, Jan. 2, 1845.

SENATE.—Several private bills were passed, and the Senate went into executive session until time to adjourn.

HOUSE.—Considerable discussion arose from Mr. Tibbatts asking leave to introduce a bill for the annexation of Texas.

A resolution to print 5000 copies of the Report of a Select Committee upon the Memorial of the Democratic members of the Legislature of R. I. was passed.

Several executive documents were laid before the House; and the bill to graduate and reduce the price of public lands was discussed till adjournment.

Friday, Jan. 3.

The Senate was not in session.

In the House, the Joint Resolutions from the Committee on Foreign Relations for annexing Texas to the Union, were taken up. They were in the exact terms of the rejected treaty. After yielding the floor for two or three amendments to be offered,

Mr. C. J. Ingersoll spoke for an hour on the subject. He took it for granted that the recent Presidential canvass gave a decision in favor of immediate annexation. He contended that the question of annexation was a southern question—a slave question; that there was nothing to be feared from extending the borders of the Union; that annexation was favorable to the termination of Slavery; that our country had a right to Texas; that there would be no rupture with Mexico, nor with Great Britain, nor with France; and that peace would be the consequence of the measure. He was in the midst of his speech when his hour expired.

Mr. Belser, of Ala., next took the floor, and urged the necessity, safety, and justice of immediate action in the case. He was for vesting the whole subject with the President until Congress assembled again. The subject of slavery was glanced at, and the responsibility of the evil, charged upon the compact. The speech closed with a flourish about the area of the country in time to come. After which, the Committee rose and reported progress.

A bill was introduced for the extension of the jurisdiction of the United States over Texas, and making Texas a State of the Union. Another for tendering the protection of the United States to the people of Texas, until the question of annexation is definitely settled. These projects were referred, and the House adjourned,

Saturday, Jan. 4.

The HOUSE was again occupied with a debate on the Texas question. Nearly all the speakers were in favor of annexation. Mr. Winthrop of Mass. had the floor when the House adjourned.

POST-OFFICE BILL.—We have a copy of Mr. Harden's new Post-Office Bill. According to it, the rates of postage are thus defined. Five cents for prepaid letters, for a distance not exceeding five hundred miles, and for a greater distance ten cents; for double letters, double postage; for treble letters, treble postage; for quadruple letters or one ounce weight, quadruple postage; and an additional single postage for each half ounce; and double these rates if the postage be not prepaid. Newspapers to be sent in the county in which they are published free of postage; and if not more than 1,250 square inches, to be charged half cent, sent not over 100 miles, or to any Post-Office in the State wherein printed; and over 100 miles, or if out of the State, one cent, with an additional quarter cent for each additional 250 or part of 250 square inches.

Publishers to send their papers, if they wish, by other than mail conveyances; double these rates for papers sent to other than subscribers or to news-venders. A pamphlet of 16 pages, 10 by 6, or 60 square inches, in the State wherein published, one cent; for 100 miles or more out of it, two cents, with a proportional decrease of postage on the size. The President and Ex-Presidents, Members of both Houses, &c., free correspondence; $750,000 to be appropriated for sustaining the present mails, and increasing them as required. After five years, the departmental correspondence, except the Post-Office Department, to be charged with ordinary postage. These are the main provisions of the bill. [Phila. Ledger.

NEW YORK BIBLE SOCIETY.—During the past year this Society has distributed 6973 Bibles and 6908 Testaments. Whole number distributed 169,185, in eighteen languages. During the past year it has paid over to the American Bible Society $3855 for Bibles and Testaments, and $1640 as a donation.

ARRIVAL OF MR. CUSHING—NEWS FROM MEXICO.—Hon. Caleb Cushing, late Commissioner to China, arrived in New York on the 31st ult. from Vera Cruz, which place he left on the 12th ult. Mr. Cushing has enjoyed uninterrupted health since he left the United States, and has fully succeeded, it is said, in the designs of his mission. He brought with him but few newspapers, having been robbed while in Mexico of all his papers, except those of an official character, which he carried about his person. Mr. C. proceeded immediately to Washington.

The news from Mexico is, that most of the principal towns throughout the republic, and a very large proportion of the people, have joined the insurrection against Santa Anna, which has become a successful but bloodless revolution. Santa Anna has a few faithful adherents, but most of the troops have gone over to Paredes. His case is thought to be desperate, and he may possibly have to fly from the country.

THE INAUGURATION.—The Albany Argus of Friday last says:—The opening of the new-year, always a high holiday, was duly commemorated in this ancient city.

The GOVERNOR and LIEUT. GOVERNOR elect proceeded to the Executive Chamber at 10 o'clock, A. M. and signed the oath of office. They then ascended the staircase in the hall of the Capitol, and there the oath was administered to them, by the Secretary of State, in the presence of the judicial and state officers, the Senators and such members of the Assembly as had arrived in the city, and a large concourse of citizens and strangers.

Gov. Wright and Lieut. Gov. Gardiner were then conducted to the Executive Chamber by Gov. Bouck, where they received the visits of a very large number of citizens and strangers, who were presented by Col. Hamilton, one of the Governor's aids. Indeed, the crowd was undiminished from 10 in the morning until three in the afternoon.

Gov. Wright's mansion on Clinton square, as well as that of Gov. Bouck, and many prominent citizens, was thronged with visitors.

The new Senators elect who were in attendance were sworn into office in the Senate Chamber by the Secretary of State—the Court for the Correction of Errors being in session—and took their seats as members of that body.

FROM LAGUYRA.—We have intelligence from Laguyra to the 4th. ult. The insurgents in the neighborhood of Lezuma have not yet surrendered; they have fled to the woods and the mountains, and are said to be about 200 strong. The military are at work endeavoring to dislodge and capture them, and there is little doubt that they will be prevented from doing farther mischief. The President has issued a proclamation, offering pardon to all who will return peaceably to their homes.

A NEGRO KILLED.—A negro belonging to Mr. Allen Barnes, of Columbia, Marion county, Miss., was found dead in the woods, in the vicinity of that place, lately, with a bullet-hole through his head. Previous rash remarks made by one of the citizens of that county, and his known hostility to the owner of the negro, together with other corroborating circumstances, have caused suspicions to be rested upon him; but he has stated, so we are privately informed, that he shot the negro very early in the morning, before it was light enough to distinguish clearly one object from another, mistaking his head for a wild turkey!—*Planter's (Miss.) Free Press.*

THE STEAMER MOUNT PLEASANT.—This steamboat, which left New York on the 10th ult. for our city, it will be remembered, has not been heard from since. The brig Martha, Capt. Parker, from Boston to Baltimore, where she arrived yesterday, on the 31st. ult., in lat. 38 30, lon. 70 30, saw the broadside of a steamboat with her stern knocked off, so that the name could not be seen. The wreck will probably prove to be all that remains of the fated boat and her hapless crew, as they have doubtless found graves in the "deep, deep sea."—*Philadelphia Gazette.*

SLAVERY IN KENTUCKY.—A letter in the Vermont Chronicle, from a respectable citizen in Louisville says,

"I know the real sentiments of most of our leading men, and I believe next year a decided step will be taken to amend the Constitution of Kentucky, with a view to the extirpation of Slavery; it is ruining us as a people, impoverishing us as a state, and poisoning our public and private morals."

RUTGERS COLLEGE, NEW BRUNSWICK.—The committee who were appointed to obtain funds for the full endowment of Rutgers College have published the names of those who have subscribed for that purpose. The whole amount subscribed is $29,080, of which $13,769 have been paid to the treasurer of the College. The sums subscribed are from one dollar to one thousand. Four subscribed one thousand dollars; seven five hundred; one four hundred; two three hundred; thirty-four two hundred and fifty; six two hundred; three one hundred and twenty five; fifty-three one hundred; one eighty; forty-five fifty; two forty; one thirty; forty-two twenty five; twenty-two twenty; eight fifteen; eighty-five, ten, and the residue was subscribed in smaller sums.

CHEROKEE NEWS.—A Cherokee named William was frozen to death near Maysville, (Ark.) a few weeks ago, while intoxicated. The Cherokee Advocate mourns over the sale of *poison* to the Indians. It is reported that Bear Starr, one of the triumvirate whose names have been made notorious by their diabolical deeds, was killed about two weeks ago, at the house of William Harris, in the Choctaw Nation. He is said to have been shot three times by a company of Cherokees, who went out in pursuit of stolen horses, horse thieves and murderers.

GEORGE GUESS.—This individual was the inventor of the Cherokee alphabet. The Council of his nation have allowed him an annual pension for many years. In the summer of 1842, "influenced perhaps by a desire to explore the western prairies and become acquainted with his red brethren," he loaded several pack horses with goods and visited the Comanche Indians. Thence he proceeded to northern Mexico, where he spent some time in teaching the inhabitants his native language. His subsequent journeyings are not known. The Cherokee Advocate supposes that he sleeps "full of years, and of honors, in some wild and unknown spot, far from his wife, his country and his people."

PAUL BECK.—The late Paul Beck, Esq. of Philadelphia made bequests to forty-eight charitable and other societies in that City, amounting to $35,500. To the soup societies of Philadelphia he left a ground rent of $300 per annum, and also one of $500 per annum for distribution of fuel to the poor.

SUMMARY.

Four children in a single family, in Ohio, died with malignant scarlet fever, brought on mainly by their eating freely of rotten or unsound apples, which were buried and dug up for winter consumption. Three of the cases were attacked by vomiting soon after eating the apples.

THE BLACK TONGUE has lately prevailed in some towns in Lewis county, in that state; but its malignancy seems much moderated, for we understand that out of fifty cases but two have died. In Gibson county, Ia., it is said to be raging with great malignity. A great number of deaths have occurred—some cases proving fatal in four or five days from the first attack.

The Secretary of the American Temperance Union, in company with Mr. Gough, will commence a series of Temperance meetings on the 4th, at Philadelphia, similar to those held in this City. They propose, also, being at Harrisburg on the 8th, and at Trenton on the 22d.

The dwelling-house of Mr. Simeon Underhill, of Piermont, N. H., was burnt on Wednesday night last, at about 11 o'clock, and one of his children, a boy about ten years old, was so badly burnt, that he died in a few hours.

A poor and worthy shoemaker, of the name of Hoover, who lives at Port Carbon, Pa., has received a bequest from Germany of *one million and a half of dollars.*

At the Court of Common Pleas at Cambridge, Margaret K. Russell, a minor, brought an action, through James O. Curtis, her guardian, against J. Q. A. Russell, for slander, in words spoken against her fair fame, and recovered damages to the amount of eighteen hundred dollars.

At this time the interest due to the Smithsonian Bequest Fund, by the Treasurer of the United States, amounts to $182,000, and the whole fund to $690,000. It will be a matter for earnest discussion during the present session of Congress, as to the best means of applying this money.

In the New England States the whole number of newspapers published is 270. Of this number, 130 were published in Massachusetts, 48 in Maine, 37 in New Hampshire, 28 in Vermont, and 14 in Rhode Island.

Gov. Ford has sent in his special message relating to the late Mormon disturbances in Hancock County. It is altogether favorable to the Mormons. The expenses of the first campaign have not been reported; the last campaign, commonly called the 'wolf hunt,' cost between eight and nine thousand dollars.

On New Year's night John and Nicholas S. Gordon, attempted to escape from the Providence Jail. They had been provided with keys to open the doors of the other apartments of the Jail. They had effected an entrance into another room, when the vigilance of the watchman, not on duty, detected them.

Major Benjamin Russell, the veteran Printer and Editor of the old 'Columbian Centinel,' died in Boston on Saturday morning, aged 83 years. He was widely known and uniformily respected.

The Ohio House of Representatives, have rescinded the resolutions passed in the session of 1841—'42 censuring John Quincy Adams for presenting a petition for the dissolution of the Union. The vote was yeas 40, nays 21

The Rochester Democrat says that three hundred and ten new buildings have been erected in that city during the past year, of which two hundred and twenty-five were private dwellings.

At the last session of the New York Legislature, a law was passed reducing the compensation of the officers of the Assembly. The compensation of the sergeant at arms was fixed at $2,50 per diem, that of the door keeper at $1,50, and the messengers or pages 50 cents.

A mechanic of Baltimore, George J. Haydar, has invented a new order of Architecture, which he calls the "Crystaline." The design consists in the application of the simple and beautiful forms of crystals to an order of architecture as evolved in the delineation of the octagon, applying any polygonal figures or multilateral figures varying in form, as the principles appertaining to one will apply generally to the other.

Col. Benjamin Fowler, one of the gallant defenders of Baltimore, who so nobly distinguished himself as commander of the 39th regiment at the battle of North Point, died at Georgetown, D. C. on the 1st inst. His remains were taken to Annapolis for interment, and the House of Delegates of Maryland adjourned to attend his funeral.

Gov. Porter of Pennsylvania, has pardoned since he has been in power (6 years) 63 criminals, of whom 29 were convicted for murder, 18 of manslaughter, and 16 of burglary. It is said the number of those convicted of minor crimes, who are pardoned, is much greater.

The Legislature of Rhode Island assembles on Wednesday at Providence. A United States Senator is to be elected, and the petition of Sullivan Dorr and others, for the liberation of Thomas W. Dorr, considered.

TEETOTALISM IN WHALESHIPS.—The ship C. W. Morgan lately arrived at New Bedford, when, as is the custom, the pilot took on board with him the temperance pledge, and thus gave every sailor an opportunity to record his determination to become a temperance man, to the confusion of all grog-shop landlords and sharks. The pilot on boarding the Charles W. Morgan produced the teetotal pledge, and it was promptly signed by every person on board, from the Captain to the cabin-boy!

ICE CROP.—The *cutters* have commenced their labors on Fresh Pond, and the *crop* will soon be *harvested.* [Boston Times.

FREE CHURCH OF SCOTLAND.—Since the late secession of about five hundred Clergymen from the established Presbyterian Church of Scotland, every thing they have undertaken seems to have been prospered. They are now commencing a new College on a magnificient scale,—eighty thousand dollars having already been contributed for the purpose, by nineteen individuals.

"CAST-IRON STEREOTYPE."—Experiments have for some years been in progress, chiefly under the superintendence of Herr Dase, inspector of mines at Richmond in the Duchy of Brunswick, with a view to make cast iron, as the cheaper and more durable material, applicable to the preparation of stereotype plates. The success of these experiments is attested by the publication of a cast-iron stereotype edition of the Bible, published at Nordhausen, the price of which, with marginal readings, is 9 ggr. or 26 cents.

At a sessions in Charleston, South Carolina, a few years ago, a man, for killing a negro, was fined two hundred and fifty dollars, while two other persons tried at the same sessions for negro-stealing were sentenced to be hanged.—*Spirit of Liberty.*

DIED,

At the residence of T. B. Stillman, in New York, on the 7th inst. of pulmonary phthisis, Mrs. MARIA S. WELLS, wife of Jason B. Wells, aged 24 years.

Mrs. Wells made a profession of faith in Christ at the early age of ten years, and during her subsequent life maintained a character in which the Christian graces were eminently combined. In her last illness, which was protracted and painful, she exhibited a cheerfulness and resignation which are pleasant to remember. The hour of her dissolution was welcome. As it approached, her spirit seemed to triumph over exhausted nature, and with many expressions of gratitude and affection, she commended those whom she had loved on earth to the care of Him who had been her portion. Then committing herself into the hands of a faithful Creator and gracious Redeemer, she fell asleep calmly and peacefully.

Her remains were taken to Plainfield, N. J., for interment, where a discourse was preached from a passage of Scripture which she had often repeated in her suffering, "The cup which my Father hath given me, shall I not drink it?"

LETTERS.

Bethuel Church, R. T. Green, Isaac D. Titsworth, Ephraim Maxson, Thomas B. Brown, Wm. M. Fahnestock, Nathan V. Hull, S. P. Stillman, Henry C. Hubbard, Wm. Utter, John Whitford, (the Address is not yet published.) Postmasters at Oxford, New London, Ct., Ephrata, Pa., Adams, Adams Center, Scott, Shiloh, N. J.

RECEIPTS.

West Edmeston—Benjamin Burdick, $2; Samuel Williams, Jr., Hazard Sheldon, Capt. Benjamin Burdick, Silas Crumb $1 each.

Clarence—Wm. H. Redfield, Rowse Burdick, Edward Saunders, Elisha C. Saunders $1 each.

Plainfield, N. J.—Richard Wooden $1.

Berlin—Schuyler Greenman $1.

South Branch—R. T. Green $2; Peter Burdick $1.

Hopkinton, R. I.—George D. Chester, Samuel Merritt, Jr., John Green, Reuben Brown, John Cundall, David Green, Samuel Allen $2 each; Sands Palmer $1.50.

Tallmadge, Mich.—C. D. Thompson, $2.

Oxford—Ethan Clarke, Esq. $2.

Adams—Isaac Saunders, Joseph Green, Jr. $2 each.

Ephrata, Pa.—Miss Hannah Konigmacher $2.

New London, Ct.—Peter D. Irish $1.

Scott—Dea. John Barber 3d, Ezekiel G. Potter, $2 each.

Adams Center—Martin Green, Esq. $2.

Shiloh, N. J.—Wm. T. Sheppard $2; Alexander Heritage, Charles H Davis, Jeremiah Keen $1 each.

NEW SUBSCRIBERS.

[The effort to increase the subscription list of the Recorder has been commenced in the right spirit, and we trust it will be continued until the work is thoroughly done.]

Westerly, R. I.
Enoch Vose,
Joseph H. Potter,
Dennis Burdick,
Joseph Enos,
Sands Carr,
Lucinda Barber,
Catharine Wilcox,
Plainfield, N. J.
Richard Wooden,
John Smalley,
Alkanah Randolph.
Asa Randolph,
Shiloh, N. J.
Joseph West,
C. Sheppard & I. C. Heritage
Ezekiel Thomas,
Lawrence Harris,
Jeremiah Keen,
Zara Ayars,
Seeley Tomlinson,
Abel B. Davis,
Howel Davis.

Alden.
Daniel Newcomb,
John Sheldon,
Elisha C. Saunders,
Cowlesville.
Thomas Williams,
John L. Burdick,
Dea. Joshua Burdick,
Edward Saunders,
Clarence.
John Cottrell,
Rowse Burdick,
West Edmeston.
Samuel Williams, Jr.
Hazard Sheldon,
Capt. Benj. Burdick,
Silas Crumb.
Ephrata, Pa.
Hannah Konigmacher,
New London, Ct.
Peter D. Irish,
Oxford.
Ethan Clarke, Esq.

NEW LOCAL AGENT.—Bro. Luke P. Babcock is requested to act as agent for the Recorder in Scott, N. Y. and that vicinity.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally, price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

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Adams—Charles Potter
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Alfred—James R Irish
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Brookfield—Andrew Babcock
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Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
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MICHIGAN

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Milton, Rock Co—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—[illegible] Dunham

Miscellaneous.

WINTER.

BY ELIZA COOK.

We know that it's good that old winter should come,
Roving awhile from his Lapland home;
'Tis fitting that we should hear the sound
Of his reindeer sledge on the slippery ground:

For his wide and glittering cloak of snow
Protects the seeds of life below;
Beneath his mantle are nurtured and born
The roots of the flowers, and the germs of the corn.

The whistling tone of his pure strong breath,
Rides purging the vapors of pestilent death.
I love him, I say, and avow it again,
For God's wisdom and might show well in his train.

But the naked—the poor! I know they quail,
With crouching limbs, from the biting gale;
They pine and starve by the fireless hearth,
And weep as they gaze on the frost-bound earth.

Stand nobly forth, ye rich of the land,
With kindly heart and bounteous hand,
Remember 'tis now their season of need,
And a prayer for help is a call ye must heed.

A few of thy blessings, a tithe of thy gold,
Will save the young, and cherish the old.
'Tis a glorious task to work such good—
Do it, ye great ones! ye can and ye should.

He is not worthy to hold from Heaven
The trust reposed, the talents given,
Who will not add to the portion that's scant.
In the pinching hours of cold and want.

O, listen in mercy! ye sons of wealth,
Basking in comfort and glowing with health;
Give whate'er you can spare, and be sure
He serveth his Maker who aideth the poor.

LOUIS PHILIPPE.

The New Orleans Picayune makes the following sensible remarks on the romantic fortunes of the King of the French.

There is no man, perhaps, now living, whose life has been so chequered as that of Louis Philippe, the present monarch of France. Reared in the lap of royalty, brought up amidst the luxuries of a princely court, he was, at an early age, in order to preserve his life, compelled to fly from both court and country, and under an assumed name to travel over most of the countries of Europe, often dependent on a peasant's hospitality for a portion of his rough fare, which the exiled prince found necessary to sustain nature. Nor was this all. He learned that the people over whom his relatives had ruled, had guillotined their king, and that the other members of his family, like himself, were wanderers in the world. To those who offered him succor in this his hour of need, it appears that he is not forgetful, as the following will show. It is copied into a London paper from a Swedish journal. "On the 3d inst., (July,) Vice Consul Burk, (rather a Milesian name for a Swede,) celebrated the eighty-second anniversary of his birthday. On the same day he received a letter from the King of the French, written with his own hand, and accompanied by a gold medal. The letter, which was dated from Neuilly, reads in these words:

"It is always agreeable to me to find that the traveler Muller, (the name under which the king traveled in Sweden to elude his pursuers,) has not been forgotten in a country which he visited in a simple guise, and unknown; and I always recall with pleasure this journey to my mind. Among my recollections, I give the first place to hospitality so frankly and cordially granted me, a stranger, throughout Norway, and particularly in Norland and Finmark; and at this moment, when the lapse of forty-nine years since I made this journey into Norway, has left me but few of my old hosts remaining, it is gratifying to me to be able to express to all, in your person, what grateful feelings I still entertain."

The travels of the exiled prince in this country are little less eventful than in Europe, save that he was not haunted with the fear of being captured and handed over to the merciless disposition of those who thirsted for his blood. Here, as there, he taught school for his support, and here, as there, the hand of hospitality was stretched out to him, aye, in this very city. Indeed, we learn that he still retains a lively recollection of the liberal courtesies extended to him, when he sojourned here, by our worthy fellow citizen, Bernard Marigny.

In Boston, too, Louis Philippe received some attention, and in Portsmouth, N. H., he was most agreeably entertained. He took a letter of introduction from Gov. Hancock to Jacob Sheaf, Esq., a wealthy and hospitable merchant of that place, and was cordially received and kindly treated by him. He was also entertained by Gov. Langdon and other gentlemen of that town, which was then distinguished for its generous hospitalities.

The Picayune concludes its remarks with these sentiments:

"But how strange it is, after suffering all the privations he did, both in Europe and here—after having providentially escaped from a French privateer as he returned to Europe—after finding so many barriers between the throne of France and himself—first the Republic—next the empire—and next the elder branch of the Bourbons occupying it—that fate or fortune should so soon have battered them all down, and permitted him peaceably to ascend it and sit on it for a period of fifteen years in undisturbed peace and quiet. His indeed has been a romance of real life."

PRIDE AND POVERTY.

Some editor very truly remarks, that there are hundreds of families in this country that have no small income, and yet are poor—and will remain so for life, unless they turn over a new leaf, and live as they ought. The members of such families are proud and extravagant, and expend a large amount to keep up appearances, and continue in the ranks of fashion. We can point to many such people, who might now be in independent circumstances, were it not for their pride. The children in such families are furnished with every thing to gratify their folly, as if the outward appearance were a sure guarantee of their respectability and future success.

If there is any thing we despise, it is the union of pride and poverty—the keeping up of appearances to the sacrifice of comfort and health. The money that has been expended by such persons for the last two or three years, if taken proper care of, would now place them in comfortable circumstances, if not be sufficient to purchase dwellings to shelter them in the decline of life.

Friend, if you are poor, don't be proud. Never starve yourself to cover your back, and make a fine appearance. Your wise neighbors but laugh at your folly, while those you strive to imitate, look upon you with contempt. Don't labor to conceal your poverty. It is far preferable to wear a sixpenny calico to meeting, and have it paid for, with plenty to eat, than dash about in silks which have been credited to you, while you have scarcely a decent meal in your house. Pride will ruin you sooner or later, so be wise, and divest yourself of folly, and dress according to your means. No one whose opinion is worth a straw—for your plain dress and hard hands, which tell plainly that honest labor is no stranger to you—will think the less of you; indeed, such appearance, if tidy, in nine cases out of ten, is the best recommendation.

AN OLD NEWSPAPER.

There is nothing more beneficial to the reflecting mind than the perusal of an old newspaper.—Though a silent preacher, it is one which conveys a moral more palpable and forcible than the most elaborate discourse. As the eye runs down its diminutive and old-fashioned columns, and peruses its quaint advertisements and by-gone paragraphs, the question forces itself on the mind—Where are now the busy multitude whose names appear on these pages; where is the puffing auctioneer, the pushing tradesman, and bustling merchant, the calculating lawyer, who each occupies a space in such chronicles of departed time? Alas, they have passed away like their forefathers, and are no more seen! From these considerations the mind naturally turns to the period when we, who now enjoy our span of existence in the chequered scene, shall have gone down into the dust, and shall furnish the same moral to our children that our fathers do to us? The sun will then shine as bright, the flowers will bloom as fair, the face of Nature will be as beautiful as ever—while we are reposing in our narrow cells, heedless of every thing that once charmed and delighted us.

ANNOYANCES OF LITERARY MEN.

When Montesquieu was deeply engaged in his great work, he writes to a friend:—"The favor which your friend Mr. Hein, often does me to pass his mornings with me, does great damage to my work, as well by his impure French as the length of his details." "We are afraid," said some of those visitors to Baxter, "that we break in upon your time." "To be sure you do," replied the disturbed and blunt scholar. To hint as gently as he could to his friends that he was avaricious of time, one of the learned Italians had a prominent inscription over the door of his study, intimating that whoever remained there must join in his labors. The amiable Melancthon, incapable of a harsh expression, when he received these idle visits, only noted down the time he had expended, that he might reanimate his industry, and not lose a day. Evelyn, continually importuned by morning visitors, or "taken up by other impertinences of my life in the country," stole his hours from his night rest, "to redeem the losses." The literary character has been driven to the most inventive shifts to escape the interruption of a formidable party at a single rush, who enter without "beseiging or beseeching," as Milton calls it. The late Ellis, a man of elegant taste and practical temperament, on one of these occasions at his country house, assured a literary friend that when driven to the last, he usually made his escape out of the window; and Boileau has noticed a similar dilemma when at the villa of the President Lamoigan, while they were holding their delightful conversations in his grounds. Brand Hollis endeavored to hold out "the idea of singularity as a shield;" and the great Robert Boyle was compelled to advertise in a newspaper that he must decline visits on certain days that he might have leisure to finish some of his works.

[D'Israeli.

JANET FRAZER.

Who has not heard of Janet Frazer, the truly noble and devoted Scotch woman, who gave her homestead for the site of a Free Church, when no other situation in the whole neighborhood could be procured, in consequence of the land being held by a proud and irreligious Earl, who would for no pecuniary consideration furnish a site. Honorable mention was made by the Scotch delegation, when in this country, of her disinterestedness, and various little tokens of remembrance were sent to her by friends in America. We have the privilege of copying from a private letter from her to a friend in this country, what may be regarded as her answer to all those who thought her conduct was worthy of remembrance.

My heart was struck wi great surprise,
I scarcely could believe my eyes,
And ferlied* much that gifts sae bra,
Were sent me from America.

I bought mysel a braw new *goon*,
Its black merino, also shoon;
Part o' my gifts, thanks to them a',
My kind friends in America.

In gladness now I sit at hame,
Oft view my presents since they came,
Unmerited by me ava,
From my friends in America.

JANET DOUGLAS FRAZER.

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* Wondered.

LOVE OF COUNTRY.

The Abbe de Lisle relates of an Indian, who, amidst the splendor of Paris, beholding a banana tree in the "Jardin des Plantes," bathed it with tears, and seemed for a moment to be transported to his own shore.

The Ethiopian imagines that God made his sands and deserts, while angels only were employed to make the rest of the world.

The Maltese, isolated on a rock, distinguish their lands by the appellation,

"The flowers of the world."

The Javanese, have such an affection for the place of their nativity, that no advantages can induce them, their agricultural tribes in particular, to quit the tomb of their fathers.

The Norwegians, proud of their barren summits, inscribe upon rix dollars: "Spirit, loyalty, valor, and whatever is honorable, let the world learn among the rocks of Norway."

UNBELIEVER'S CREED.

"I believe that there is no God, but that nature is God, and God is matter; and, that it is no matter whether there is any God or not.

I believe that the world was not made;—that the world made itself, and that it had no beginning; that it will last forever, world without end.

I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul.

I believe that there is no religion; that natural religion is the only religion, and that all religion is natural.

I believe not in Moses. I believe in the First Philosophy. I believe not the Evangelists. I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbes, Shaftesbury. I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Baulenger, Volney, and Thomas Paine. I believe not St. Paul. I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoneathen; I believe in Mahomet; I believe not in Christ.

Lastly; I believe in all unbelief."

From the Cultivator for December.

HOUSEHOLD ECONOMY.

TRIPE.—Take the tripe as soon as practicable after it comes from the animal, rinse it well in cold water, and immediately sprinkle a thick coating of air-slacked lime over the inside—roll it up, and let it lie till the next day. Then cut it in pieces eight or ten inches square, scrape it and put in soak in salt and water, where it should remain seven or eight days, or till the strong smell is entirely gone, changing the salt and water every day. Then boil it tender. It may be soused like pig's feet, or it may be broiled, fried with sausages, or dipped in butter and fried alone.

SOUSE.—Take pig's feet, the head, &c., and after being well cleansed, boil them in water with a little salt, till the meat begins to drop off, then slip out the largest bones, and put the meet in a stone jar, or well-seasoned wood firkin. Make a liquor sufficient to cover them, as follows: Take one quart of the liquor they were boiled in, two quarts of vinegar, spiced with cloves, allspice, pepper, and cinnamon. While the meet is still warm, pour the liquor, boiling hot, upon it. In a few days it is fit for use, and may be either rolled in flour and fried in lard or sausage-fat, or warmed in a little of the liquor, or eaten cold.

The feet and shanks of *cattle*, cleansed in the same manner as pig's feet, are excellent. When sufficiently boiled, all the bones should be taken out, and the meat immediately chopped fine, and seasoned with salt, pepper, allspice, summer savory, and sage. When wanted for use, they may be warmed over in a little butter, and are nice, delicate eating—scarcely inferior to oysters, which they somewhat resemble. They make equally as good souse as pig's feet. The jelly which is left after they are boiled, makes excellent *blanc mange*. All these articles are frequently thrown away in families. With a little labor, they constitute the most favorite dishes—fit for a king or *even* a farmer.

A HOUSE KEEPER.

SALT FOR FRUIT TREES.—A writer in the Boston Cultivator says a pear tree was killed by a quantity of salt having been left in an old flour barrel near the body of the tree. A heavy rain dissolved the salt and forced it into the ground among the roots. The tree soon exhibited signs of blast or decay, and on cutting off and examining the branches, he "found the leaves not only highly impregnated, but encrusted with a visible saline matter." During the summer, the tree died. Too much salt was undoubtedly the cause of the trouble. A small quantity has been recommended to be put round the trees for the destruction of insects. The editor of the Boston Cultivator says two quarts is enough for a tree of "middling size."

OLD HUNDRED.—The music in harmony of four parts of this venerable and deservedly popular church tune, was composed by Claude Goudimel, about the year 1544. The composer, who was chapel master at Lyons, France, died in 1572, a victim to religious opinion. The harmony of his hymn has since been altered, (not for the better,) as may be seen by comparing the same as arranged in the present collection of church music with the original. It is a popular musico-historical error, that Martin Luther was the composer of this noble choral.

BATHING.—A French physcian visited Damascus with a view to settle. Seeing the luxuriant vegetation around it, he exclaimed, "Ah, this is the place for me—plenty of fever." Entering the city and noticing the abundance water, he said, "More fever—no place like Damascus." "But what building is that?" he asked. "A bath." "And what is that?" "A bath." "And that other building?" "A bath." "Curse on the baths!" said the doctor, "They will take the bread out of my mouth, I must seek fever and practice elsewhere." So he turned back and hied him elsewhere.

LEGAL ABSURDITIES.—Major Noah thus shows up, the absurdity of some of our legal technicalities:

"Why cannot we simplify the language of the law—why not banish its old black letter Vandalism? '*Sir, I give you this Orange*,' and I do give it—should not that declaration and transfer be deemed an absolute conveyance? Yet to make it perfectly legal it must run thus:

'I give you all and singular my estate and interests, right, title and claim, and advantage of and in that orange, with the rind, skin, juice, pulp, and pips, and all rights and advantages therein, with full power to bite, cut, suck, or otherwise eat the same, or give the same away.'"

The distillery of the Messrs. Smith, which paid the English government annually for excise, £400,000 sterling, has been seized. It was ascertained that an enormous vat was filled with spirits not duly reported. The excise officers called and desired to see the vat. Mr. Smith pretended to ring for a servant, but the counterfeit bell-rope opened a valve, which discharged the vat into the Thames. For the time the officers were foiled, but the trick was discovered, when the premises were seized.

It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties, in those eventful times, he never refused assistance to any worthy person, whatever his religious views; until one day Cromwell said to him, "Mr. Howe, you have asked favors for every body except yourself; pray when does your turn come?" "My turn, my Lord Protector," said Howe, "is always come when I can serve another."

ODD FELLOWS.—The Symbol, or Odd Fellows Magazine, contains a table prepared to show the progressive increase of the Order of Odd Fellows in this country, from 1840 to 1844, inclusive. There were in

	Initiations.	*Revenue.*	*Lodges.*	*Members.*	*Relief.*
1840	3,343	$50,298 79	155	11,166	$8,044 00
1841	6,822	115,878 11	199	17,854	18,551 70
1842	7,835	163,719 71	265	24,160	43,405 83
1843	8,749	191,635 22	352	30,543	66,863 17
1844	13,486	292,250 00	466	4[illegible]24	79,928 07
Total	40,236	$818,781 83	1437	127,851	$216,823 48

Illinois, Tennessee, and Texas not included.

A NEW COMMENTARY.—The first commentary upon the New Testament by a Universalist, has lately been issued by Lucius R. Page.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location, thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.
New England:	¼
St. Albans, Vt.	1
Housatonic R. R. Ct.	par
New York:	
City & most Riverbks	par
Other Safety Fund	½
Do. Red Backs	½
New Jersey:	⅜
Small notes West N.J.	¾
N. Hope Del. Bridge	1
Pennsylvania:	¼ to 1¼
Relief notes	3
Carlisle Bank	1¾
Chambersburg Bank	1½
Franklin of Wash'ton	2
Gettysburg Bank	1½
Harrisburg Bank	1½
Lewiston Bank	2
Lancaster Co. Bank	1½
Lebanon Bank	1½
Miners' Bank	2
Middletown Bank	1½

	disc.
Monongahela Bank	2½
York Bank	1½
Wyoming Bank	2½
Delaware:	½ to 1
Maryland:	⅜ to 1¼
Cumberland Bank	2
Mineral Bank	2
Salisbury Bank	3
Dist. Columbia:	1
Virginia:	1
N. W. Bank of Va.	2
North Carolina:	1¾
South Carolina:	1¼
Georgia:	1½
Planters Bk Savan'h	3
Ohio:	2
Indiana:	
State Bk & branches	2
Kentucky:	2
Tennessee:	3
Canada:	3 to 4
Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken*.

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken*.

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken*.

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken*.

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken*.

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken*.

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken*.

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken*.

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken*.

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken*.

Delaware—Laurel, Wilmington Loan Co.—*broken*.

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken*.

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken*.

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches, Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken*.

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst. Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken*.

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken*.

Indiana—all except State Bank and branches—*broken*.

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow, lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2.62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@
Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot,	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS,	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON,	
Pig, Eng.&Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do RussPSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13¼
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 50
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¼
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¼
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

The Sabbath Recorder,

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TERMS.

$2,00 per year, payable *in advance*.

$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ Communications, orders, and remittances, should be directed (*post paid*) to GEO. B. UTTER, *No. 9 Spruce Street, New York*.

PROPOSITIONS.

1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.

2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

TOBITT'S PRINT, 9 SPRUCE-ST.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, JANUARY 16, 1845. NO. 30.

The Recorder.

CONNECTION OF THE DAY WITH THE INSTITUTION.

"The fourth commandment is so worded as to admit of the change of the day of rest, without at all violating the institution. And this the divine lawgiver doubtless so arranged, with a view to the alteration which the gospel would introduce. The Jew could never have determined from this command on what day his first Sabbath was to be kept. It enjoins no more than that the interval of time between rest and rest should be six days. The proportion of days is the essential point. The Christian Sabbath, in the sense of the fourth commandment, is as much the seventh day, as the Jewish Sabbath was the seventh day."

The foregoing paragraph is extracted from Bishop Wilson's "Sermons on the Divine Authority and Perpetual Obligation of the Lord's Day." For an exposure of the utter fallacy of the sentiment which it contains, we refer our readers to our remarks week before last upon the True Issue. The more we think of it, the more glaring does its fallacy appear; so that we should wonder at its being entertained by any person of judgment, were it not for the number of respectable names that have endorsed it. At some future time we may, perhaps, expose more fully the impossibility of such being the meaning of the law of the Sabbath. Our object in citing the paragraph now, is to make some remarks upon what is generally considered to be the principal end and design of the sabbatic institution.

It is generally considered, that one great end of the institution is to secure rest to the *body*, that the physical energies of man and beast may be recruited. It is found by close observation, that the human frame wears out under uninterrupted labor; and that the poor beast, if doomed to perpetual toil, sinks under the premature exhaustion of his powers. Both man and beast will perform more work, and perform it in a better manner, if they rest one day in seven, than if they labor during the whole hebdomadal period. It is also at least highly probable, if not a well established fact, that uninterrupted *mental* labor has a tendency to bring on insanity. The student needs the weekly repose, as well as the laboring man. Hence it is contended, that the sabbatic institution is founded in our very nature; and that no law of God better illustrates his great benevolence, than does that, which, as our Saviour teaches, "was made for man." These are *our* views, as well as those of multitudes of others who have considered the subject.

But bodily rest is not the only end of the sabbatic institution. If it were, we see not but one day would answer the purpose just as well as another. Sunday might just as well be observed as Saturday, and we should have no great reason for differing from the view expressed by Bishop Wilson in the paragraph we have quoted. But the *spiritual* welfare of men is an end of the Sabbath, just as much as their *bodily* comfort.

But cannot the spiritual welfare of men be promoted on the first day of the week as well as on the seventh? Although the answer to this question may seem very simple, so simple that none can hesitate to give it in the affirmative, we apprehend there is room for doubt. If the spiritual welfare of men can be promoted under a system of religion multilated of some of its brightest features, then it may be promoted by the observance of one day just as well as of another. All that is necessary is, for men to separate themselves to the religious contemplation of what in stereotyped phrase are called the "fundamentals of the gospel;" and working these over in their minds from week to week, they attain the end which they propose to themselves. We shall not undertake to deny, that such a course will conduce to their spiritual welfare to some extent, and indeed to a very great extent. On the contrary, we firmly believe it will, and that it has done so heretofore. It is on this principle, that the regular separation of Christians from worldly employments on the Sunday, and their attending to religious duties, have been so beneficial.

But if, in order to the spiritual welfare of men, it is necessary that they embrace in their studies and profound meditations the *whole* system which God has revealed in the Bible, and just *as* he has revealed it; if the whole unmutilated and unbroken system ought to be brought to bear upon their minds, in order that they may receive its moulding influence; and if they cannot attain to "the measure of the stature of the fulness of Christ" without this;—then we must say, that the mere observance of one day in every seven, or the observance of any other day than the seventh day of the week, will not answer the purpose. In order that our doctrine may be perfectly obvious to the understanding of every one, we submit the following proposition:—

That those who discard the Sabbath from their creed, blot out the only visible token of the truth of Natural Religion—the only monument which God has set up to attest that He is the Creator, Beautifier, and Perfecter, of all things; and that those who plead a transfer of the Sabbath from the seventh to the first day of the week, are as guilty, in this particular, as those who discard it altogether.

In establishing this proposition, it is necessary to observe, that in the Bible *three* great and prominent systems are brought to view, viz: Natural Religion, Judaism, and Christianity. Each of these systems is founded on a certain *relation* which God sustains to men.

Natural Religion is founded on the relation which God sustains to the whole race of mankind as their *Creator*. The duties, or laws, which grow out of this relation, constitute what is commonly called the *Moral Law*.

Judaism is founded on a special relation which God entered into with the posterity of Abraham, whereby they were constituted a nation of priests, for the purpose of serving Him according to the Levitical law. Heb. 7: 11; Ex. 19: 5, 6. The laws and institutions growing out of this relation, are sometimes called the *Ceremonial Law*.

Christianity is founded on that peculiar relation which God enters into with believers of all nations, whereby he engages to become their Redeemer through Jesus Christ. The whole system of duties, blessings, and privileges, growing out of this relation, and dispensed according to the New Covenant, is commonly called the *Gospel*.

Judaism and Christianity are but the two parts of a great scheme for the Redemption of mankind. The former prepared the way for the latter; and when the latter came, the former, having answered the end for which it was instituted, was of course abolished. Judaism was developed and dispensed as a system before Christ came in the flesh, and is therefore found in that division of Scripture commonly called the Old Testament. Christianity received its full development, and, as a system, was dispensed after the coming of Christ, and is therefore found in the New Testament. But Natural Religion pervades the whole Bible. Being the system, for a violation of which men are counted *sinners*, it is both fit and necessary that it should pervade *both* parts of the great scheme for their redemption. For the great object of redemtion is to bring men back to a conformity to that law which by sin they have violated.

Now to each of these systems belong certain *commemorative* institutions—ordinances which are monumental attestations of some great *fact*, or *facts*, upon which are predicated the systems of religion to which they respectively pertain. Thus Christianity has its *Baptism* and *Supper*. The one commemorates the death of Christ, whenever it is celebrated. "As often as ye eat of this bread and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11: 26. The other commemorates the burial and resurrection of the Saviour; for as the believer is submerged under the water, and rises again, he attests his belief that his master was buried and rose again. Rom. 6: 3—5. The ordinance is also *prospective*; for the subject of it looks forward to his own resurrection, in which he firmly believes. 1 Cor. 15: 29. These ordinances having been always administered in the church of God, are *monuments* of the truth of the Gospel which enjoins them, inasmuch as they point directly to the great *facts* upon which Christianity is predicated—the death and resurrection of Jesus, its Founder.

Judaism also has its commemorative institutions. Out of the many of them we may instance the *Passover*. This ordinance commemorates the great *fact* that God spared the Israelites when he destroyed the Egyptians, and brought them out from bondage by a mighty hand, for the purpose of constituting them into a nation of priests, to serve Him in the land of Canaan. It was also *prospective*, looking forward to Christ, the Passover sacrificed for us. 1 Cor. 5: 7.

Have both Christianity and Judaism their commemorative institutions, rising up as monuments, upon which are inscribed certain great events, and serving to attest the truth of the respective systems to which they belong; and has Natural Religion *none?* Yet it has NONE, *if* the Sabbath is blotted out; in which case, God is represented as being more careful to preserve the monumental evidences of the truth of the Gospel, than of that system which makes men *need* the gospel!

We have said that Natural Religion is founded on the Relation which God sustains to the universe as *Creator*. The Sabbath is the only institution which commemorates the work of creation. It is the only monument, upon which is inscribed the great fact, that God made the world in six days, and rested on the seventh; the only memorial, therefore, of that relation upon which the whole Moral Law is founded. By the observance of it we profess our faith, that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear. Heb. 11: 3. We acknowledge the great Jehovah above all the false, idol gods of the heathen; that His hand alone made all, and that he divided not his glory with another. We declare our conviction that the world sprang not into existence by chance, but that it must have had a Former. Thus the Sabbath is a standing testimony against Atheism and Idolatry; the only ordinance which answers this character. Shall it then be blotted out from our creed? Shall it have no place in our religious system! Is it not monstrous to harbor such a thought of Jesus Christ, as that he deliberately went to work to break down, and raze to its foundations, this glorious monument of creative power! Went to work to destroy the evidence of the truth of that system, without which Redemption itself is mere farce! O Christian, beware what you do! To argue, as some of you do, that the Redeemer was a breaker of the Sabbath while on earth, that he aimed at setting it aside altogether, and afterwards gradually accomplished it by the promulgation of his religion in the earth; is to argue virtually that Christianity began in an alliance with Athiesm itself! O that such monstrous sentiments might cease and never again come from the lips of Christians.

The first part of our proposition is proved. We proceed to establish the remaining part of it, *that those who plead a transfer of the Sabbath from the seventh to the first day of the week, are no less guilty of blotting out the ordinance which exhibits God as the Creator and Finisher of all things, than those who discard the Sabbath altogether.*

We might safely rest the proof of this position upon what we offered under "The true Issue." We there showed, that the *day* and the *institution* were not separable, as some suppose;—that the duty enjoined by the law of the Sabbath, grew out of what God had done with regard to a particular day;—that the Rest which was enjoined, was preeminently and specifically *the* rest which God himself had observed, in its weekly return;—that that rest, and no other, was determined by the law itself to be the Sabbath. Of course it follows, that those who do not observe the seventh day, do not observe *the* Sabbath, though they may observe *a* Sabbath. To our mind, this argument is sound. But for the sake of those whose views have always been moulded in another creed, we offer something more.

Those who contend for a change of the Sabbath, always do so on the ground of the work of Redemption being greater than that of Creation. Of course, in their view, the Sabbath now is no longer a memorial of Creation, but of Redemption. According to their own principles, therefore, the memorial of creation is blotted out, being superseded by that which is supposed to be a memorial of what is far greater. What else then do we want than their own admission?

The more considerate part of our first day brethren, apparently startled at their own admissions, endeavor to put in a salvo, by maintaining that the first day of the week was "*emphatically* the *creation day*, the day in which God created all the substance of universal nature *out of nothing*." That although God was pleased to spend six days in assimilating, assorting and arranging the materials, out of which he built up not only the earth, but the whole heavenly fabric, "nevertheless no *additional* substance was produced *out of nothing*." (See Parkinson's Letters to Maxson.)*

We grant that the first day of the week might answer to commemorate the simple fact, that God created something out of nothing. It might answer to commemorate *chaos*, that mass of confusion and emptiness, which was not yet formed and adapted to any useful purpose. It might even serve to commemorate the production of *light*. But is this all of the great work of God, which our brethren think it important to celebrate? Are they satisfied that their institution should attest simply, that Jehovah is the *Beginner* of creation? Do they not know that he is the *Finisher* also? How sorrily does their institution bear witness against Atheism and Idolatory! How incomplete, how imperfect, how mutilated its testimony! A consideration, which is in itself internal evidence that Jesus Christ never appointed it. No, never. The Saviour could not have so mutilated an institution of heaven, as to make it henceforth declare, that God "began to build and was not able to finish."

Now let it be particularly observed, that the Sabbath is a memorial of God's having FINISHED his works, as well as of his having *created* the materials out of nothing. Heb. 4: 3, 4. It was not till God had CEASED from his works that he rested. (ver. 10.) It was after he had *perfected* and *beautified* every thing, and seen that all was "*very good*," that the Sabbath was appointed to commemorate all this glory. Hence, in the fourth commandment, when the reason on which the institution is founded is stated, it is—not, for God CREATED the world—but, "for in six days the Lord MADE the heaven," &c. Wherefore the salvo, that on the first day of the week chaotic matter was produced, making it "emphatically the creation-day," entirely fails to meet the difficulty.

Again, it must be remembered, that the institution commemorates not only the *work* of God, as displayed in forming the world, but also the *rest* which God observed afterwards. Now, as this rest occurred on the *seventh* day of the week, it can with no propriety be commemorated on any *other* day. As well might the people of the United States undertake to commemorate the Declaration of Independence in the middle of winter, as for Christians to celebrate the rest of the Lord their God on the first day of the week.

Here it is in point to ask our brethren, *why* they keep the first day of the week? They will answer, that they do so, because they suppose the work of redemption to have been *finished* on that day, and they wish to commemorate that matter. They do it, because in their opinion any other day would be unsuitable for such celebration. Well, we have often heard that "it is a poor rule that will not work both ways." If any other day would be unsuitable for commemorating the finishing of redemption, than the one on which it actually *was* finished, then by the same rule, any other day than the seventh day of the week would be unsuitable for celebrating the finishing of creation. So that, reasoning from principles which they themselves acknowledge, the transfer of the Sabbath from the original day virtually destroys the institution. How, therefore, the first day of the week can be called the Sabbath of the fourth commandment, or identical with it, is utterly beyond our comprehension.

From all that has been offered it follows, that even if we should admit that Christ enjoined upon his disciples to rest from labor the first day of the week, constituting it strictly *a* Sabbath, it is not the same institution as that which was appointed from the beginning. It is a memorial of a very different thing. Many first day people are wise enough to see this, and hence do not pretend that they keep *the* sabbath. These, however, in common with all the rest, have no memorial which attests, in opposition to Atheism and Idolatry, that Jehovah, the one true God, is the Creator and Finisher of all things.

We appeal to the candid reader, if our proposition is not fairly established. Those who contend for a change of the *day* of the Sabbath, as well as those who discard it entirely, in their overwrought zeal to magnify the work of Redemption, have destroyed the only visible token of the truth of Natural Religion. They have broken down the monument, upon which was inscribed the great *fact*, that God made the world in six days; or, to say the very least, they have so mutilated the original inscription, that it is virtually destroyed; that which remains of it reflecting dishonor, rather than honor, upon the Almighty, by declaring him to be but the *Beginner*—not the *Finisher*—of all things. And all this is attempted to be fathered upon Jesus Christ and his inspired apostles.

We are now prepared to answer the question, whether the spiritual welfare of men can be promoted on the first day of the week, as well as on the seventh. The result of our investigation appears to be this. The spiritual welfare of souls is promoted by bringing the system of religion as revealed in the Bible to bear upon them; the word of truth being the *mould* by which their character is formed. If this system of religion is entirely independent of the day we keep; if the true doctrine of the Sabbath makes no part of it;—then our souls' welfare may be promoted on any day that we may choose to set apart for the purpose. But if the *Sabbath*, and the true *doctrine* of the Sabbath, are a necessary part of this religious system, combined with it for the very purpose of giving that mould to our character, which is according to godliness; then it follows, that the abstraction of this doctrine destroys the moulding power of the system, by just so much as the doctrine makes a part of it. Hence we are driven to the conclusion, that the observance of the first day of the week is not so conducive to the soul's interests, as the observance of the Sabbath.

From all that we have offered it appears, that the true end of the sabbatic institution is the display of God's glory. It is *more* than merely founded in our nature. Like every thing else of divine appointment, God himself is the last end of it. The true doctrine of it illustrates God's glory; it sheds light upon the nature of his moral government; it helps to place Natural Religion in a distinct point of view, and shows the relation it has to the great work of Redemption; it enables us to behold the Bible as a complete, unmutilated, and all-perfect system, bearing witness against Atheism and Idolatry, as well as against man's self-sufficiency. In view of all this blazing glory of the divine word, we feel more than ever the truth of that Scripture, "the law of the Lord is PERFECT, converting the soul."

The true end of the Sabbath being to display God's glory, as well as to promote the good of the creature, and this being intimately connected with and inseparable from the form in which the institution was originally given, it follows, that Bishop Wilson's idea—which is the idea of many others—is not correct. On the contrary, the fourth commandment is *not* so worded as to admit of a change of the day of rest, without violating the institution.

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* It is due to candor to say, that Mr. P. does not plead for a *transfer* of the Sabbath. He contends that the Lord's Day stands entirely on New Testament ground, and altogether independent of the fourth commandment. He is therefore to be classed with those who discard the Sabbath entirely; notwithstanding he supposes a great analogy in many respects between the Sabbath and "Lord's Day." What he has stated, however, in regard to the first day being "emphatically the creation-day," is in perfect keeping with the notions of all who observe that day.

WAR.

"Now look aside," says Jerrold, "and contemplate God's image with a musket! What a fine looking thing is war! Yes, dress it as you may, dress and feather it, daub it with gold, huzza it, and sing swaggering songs about it,—what is it, nine times out of ten, but murder in uniform? Cain taking the sergeant's shilling? Yet, O man of war! at this very moment, you are shrinking, withering, like an aged giant. The fingers of Opinion have been busy at your plumes,—you are not the feathered thing you were; and then this little tube, the goose quill, has sent its silent shots into your huge anatomy; and the corroding INK, even while you look at it and think it shines so brightly, is eating, with a tooth of iron, into your sword."

BEAUTIFUL ANECDOTE.

A happy illustration of the wonderful character of the Bible, and the facility with which even a child may answer, by it, the greatest of questions, and solve the sublimest of mysteries, was perhaps never given than at an examination of a deaf and dumb institution, some years ago in London.

A little boy was asked in writing, "Who made the world?"

He took the chalk and wrote underneath the question,

"In the beginning God created the heavens and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote,

"This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third was proposed, evidently adapted to call his most powerful feelings into exercise.

"Why were you born deaf and dumb, when I can hear and speak?"

"Never," said an eye witness, "shall I forget the look of resignation which sat upon his countenance, as he took the chalk and wrote,

"Even so, Father, for so it seemed good in thy sight."

THE INFIDEL IN A GALE.

During the late gale on Lake Erie, the steamer Robert Fulton, among many other vessels, was wrecked.

"On board that boat, as was related by a passenger, and published in the Religious Herald, was an Infidel, with a box of books to distribute at the west. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest, he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the ship broke off, and the waves rushed into the cabin. At once the infidel was on his knees crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemy, till a heavy sea swept over the deck, and carried him and his books to the bottom."

FORCE OF TRUTH.

Two Brahmins have been baptized, and received into the church at Calcutta. One of these was of the highest caste, and most respectable family connections, besides being possessed of great wealth. He sacrifices all his property, amounting to $100,000, and becomes an outcast—his family, disowning him and his countrymen abhorring him. Literally, he denies himself, takes up his cross and follows Christ—forsaking houses and lands, father and mother, brother and sister, wife and children. Such is the power of the Gospel in all lands, when it takes hold on the heart, and makes man a new creature. Apply this standard to the vast number of professing Christians among ourselves, who contribute nothing and less than nothing to the fulfillment of the great command, "Go preach the Gospel to every creature," and where are they found? It is a fearful thing to enter the church of Christ without the spirit of entire self consecration to his service. But that thousands on thousands do enter it, admits not of a doubt, if we judge the tree by its fruits.

IRREVERENCE OF HEARERS.—The *visitors*, I will not say worshipers, in some of the churches, the moment they are seated, begin to gaze around, or to whisper, and while the benediction is pronounced they are seizing their hats, canes, parasols or umbrellas, to make a precipitate retreat. This irreverence is said to be peculiar to this country. In England, in dissenting chapels, as well as in the churches of the establishment, the congregation bow their heads while the benediction is pronounced, and with the minister, continue bowed a few moments after it is finished, and even, in this country, do not put their hats on, until they reach the vestibule. Our fore-fathers were accustomed to this in the old country. How is it that their posterity have forgotten it?

CHRISTIAN COURAGE.—When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered, "Alas, sir! these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, "He needs not fear confiscation who has nothing to lose; nor banishment to whom heaven alone is his country; nor torments, when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow."

PULPIT ADVERTISEMENTS.—Every one has read the story of the orthodox deacon, who said at the close of a warm exhortation, that he was as sure that there was a God, as he was that there was flour in Alexandria; and he knew *that* for certain, because he had just received a fresh lot which he would sell as cheap for cash as any other store in the place!

The Sabbath Recorder.

NEW YORK, JAN. 16, 1845.

DISCUSSION.

Many persons claim great credit for refusing to discuss questions of difference between themselves and others. And in connection with setting up this claim for themselves, they not unfrequently denounce all those who pursue a different course as quarrelsome and unchristian. This is an easy way, surely, to dispose of a difficulty, and get a reputation for peaceableness and piety. But is it manly or Christian? We think not. It takes for granted, in the first place, that those who differ from us are not only in error, but are unwilling to know the truth; for if such was not the case, a free and candid discussion, instead of widening the breach, would be a means of eliciting truth and drawing the disputants nearer together. In the second place, it takes for granted, that those who are disposed to discuss a matter with us, wish to do so mainly for the purpose of gaining the mastery and putting us to shame. To cherish habitually this feeling toward those who differ from us, but who yet give evidence of honesty and piety, is directly at war with true manliness and Christian charity.

In every case where there exists a difference of opinion, there is a right and a wrong. It is true, that of any two individuals who discuss the difference, one may be right and the other wrong, or they may be both wrong. But in what way is the case so likely to be determined, and the difference harmonized, as by an honest and prayerful discussion of it? If this discussion be entered upon sincerely, and with a desire to know the truth, we cannot conceive of its failing to produce such results. It may not be produced during the heat of debate; or, if produced, it may not be acknowledged; yet we have too high an opinion of human nature and Christian candor to believe that its effect will be wholly lost. Subsequent reflection and comparison, in the light of what has been said in discussion, will often greatly modify, if it does not entirely change, the opinion of an opponent.

To understand the true mode of conducting discussions is all-important. When it is entered upon with heated, envious, or bitter feelings, little good can be expected. It must be done coolly, and with such a sense of the importance of the subject as shall raise the parties quite above personal considerations. They must feel a wound inflicted upon the truth more than a wound inflicted upon themselves, and a triumph of truth must be prized above their triumph as debaters. Failure here has often cut short discussion before the truth was reached; or, if the discussion was continued, has caused it to end in alienation of feelings, and a still wider separation. Candor must be added to coolness. It requires the rarest qualities in a disputant to give the arguments of an opponent their full weight, and to claim no more than their proper weight for his own. Yet this may be done, and it will be found in the end to be the most effectual means of carrying a point—though it ought not to be done for that purpose alone. Candor in discussion is noble, and exalts both the parties concerned and the truth; but a disposition to cheat, to misrepresent, or to take advantage of an unguarded word, degrades the parties, and turns discussion into mere wrangling. Where coolness and candor are combined, discussion will seldom run from one question to another, and be prolonged by the introduction of irrelevant matter. It will present all the arguments which can be found in their proper places, and leave them to produce their natural and appropriate results. When these are exhausted, the discussion will cease, and the mind be allowed to make up its own verdict.

Now we are certain, that such discussion as has here been described, is both praise-worthy and useful. It serves to remove the false impressions engendered by difference of opinion, and to elicit truth upon the subjects under consideration. It often strengthens friendships which exist, and makes friends of those who had been separated by their differences of opinion. That is a false and vulgar notion, that an opponent in a discussion is necessarily an enemy; it can exist only in narrow and superficial minds, and ought never to be encouraged for a moment. A truly noble mind will respect an opponent who advances his own views with candor and earnestness. Though a long discussion may not bring the disputants to see eye to eye, yet it will assimilate them to each other. And when such discussion is brought to a close, it will be with hearty good will and conscious benefit.

LEADERS IN BENEVOLENT ENTERPRISES.

The difficulty of securing among Christian churches adequate and systematic contributions to benevolent objects, is well known. We are inclined to believe, however, that this difficulty results more from a want of orderly and approved means to raise such contributions, than from a want of interest in the objects. It is an old maxim, that what is everybody's business is nobody's business. Hence it has happened, that in many churches where no individual has felt especially called upon to take the lead, the whole subject has been neglected and forgotten. But whose business is it to take the lead? To this question we think there can be but one reply. The Minister occupies a position in the church which makes him to a certain extent responsible to take the lead and see that the work is done. He is the watchman, and may therefore be expected to look over the field and know what is needed. He is the teacher of the people, and ought therefore to instruct them in their whole duty. He is an example to the flock, and should therefore go forward in the pursuit of those objects which the flock ought to pursue. His relations to the people, in every respect, are such as to point him out for the leader, and throw upon him weighty responsibility—responsibility which can only be met by great diligence and faithfulness. But aside from the obligation growing out of his relation to the church, it is quite certain that his influence as a preacher would be greatly promoted by taking an active part in these movements. All preaching should lead to action in some form or another; and if the preacher himself carries his precepts into practice by taking hold of benevolent labors, there will be few unwilling to second his efforts. Facts show that in those churches which have done most to promote benevolent objects, other interests have most prospered. On the other hand, where these objects have been entirely overlooked, the attention which they should have received has been given to unworthy objects, and often to such as lead to discord and strife. It is the duty and interest of the minister of the gospel, to give to benevolent enterprises his active co-operation. If he were to do so in earnest, many expensive agencies would be superseded, and the work would be effectually done. Yet the responsibility is not wholly removed from other members of the church by the minister's neglect. They may act if he does not; and happy is that church which has in it those who feel their individual responsibility and act accordingly.

REVIVALS.

We are glad to find, in looking over our exchanges, frequent notices of revivals of religion. To one church in Pennsylvania 40 persons were recently added by baptism, to another 84, and to several others smaller numbers. In New Hampshire, New York, Rhode Island, and some other sections of the country, similar facts are mentioned.

These pleasing indications that God is yet gracious to his people are full of encouragement. But they should not be allowed to foster an impression that religion can only be advanced by the instrumentality of extraordinary measures and boisterous excitements. There is scarcely room to doubt that too much account has heretofore been made of such measures, and too little of the ordinary ministrations of the Word in connection with faithful pastoral counsel. Indeed, it is highly probable, that the remarkable declension which has been witnessed for a time past, is attributable to this more than to any other single cause. After the admonition which has been given, there ought to be great caution and care upon this point. Let a revival commence in the hearts of God's people, and be followed up by the regular and faithful preaching of the Gospel, and the most happy results may be expected. The Word of God will not return unto him void.

FOREIGN MISSIONS.

The Missionary Herald for January contains a summary of the present operations of the American Board of Commisioners for Foreign Missions. The following statement presents most of the facts, and will be read with interest:—

The number of missions under the direction of the Board, is twenty-five; connected with which are ninety-four stations. At these stations are laboring 133 ordained missionaries, 8 of whom are physicians, besides 7 physicians who are not preachers; also, 16 teachers, 9 printers and bookbinders, five other lay brethren, and 178 married and unmarried females—in all, 348 laborers sent from this country. Connected with these are 17 native preachers, and 122 other native helpers—making the whole number in foreign lands connected with the Board and sustained from its treasury, 487. The number of persons connected by church membership with these missions is 25,612. The number of printing establishments is fifteen—comprising 6 type foundries, 30 presses, 32 founts of type, with preparation for printing in 32 different languages. The printing executed for the missions during the year has amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since its commencement has been about 488,000,000 in 38 different languages. The average annual expenditure of the Board, for the last half a dozen years, has been about $250,000.

In connection with these missions there are 6 Seminaries, designed principally for training native teachers and preachers, in which are 383 pupils; and other boarding schools, containing 1,029 pupils; making the number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; making the whole number in a course of education about 32,000. These missions, since their commencement about 30 years ago, have been instrumental in teaching upward of 75,000 persons, children and adults, to read the Scriptures in their own language, who probably would not otherwise have become acquainted with the sacred truths of Revelation.

Baptists in New Jersey.—There are in the State of New Jersey, 80 Baptist churches, embracing 11,614 members, 90 pastors, and 106 preachers. The number of additions by baptism during the last conventional year was 496. There are 6 county towns, and 160 towns and villages, in which no Baptist church is located. The State is divided into four Associations, besides which, several churches are connected with Associations in New York. The total sum contributed for benevolent operations during the year was $3,839 66—being an average of about 33 cents from each member.

London Religious Tract Society.—This Society was formed in 1799, through the agency of such men as George Burder, Samuel Greatheed, and Rowland Hill. It was designed to furnish cheap religious publications, none of which should have a sectarian character, and each one of which should make known the way of a sinner's salvation by Christ. In the first year of the institution's existence, it received $2,000, and issued 200,000 tracts; in the last year it received $250,000, and issued 15,600,000 books and tracts. It has recently erected a spacious building for the transaction of its business, at a cost of about $75,000, no part of which was derived from contributions for gratuitous operations.

THE JEWS.

Among the encouraging signs of the present time, we place the growing interest of evangelical Christians in the religious condition and prospects of the Jews. This interest is apparent in nearly every department of the Christian church, and is an omen of good. By a large class of persons, the conversion of the Jews is beginning to be regarded as inseparably connected with the latter-day glory and the ingathering of the fulness of the Gentiles. As they see what they regard as indications that this period is approaching, they appear to take fresh courage and strength. Yet we confidently believe, that before any general movement among that people will be witnessed, Christians must themselves agree upon some points at issue between them and the Jews. They must give up some practices not sanctioned by the Scriptures, and adopt some things now neglected which are required by them. The growing interest in their condition will tend to bring up the subject.

The Episcopal Recorder publishes the following facts, which are regarded as corroborating the assertion of Prof. Tholuck, that more genuine voluntary conversions have taken place within twenty-five years than in the seventeen hundred since the days of Paul:—

"In Berlin, in a population of 7000 Jews, are reckoned one thousand who have embraced the faith of Jesus Christ. One minister, the Rev. Mr Kuntze, has baptized 150 in twelve years. Nearly 1,900 Jews have received baptism in Russia in the space of fifteen years. The missionary, Rev. Mr. Hiswek, who is in Poland, wrote lately that many of the Jews of Gallici are ready to embrace Christianity; but they are prevented by the Austrian government, which will not allow them to make a Christian profession, unless they will become Romanists; this they will not do, for they entertain towards popery, the deepest aversion. They come from all parts to seek Bibles from the missionaries. In Hungary, are hundreds of villages where half the Jewish population would ask for baptism if the Protestant pastors could preach to them regularly.

"Some of these proselytes are men of talent and learning. In England, eight of them are devoted to the sacred ministry, and do honor to their vocation by their capacity as well as their piety. At Breslau, it is remarkable that converted Jews occupy in the university the three chairs of philosophy, philology and chemistry. At Halle, what is more remarkable, there are not less than five professors who are proselytes from Judaism. The whole Christian world must know the most celebrated of these converted Germans, Doctor Augustus Neander, Professor of Ecclesiastical History in Berlin, and one of the most learned men who have ever appeared. Lastly, in Holland, Dr. Capadoce, and the poet Da Costa, distinguished both by their talents and standing in society, also belong to Judaism."

THE MENDI MISSION.

It will be remembered that when the Mendians of the ship Amistad returned to Africa, they were accompanied by missionaries from this country. The missionaries located themslves in West Africa, about 100 miles from Sierra Leone, and 30 miles from the coast, where they have built houses and made considerable improvements. The territory is held by an old chief named Tucker, who was formerly an extensive slave-dealer. He says he is afraid of nothing but Almighty God; and he is somewhat troubled about his former course, since he has been taught that God can not sanction trafficking in men made in his own image. But the trade continues, and slaves are sold for rum, tobacco, cloth, &c., six slaves being often given for a puncheon of rum. In addition to the good which the mission is doing among the natives, it is throwing much light upon the customs of that country—especially those customs which are connected with slave-trading.

A Noble Example.—There is a church in Rhode Island, embracing only 82 members, of whom more than 30 are engaged as tract visitors among 600 families covering a territory of about six square miles. During the year past, 3,045 copies of the Tract Society's Paper, and 100,816 pages of Tracts, have been distributed. This important result is attributed to the fidelity of the pastor, and is a happy illustration of what can be done by a few individuals with faithfulness and system.

Complimentary, very.—The Methodist Conference of South Carolina convened on the 25th ult., at Columbia, and continued its sessions for about a week. The following complimentary account of its action relative to the division of the Church, appears in the Charleston Courier:—

The action of the Southern Delegates to the General Conference, on the case of Bishop Andrew, and the division of the Church, was unanimously approved; a division was considered inevitable, so that it was unanimously resolved not to concur in the proposal of the Holston Annual Conference, to meet in Louisville in May next, to devise some plan of compromise between the Conference of the slave-holding and non-slave-holding States. This was eminently wise and judicious, and still further commends the Church to the confidence of our people, since it is plain no compromise whatever can be made by the South between Slavery and Abolition, none but what must inevitably look to the overthrow of the former, and increase the imminent danger of the South. May the blessing of God ever rest on the men and their counsels, who are thus unwaveringly true alike to Him and their country!—and we feel assured it will do so.

Bishop Soule, while on his journey to Columbia, came very near loosing his life, the stage-coach having upset in consequence of the horses running away.

A "Long Article" will be found on our first page. It is so connected, however, that we could not think of dividing it; and we are sure that those who read it through will not wish it shortened.

IN MEMORY OF ROSWELL RANDALL,

Of Brookfield, N. Y. Died Nov. 13, 1844, Æ. 28.

"O spare me, that I may recover strength, before I go hence to be here no more."—Ps. 39: 13.

Was it not written on his thoughtful brow,
O'er which the shadows of the grave were cast
Even in his childhood? Early did he bow,
A smitten reed, before the searching blast,
Yet sending ever up the gushing wealth
Of his deep inward life; blent with the sigh,
"O spare me 'till the sunny glow of health
Warms my pale cheek; let my free footsteps fly
O'er the green earth, beneath the summer sky,
Exulting in the strength of life's young energy."

The bright hours pass, and youth glides gently on,
Yet wearing ever that cold fatal seal—
"O spare me, 'till my thirsty soul bows down
At Wisdom's fount—shakes off the darkling spell
That bears it earthward—bursts the secret springs
Of Science—sees the shadowy mantle cleft
From Truth—and in its inmost worshipings,
Has welcomed life, and thanked God for the gift;
Then might I, in my gathered strength, lay down
The pilgrim's staff and shell, for victory's harp and crown."

Youth yields to manhood; still the wasting flame
His vitals nurse, and still the prayer ascends—
"Spare me, O God, not for the breath of Fame,
Nor yet for weary age; but gentle friends
With such a weight of love and tenderness
Press on my heart—I would not pass away
Without that charm of life, the power to bless—
Not for a name on tablets that decay,
But mirror'd in the heart's deep tranquil springs,
Where love and memory dip their time-soil'd weary wings."

And eagerly he folded to his heart
Life's holy destinies, affection tried,
The high resolve, the noble spirit's part,
To will, to suffer, and submissive bide
The Eternal fiat. Yet the prayer went up
Like incense from the accepted sacrifice—
"Spare me, O Father, still withhold the cup
I would not drink in weakness; I would rise
Girt with thy strength to meet the fate defer'd,
Ere I go hence where earth's sad wail is never heard."

And closer in life's silken meshes bound,
And firmer, his deep heart its fetters wove
Earth's purest sanctuary of rest around.
As in the shelt'ring ark the weary dove
Plumed its tired wings for unreturning flight,
So, with his love's own gathered wealth he came—
And at the altar whose empyreal light
Shed its mild radiance on his wasting frame,
Planted his household tree—the Eden-born
Sent out its boughs for him, a rose without a thorn.

And now, what waits he for? Why lingers still
The soaring spirit? All bright gifts are his.
"O spare me, 'till in one long last farewell,
My childhood's friends their son and brother bless.
And now, dear ones, adieu. 'Tis given at length
With the quick ebbings of this mortal power,
Even at the gate of death, the all-conquering strength,
Thus to go hence. Therefore I bless the hour
That wins me upward. *It is gain to die,*
With Jesus Christ, the Rock of my salvation, nigh."

Shiloh, New Jersey. L. M. C.

The West.—We find in the Christian Watchman a letter from a traveler in the West, appealing for more laborers in that vast and important part of our country. The writer refers to the present state of things in several of the western and south-western cities, and expresses his belief, "that among the chief defects hitherto, has been the want of efficient and well adapted Baptist ministers." The letter concludes:—

"Well educated ministers, no matter where or how educated, imbued largely with the spirit of their Master, able to *preach*, and not generally obliged to *read* instead, having good common sense, with their faculties exercised to discern clearly and quickly between the essential and circumstantial, and how far the latter may be sacrificed so as to promote the former, who have warm hearts and a generous regard for the good and the true, wherever seen, and however diluted and obscured—such men need not fear a failure in either of these cities."

Massachusetts and South Carolina.—Mr. Hoar, the agent of Massachusetts to South Carolina, has furnished the Governor with a statement of facts connected with his expulsion from Charleston. It agrees pretty nearly with the report which we at first published, and shows that lynch law is still the resort in that State when the interests of slavery demand it. The statement closes as follows:—

"Some questions of a grave character force themselves on the mind. Has the Constitution of the United States the least practical validity or binding force in South Carolina, excepting where she thinks its operation favorable to her? She prohibits the trial of actions in the tribunals established under the constitution for determining such cases, in which a citizen of Massachusetts complains that a citizen of South Carolina has done him an injury; saying that she has already tried that cause, and decided against the plaintiff. She prohibits, not only by her mobs, but by her Legislature, the residence of a free white citizen of Massachusetts within the limits of South Carolina, whenever she thinks his presence there inconsistent with her policy! Are the other States of the Union to be regarded as the conquered provinces of South Carolina?"

Hamilton Literary and Theological Institution.—From a Catalogue of this institution for 1844–5, we learn that in its Theological Department there are 38 students; in its Collegiate Department there are 20 Seniors, 45 Juniors, 37 Sophomores, 36 Freshmen; in the Academic Department there are 39 members of the First Class, and 20 of the Second Class; Total 235. The institution is open to young men who have the ministry in view, from every denomination of evangelical Christians; and the literary departments are open, under certain restrictions, to young men who have not the ministry in view.

Day of Fasting and Prayer.—We learn that the day of fasting and prayer recommended by the General Conference was extensively and profitably observed among the churches. In many cases, substantial proof was given of an interest in the object for which the day was set apart.

Prayer and Practice.—The first Monday of the present year was in many places religiously observed with special reference to the conversion of the world. A gentleman who had recently given $150 to the American Tract Society, forwarded on that day $250 more, with this sentiment:—"Go on, until the whole number of colporteurs that may be usefully employed are in the field—say twelve or fifteen hundred. Let the men be enlisted, trained, and sent forth. We have been praying *this day* for the conversion of the world."

Important Discovery.—A writer in the New England Puritan claims to have made the very important discovery that immersion is not Christian baptism. He certainly deserves the thanks of his brethren, and will undoubtedly receive an honorable notice from ecclesiastical historians in ages to come. Six arguments he brings to prove his position; and after having presented them, he closes with the following protestation of his charity:—

"I do not consider any one baptized who has been immersed, and to one having a predilection for immersion who should ask admission to my church, I should give most earnest counsel to turn him from his error. I would not exclude such an one from Christian fellowship, nor from the communion table. If he was satisfied with his baptism, he should commune on his own faith, and not on mine; yet would I leave no instruction untried to show him that, though immersed, he had not yet obeyed the command which enjoins Christian baptism on all the children of God."

Loss of Mission Property.—The Indian Manual Labor establishment connected with the Methodist Episcopal Mission among the Cherokees, suffered damage recently, in a fierce tornado, to the estimated amount of $3,000.

Joshua Leavitt, one of the editors of the Boston Chronicle and Emancipator, has been deprived of a reporter's desk in the House of Representatives at Washington. The reason given is, that there are not desks sufficient for all the applicants; and as the rules of the House gave the Speaker no right to admit reporters to whom he could assign no seats, he was obliged to select according to his discretion, and had done so in this case. Mr. Leavitt complains, however, that seats are assigned to some who do not deserve or need them, and thinks that his connection with the liberty party is the real cause of his rejection.

The Duel.—For several days past two members of Congress, Messrs. Clingman and Yancey, with their friends, have been running about from place to place, to escape from the police, and disgrace themselves by exchanging shots with each other. The difficulty grew out of remarks made last week in the House of Representatives respecting the frauds of the late election. All the efforts of friends to produce a reconciliation or adjustment of the difficulty proved ineffectual. The meeting took place on Monday the 13th inst., near Beltsville, Md. The weapons were pistols, and the distance 12 paces. Just as all things were ready, the police made their appearance, which so hastened the matter, that both parties fired before the proper word was given, and both shots were harmless. After this the seconds interfered, a reconciliation was effected, when the belligerents shook hands and started for Washington.

Bishop Onderdonk.—It is difficult to divine what will be the result of the conviction of this prelate of the Episcopal Church. The high-church party and the low-church party have each a paper published in this city, through which their respective views and plans are communicated to the public, and in which the most authentic information about such matters would naturally be expected. Both of these papers have published articles on the subject—one advocating the cause of the Bishop, and the other sustaining the verdict pronounced against him by the Court. Neither of them, however, express an opinion as to the final issue. The low-church paper evidently hopes that the suspended Bishop will resign the episcopate, while the high-church paper exhorts the Bishop's friends not to mention the word or entertain the thought of resignation. These facts make it probable that there is trouble yet to be met.

THE CASE OF BISHOP ONDERDONK.

The painful result of the recent trial of Bishop Onderdonk on charges affecting his moral character has already been announced. *The following is a copy of the official record of the sentence:*

Official Sentence in the Case of Bishop Onderdonk.—The Court of Bishops of the Protestant Episcopal Church, convened under the authority of Canon III, of 1844, of the General Convention of said Church, for the trial of the presentment of the Right Reverend Benjamin Tredwell Onderdonk, Bishop of the Diocess of New York, by the Right Reverend William Mead, Bishop of the diocese of Virginia, the Right Reverend James Hervey Otey, Bishop of the diocese of Tennessee, and the Right Reverend Stephen Elliott, Junior, Bishop of the diocese of Georgia, upon certain charges and specifications in said presentment set forth; having fully heard the allegations and testimonies of the parties, and deliberately considered the same, and a majority of the said Court having declared that in their opinion the accused is guilty of certain of the charges and specifications contained in the presentment; which declaration of a majority of the Court has been reduced to writing, and signed by those who assented thereto, and has been pronounced in the presence of the parties; and the Court having proceeded, after hearing the accused, to pass sentence upon the accused in accordance with the provisions of said canon, and having determined that the penalty to be affixed and pronounced in said case shall be that of suspension.

It is hereby ordered and declared that the sentence of this Court upon the respondent, is suspension of the office of a Bishop in the Church of God, and from all the functions of the sacred ministry; and this Court do hereby solemnly pronounce and declare that the Right Reverend Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and ministerial functions; and do order that the notice of this sentence, required by said canon, be communicated by the Presiding Bishop, under his hand and seal, to the ecclesiastical authority of every diocese of this Church.

Given under my hand and seal this the 3d day of
[Seal.] January, A. D. 1845.
PHILANDER CHASE, Senior Bishop,
and President of the Court.

BETTING UPON ELECTIONS.

A vast amount of money was staked and lost upon the result of the late election. The mere losing and winning of the money, however, is but a small part of the evil. Its influence upon the election itself, and upon the morals of the people, is indefinitely more important and disastrous. We are glad to see that the subject is attracting attention in the right quarter, among men who are most influenced by elections. The following extract on the subject is from the late Message of Gov. Wright of New York. It is timely and wise.

Another point of much more serious complaint, is the extensive and rapidly increasing practice of betting upon elections, and the interested, selfish, and corrupting tendencies which it exerts upon the election itself. It is true, that bets so made cannot now be recovered by action, or payment enforced in any legal manner, and that property or money, staked, or even paid over upon a bet, may be recovered back in a suit at law; and yet it is equally true, that a public opinion exists, almost universally, so strongly condemnatory of the conduct of him, who having made a bet, refuses the payment; or, having paid, seeks to recover back the money, as to have almost the force of positive law, to compel the payment. Indood, instances have existed, where bankruptcy has been the consequence, to the loosing party, and yet pecuniary ruin has been preferred to a resort to the protection of this statute. Under such a state of things, the law is wholly ineffective, to prevent the practice, as its alarming increase too clearly proves.

Still the evil influences of the practice upon our elections, and the propriety of interposing by legislation to avert them, are fully recognized in the present law. These improper and corrupting influences have made themselves manifest to the whole body of our freemen, and constitute a theme of almost universal complaint. Upon the party to the wager they are controling. His ear and his mind, from the moment his money is staked, are closed against argument, or reason, or examination, either as to the qustion involved, or the candidates presented for his suffrage. He must so vote and so act as to win his bet, and the welfare of the country becomes an entirely secondary consideration. His appeals to all over whom he may hope to exert an influence, are to save himself from loss, and help him to win the money of his opponent, not to examine and inquire how they may best serve their country by their votes.

The manner in which this evil practice extends itself, presents another and even stronger reason for its more effectual suppression. It operates as a positive coercion upon many who are really unwilling to make bets, because it is made a test, by the members of the contending parties, of the confidence of each other in the strength of their causes and their candidates, and their final party success. The offer of the bet is often the consequence of heated discussion and strong partizan feeling, made by one who, without excitement, would netiher offer nor accept a bet upon an election, and yet once made and reluctantly accepted, the same coercion prevents either party from receding; the wager remains, and they become parties to a bet upon the pending election, and subject to all the selfish and corrupting influences which have been described, though both feeling a repugnance to the practice. To avert these evil influences from such parties, and save them from the coercion of so artificial and imaginary a test of political sincerity and confidence, if it can be done without a violation of principle, is certainly most desirable, and would be a valuable improvement in our legislation.

Many have suggested disfranchisement as the penalty of becoming a party to a bet, upon the very rational ground that he should not be permitted to vote at all, whose vote is to be governed by his private interest, and not with reference to the public good. The suggestion, however plausibly urged, we have not the constitutional power to adopt. The Constitution of our State declares the qualifications and disqualifications of the voter, and does not give to the Legislature the right to subtract from the one or add to the other. Its whole power in the matter is to pass laws for ascertaining the constitutional qualifications. The suggestion which strikes me with most force, and as most likely to arrest the practice of betting, is to make it punishable criminally; to subject the parties to every bet made upon the result of an election, to indictment, and upon conviction, to punishment by a fine, to be graduated by the amount of the wager, and to all the costs of the prosecution. If the fine be given entirely to the complainant, the probability of prosecution, and consequently of arresting the evil, will be strengthened.

No valid objection in principle against such a law has occurred to me. The deleterious influence of this species of gambling upon the public morals alone, would, it appears to me, justify the passage of a law which should make it criminal. And when its corrupt and corrupting tendencies upon our Elections, upon the free and proper exercise of the elective franchise; when its influence to bring the improper expenditure of money into a political canvass, and to apply it under the desperate impulse of a gambling spirit, are considered, I cannot doubt that the moral and political aspect of the evil will fully justify its classification as a crime, and its punishment as such.

Protest against Superstition.—Johanne Ronge, a Catholic priest at Laurahutte, Germany, has published a letter censuring severely Bishop Arnoldi, the Catholic Bishop of Treves, for practicing a gross imposition upon the people, by exhibiting for public show and adoration, a relic, said to be the *coat of Christ*, and possessed of the power of healing the sick. Five hundred thousand persons, he says, have hurried to Treves, as pilgrims to this relic, and thousands are flocking to it daily.

A Revolt in a Synagogue.—A letter from Algiers states that the annual Jewish Fete terminated by a sort of disturbance in the synagogue. It is the custom for the chief of the congregation to proceed to the synagogue of Ben Naray, to adjudge the privilege of reading the Bible for that day to the highest bidder, the sum obtained being appropriated to the use of the synagogue. When, on this occasion, the chief came forward, he was greeted by the persons present with hooting and cries. Some of the most turbulent declared that they enjoyed the utmost extent of liberty under the French government, and did not want the chief. They then attempted to turn him out, and he was obliged to call in the gendarmerie. As the Government recognizes his office, his application was attended to, and about fifty of the rioters were arrested. The matter is under investigation.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Jan. 6.

In the House, the whole day was occupied in discussing the question of annexing Texas. Mr. Winthrop of Mass. spoke an hour against it as unconstitutional and calculated to extend slavery. Mr. Douglass of Ill. spoke an hour in fovor of annexation. Mr. Clingman of North Carolina next obtained the floor, and occupied his hour in replying to an assertion of Mr. Douglass, that the people at the last election had decided in favor of annexation. Mr. Yancey of Alabama then took the floor, and the House soon after adjourned.

In the Senate, several resolutions were presented, the bill on postage was reported with amendments, several petitions of a private nature and on Texas were read, and reports from Committees made—when the Senate adjourned.

Tuesday, Jan. 7.

The House was mostly occupied with the Texas question. Yancey of Alabama, and Bayley of Virginia, spoke in favor of annexation. Stetson of New York spoke partly for and partly against it.

In the Senate, Mr. Tappan presented the protest of Ohio against annexation; and Mr. Niles introduced joint resolutions to annex Texas as a State.

Wednesday, Jan. 8.

In the House, Mr. Dromgoole introduced a bill declaring the consent of Congress that a new State be formed within the jurisdiction of the Republic of Texas and admitted into the Union. It was referred to committee of the whole. Annexation was again the topic. A speech was made for it, and another against it.

In the Senate no business of great importance was transacted.

Thursday, Jan. 9.

In the House, after the transaction of some unimportant business, the Texas question was discussed by about half a dozen members until the hour of adjournment.

In the Senate, remonstrances from Boston and Connecticut were presented by Mr. Choate. A memorial was presented for the abolition of slavery in the District of Columbia. There was also a debate on the Smithsonian bequest, after which the Senate adjourned until Monday.

Friday and Saturday, Jan. 10 and 11.

The Senate was not in session either day.

In the House, several unimportant or private bills were passed, and several communications from the President and different departments were received. Most of the time was occupied, however, in a warm discussion of the Texas question, in which Messrs. Sample of Indiana, Dean of Ohio, Kennedy of Maryland, Morse of Louisiana, and Tibbatts of Kentucky, took part—some being for and some against it.

Monday, January 13.

House.—A bill was passed authorizing the sale of the two Arabian horses presented to the President by the Imaun of Muscat. Another plan for annexing Texas was proposed; after which the House went into committee of the whole, and resumed the Texas discussion. Messrs. Tibbatts, Brinkerhoff, Chappell, and Holmes, were the speakers, and continued until the time of adjournment.

Senate.—Several petitions were presented for a change in the naturalization laws, for the annexation of Texas, for a territorial government in Oregon, and for the relief of individuals having claims against the Government. The Senate then held an executive session, after which it adjourned.

Case of Dorr.—The Committee of the Rhode Island Legislature to whom was referred the petition of certain "Clergymen, ladies and others," for the unconditional liberation of Thomas W. Dorr, met on Saturday for the purpose of hearing the petitioners, by their counsel. Rev. Martin Cheney, of Olneyville, one of the ablest Clergymen of the Freewill Baptist denomination, appeared in behalf of the petitioners. The Providence Journal says:

"Mr. Cheney spoke for about an hour in a handsome and appropriate manner. The friends of Mr. Dorr could not have placed his cause in worthier hands. He urged all the considerations which can be urged in favor of unconditional liberation, in good temper and good taste, with simple and earnest eloquence, and when he sat down every one must have felt that the case of Mr. Dorr had for once been well managed. It was about the first time that he might not well have prayed to be saved from his friends."

The Journal adds:

"We think that the General Assembly will pass an act extending a pardon to Thomas W. Dorr on the same terms that it has been extended to the inferior actors in the treason of which he was the head."

Distress in Philadelphia.—The Rev. John Susset, to whose kindness I am indebted for many facilities, has furnished the following picture of distress in this city. During the past month, Mr. S. has distributed $656 75 to the worthy poor; also, 50 cords of wood and 5½ tons of coal, to 208 needy families, together with food, clothing, &c., to widows and others. Mr. S. mentions the case of a widow residing in Spring Garden, who has five small children, one with its back broken, all dependent upon the efforts of the mother, who goes out washing and leaves her little ones in the charge of the eldest, who is eight years of age. In the western part of the city there is a lady who at one period of her life was quite wealthy—but who is now exactly the reverse. Her husband is afflicted with the palsy, they have six children, one of them lame—and so needy have they been that for weeks they have gone without meat. The case of a poor widow with six children, residing in Apple street, is mentioned. Also, that of a lady and her two children, now in a state of much suffering. But a short time ago there were in the family twelve persons. The husband and father died, leaving his wife and ten children. He had two vessels at sea, and was considered worth some fifteen thousand dollars. The vessels were both lost, there was no insurance on either, and thus in the midst of supposed wealth she found herself poor. In a very short time the heart-broken mother laid, beside the grave of her husdand, eight of her children. During the struggle of sickness and of death, all her furniture was disposed of. She opened a boarding-house—that failed. She then went out to nurse, and in that capacity, which promised her a home and the means of supporting her two surviving children, she was struck with the palsy. By this sad dispensation of Providence, she lost the use of her left hand. The benevolent reader may well imagine the condition of affairs under these circumstances. Several other distressing cases are mentioned—all going to show that the field for the exercise of philanthropy is a wide one in Philadelphia, and that the generous and humane may contribute of their abundance, satisfied that it will be devoted to deserving objects of charity.

[Phil. Cor. of Tribune.

Awful Steamboat Accident.—On Saturday, the 28th ult. the steamboat Capitol from Pittsburgh to St. Louis, while lying at St. Mary's landing, 70 miles below the latter place, was destroyed by fire. Most of the passengers were asleep, but, with the exception of three, escaped. The flames spread upwards and through the cabin, so swiftly that several of those in the cabin effected their escape by letting themselves down on the after guards. the wind was blowing a strong breeze from the bow to the stern, which drove the flames aft.

A Mr. Dalrymple, his wife, a son (Master Joseph D.) and daughter, a young lady, were passengers on board. The father and son occupied a state-room in the gentlemen's cabin—the mother and daughter a room in the ladies' cabin. From the best accounts we can gather, says the St. Louis (Missouri,) Republican, it is most probable Mr. Dalrymple and his son perished in their state-room. They had been awakened by the Captain, and this is the last that is certainly known of them. Mrs. D. and her daughter reached the cabin, when the mother fainted and fell; the flames rushing in, the daughter had barely time to save her life, by letting herself down on the after guard. Thus, the father, mother and son, it is believed, perished in the flames Mr. D. was from Lynn, Mass., and was moving to a farm in the vicinity of Carlinville, Ill. He had on board a large amount of valuable property, all of which was lost.

A Mr. McLane and his lady had barely time to escape in the clothes in which they were sleeping. Mr. McL. had upwards of $5,500 in gold in his trunk, which was lost.

Important Sale.—In pursuance of an act of the Legislature, passed April 20, 1844, the main line of the Public Works of Pennsylvania will be offered at public sale on Monday morning, the 20th inst., at the Philadelphia Exchange, the stock to be divided into 200,000 shares of $100 each, amounting to twenty millions of dollars. Already has this matter excited considerable interest, and the sale will no doubt be numerously attended by most of the leading capitalists of the United States. It is extremely doubtful, however, whether purchasers will be found at the price named.

Another Anti-Rent Outrage.—Mr. Flanagan, a private of the Albany Emmet Guards, while standing on guard in front of the Hudson House, at three o'clock this morning, was fired at by a stranger on horseback. The horseman rode to within 20 feet of the Hotel, faced his horse to the guard, and when challenged, drew a horse-pistol and fired it at Mr. F. The ball passed within three inches of Mr. F., and going through one of the heavy pillars of the colonade, lodged in the corner of the house. It was a bold attempt at assassination, and has caused a deep excitement.

[Alb. Atlas 8th inst.

Wholesale Slaughter of Witches.—During the 17th century 40,000 persons are said to have been put to death for witchcraft in England alone! In Scotland the number was probably, in proportion to the population, much greater; for it is certain that, even in the last forty years of the 16th century, the executions were not fewer than 17,000. In 1734 the madness may be said to have reached its highest pitch; for in that year occurred the celebrated case of the Lancashire witches, in which eight innocent persons were deprived of their lives by the incoherent falsehoods of a mischievous urchin. The civil war, far from suspending the persecution, seems to have redoubled it. In 1644'45 the infamous Matthew Hopkins was able to earn a livelihood by the profession of witch finder, which he exercised, not indeed without occasional suspicion, but still with general success. And even twenty years later the delusion was sanctioned by the most venerable name of the English law! for it was in 1684, that the excellent Sir Matthew Hale, after a trial conducted with his usual good sense, condemned two women to death as witches, both of whom were executed accordingly.

[Edinburg Review.

Business Men of New York.—It is stated in Hunt's Merchant's Magazine, that Preserved Fish commenced life as an apprentice to a blacksmith, and his next situation was that of a seaman on board a whaling-ship. From being a hand before the mast, he rose to be a mate, and finally commander, and in this hazardous pursuit he amassed the foundation of his fortune. Saul Alley was bound, when a small boy, an apprentice to a coach maker. During his apprenticeship his father died, and left him totally dependent on his own exertions. The very chothes he wore he was obliged to earn by toiling extra hours, after the regular time of leaving off work had passed. The foundation of his fortune he acquired by the exercise of frugality and prudence, while a journeyman mechanic Cornelius W. Lawrence, late mayor of New York, now President of the Bank of the State of New York, was a farmer's boy and worked many a long day in rain and sunshine on Long Island. There were few lads within twenty miles of him that could mow a wider swarth, or turn a neater furrow. These men have been the architects of their own fortunes; they have earned them by the sweat of their brows; and their very wealth, besides the other means of doing good to their fellow men which it puts in their power, is, in itself a perpetual stimulus to the mechanic and artisan to earn a similar reward by similar frugality, industry and perseverance.

The Season.—We hear but one remark about the weather this winter—how mild it is, and almost as soft as Spring on some days. It is of the same character in other parts of the country. A most remarkable fact is, that on January 6th, the steamer United States arrived at Detroit, on her passage to Buffalo. The Canal is also open at Cleveland. At New Haven they have had violets blooming in the open air, within the past week, if we can credit the statement we see to that effect. On the whole, a more charming season cannot be imagined, and we can scarcely believe it is winter, when we look into the Park; there is no snow or ice, and blue noses are out of season.

[Tribune.

A postage meeting was held in Cincinnati the other day, and Dr. Beecher was present, advocating the most extreme reform with his characteristic energy:—

"I am a representative of a class of persons," said the venerable divine, "who suffer more from this exorbitant tax than most men, as our correspondence is usually great, and our means small. I have paid $4000 during my life upon letters which grew out of my clerical duties, and the burthen was heaviest when I was poorer than I am now. I want to be relieved of this, if practicable, for the rest of my life." Again, he said, "I have given a large family to my country, and it has been so ordered, that whenever I receive a letter from my absent children, the postage has most frequently been twenty-five cents. This is too heavy a tax upon the domestic intercourse of the people."

[N. Y. Mirror.

Catholics.—A Catholic Church is to be erected early next spring, at Columbus, Ohio. The Catholic congregation of the Holy Trinity at Cincinnati, (O.) have bought a lot west of their church for $5000, and intend erecting upon it a large school house. In Newport, (Ky.) a large Catholic church has been so far completed that the roof has been put on.

'The Branded Hand.'—Proposals have been issued for publishing at Providence a small monthly journal with this title, the object of which will be to excite the sympathy of the North in behalf of those unfortunate persons who are confined in Southern prisons for assisting Slaves to run away. The title was of course suggested by the *branded hand* of Walker, now imprisoned in Florida.

Population of Rome.—The population of Rome, according to the official census, in 1842, was 167,121. Of these 88,442 were males, 78,579 females, and 15,697 foreigners. Connected with the Catholic Church we find 6,129 persons—nobles and proprietors 2,652; connected with Literature and the Fine Arts 3,710; shopkeepers and tradesmen 37,202; servants 12,128; laborers on public works and beggars 1,913; youths and individuals of both sexes without any fixed condition, 81,230.

Domestic Slave Trade.—A resolution has been introduced into the Legislature of Alabama, prohibiting the introduction of slaves for merchandize, or for establishing plantations, except by emigrants and citizens. It was referred to a committee of nine, after some considerable confusion. It is intended only to abolish the practice of carrying on large plantations by persons residing in other States.

SUMMARY.

A bill has been passed in the Assembly of the State of New York, for the holding of a special court of Oyer and Terminer in Columbia county, to try the insurgents in jail at Hudson.

Since the first of January, 1844, no less than 159 married women in France have been legally charged with assassinating or attempting to assassinate their husbands—a sad commentary indeed upon the morals of France.

The Wilmington (Del.) Journal contains an account of a serious disturbance at an abolition lecture, by Dr. Hudson, where the people, offended at the coarseness of his attack upon several persons, and upon religious denominations, rushed towards him, and were, with difficulty, appeased by the Rev. Mr. Kennedy, Alderman Chandler, and Abby Kelly.

There has been a rise in the Missouri of eighteen inches at Jefferson City, and the river is free of ice. The Illinois is clear of ice as far up as Beardstown, with three and a half feet of water on the most important bars. The Mississippi is navigable as far up as the Rapids.

The Boston Post states that during the year 1844, there were 1,366 through, and 213 way passengers brought to that port in the Cunard steamers, and 1,010 through, with 117 way, taken from Boston to Liverpool and Halifax.

Five negroes have been arrested in Jefferson County, Missouri, for the murder of an old man named Kemmick. One of the number confessed the deed.

The case of the Rev. Mr. Pierpont against the Hollis street Society, for four or five years' salary, which has been for a long time in the Supreme Court, has been brought to a close, and decided in favor of Mr. Pierpont.

The Presidentess of the Mexican Republic, by which we mean the wife of General Herrera, now President, was once a factory girl at an establishment in Mexico, where the General saw and loved her. Her name is Irene Nichols, daughter of Mr. Nathaniel Nichols, of Monmouth, Kennebec County, Me.

The Rev. J. H. Fairchild was deposed as a member of the Suffolk South Association of ministers at its last meeting.

The Hon. John Greig was on Thursday last chosen Vice Chancellor of the University, in the room of the Hon. D. S. Dickinson, Lieut. Governor, whose seat as a Regent became vacant by the expiration of his office.

[Alb. Arg.

The Board of Jefferson College, Cannonsburgh, Pa., have accepted the resignation of Dr. Brown, and appointed in his stead Rev. Dr. Breckenridge of Baltimore.

The Western Reserve College, Ohio, contains 226 students. The *manual labor* system is adopted in this Institution.

Eleven hundred and sixty-eight Germans arrived at St. Louis last week.

The Susquehanna at Harrisburg has not been frozen over yet the present winter, and there seems to be but little probability that it will be.

The total white population of Alabama is 357,621, slaves, 265,147; free colored, 2059. Total, 624,837.

Mr. Thorne, the American millionaire, has taken a new hotel in Paris, and is fitting up a theatre within it, in which the elite of French society are to perform.

The U. S. Government contract for 13,000 rifles was given to a gentleman in Vermont, at less than $12,50, lower, we understand, than it was ever taken at before. The contract for 30,000 pistols was given to a manufacturer at Middletown, Conn.

The city debt of Boston is $1,167,800; to be liquidated in 15 years.

The debt of Illinois, according to the calculation of the executive, amounts to near fifteen millions of dollars. Of this $1,434,969 is for interest due.

It is said that Sir Walter Scott was accustomed to write thirty or forty pages of MSS. per day when engaged on the Waverly novels.

The Emperor Nicholas has pardoned several young Poles who were sent to Siberia, charged with conspiracy. He has also virtually abandoned the recent ukase against the Jews.

Sunday Schools in Philadelphia.—In the Sunday School Union of Philadelphia, returns from 101 Schools in the bounds of the Society show a total of 22,000 pupils, and 2857 teachers in attendance.

Matches.—One manufactory in London turns out two and a half tons weekly—containing 10,800,000 matches, keeping nearly 200 hands, including men, women and children, and two steam engines, constantly employed.

A few days since, Mr. Jackson, of Boswick Hall, was in a field of barley on his farm, when he found a single barley-corn which had thrown up seventeen stems, on which were no less than 550 corns! The field was thinly sowed where the plant grew.

A small portion of honey mixed with lukewarm water, and allowed to cool, makes an excellent wash for sunburns and chilblains.

There have been four hundred and thirty-six alterations of the Revised Statutes of Massachusetts since they were adopted in 1836.

A State Temperance Convention will be held at Harrisburg, Pa., on the 22d of this month.

Not less than *seventy thousand sermons* are preached *every* week in the United States—about three and a half millions per year. Not less than *nine millions* of persons hear them. Why then is not the nation saved? Must we not have a *different* ministry and different pulpit ministration?

When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him, and said: Lockhart, I may have but a minute to speak to you. My dear, be a *good* man—be virtuous—be religious—be a good man. *Nothing else* will give you *any comfort* when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advice or bad counsel here.

The yearly expenses of funerals in London is estimated at from £600,000 to 700,000; for the whole of Great Britain it cannot be less than from four to five millions of pounds. The time of extravagance in funeral preparations and habits of mourning in this country is passed, we trust, never more to return.

A jury in England, after hearing the trial of a female prisoner, returned a verdict of *not guilty*, but accompanied it with the hope that "*she would not do it again.*"

In Monmouthshire, on the road from Gloucester to Ross, you read this sign: "Beer, ale and tobacco manufactured and sold to be drunk on the premises."

In consequence of the success of Mrs. Ellis's "Mothers in England," Professor Ingrahan, we are told is engaged upon a new work to be entitled, "The Grandmothers of the United States."

MARRIED,

On the 13th inst., by Eld. David Clawson, Mr. Horace B. Davis, of Carltown, to Miss Caroline M. Titsworth, of Bridgeton, N. J.

LETTERS.

Eli S. Bailey, Andrew Babcock, Isaac D. Titsworth, S. P. Stillman, Jonathan Maxson, Jr., B. F. Langworthy B. & J. Stelle.

Postmasters at Alfred, Mystic, Ct., Poquetanock, Ct., Oporto, Mich., Crossingville, Pa.

☞ Minutes of the Conference for Scott, N. Y., have been forwarded by way of Brookfield.

RECEIPTS.

Leonardsville—Wm. B. Maxson $1.

Oporto, Mich.—Wm. Klady, $2.

Alfred—Isaac Fenner, Luke Green, Wm. M. Saunders, Dea. I. Langworthy, Nathan Green $2 each.

Brookfield—Silas Bailey, Andrew Babcock 50 cts. each,

New London, Ct.—D. L. Browning $1.

Poquetanock, Ct.—Jonathan Nash, Jr. $2.

Mayfield, Ky.—George P. Maxson $2.

Crossingville, Pa.—Bradley & Stone, Cartright & Davis, Vincent Phelps $2 each.

☞ Schuyler Greenman should have been credited $2 instead of $1 last week.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co.—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

WITHIN AND WITHOUT.

BY BARRY CORNWALL.

(WITHOUT.)

The winds are bitter, the skies are wild:
From the roof comes plunging the drowning rain,
Without, in tatters, the world's poor child
Sobbeth abroad her grief, her pain!
No one heareth her, no one heedeth her;
But Hunger, her friend, with his bony hand,
Grasps her throat, whispering huskily,
"What dost thou in a Christian land?"

(WITHIN.)

The skies are wild, and the blast is cold;
Yet riot and luxury brawl within;
Slaves are waiting, in crimson and gold,
Waiting the nod of a child of sin.
The fire is crackling, wine is bubbling
Up in each glass to its loaded brim;
The jesters are laughing, the parasites quaffing
"Happiness," "honor," and all for him!

(WITHOUT.)

She who is slain in the winter weather,
Ah! she once had a village fame;
Listened to love on the moonlit heather
Had gentleness, vanity, maiden shame;
Now her allies are the tempest howling;
Prodigal's curses; self disdain;
Poverty; misery. Well no matter;
There is an end unto every pain!

The harlot's fame was her doom to day,
Disdain, despair, by to-morrow's light
The ragged boards and the pauper's pall;
And so she'll be given to dusty night;
Without a tear or a human sigh,
She's gone, poor life and its "fever" o'er;
So let her in calm oblivion lie;
While the world runs merry as heretofore;

(WITHIN.)

He who yon lordly feast enjoyeth,
He who doth rest on his couch of down,
He it was that threw the forsaken
Under the feet of the trampling town;
Liar, betrayer, false as cruel,
What is the doom for his dastard sin?
His peers, they scorn? high dames, they shun him?
Unbar your palace, and gaze within!

There,—yet his deeds are all trumpet-sounded,—
There upon silken seats recline
Maidens as fair as the summer morning,
Watching him rise from the sparkling wine.
Mothers all proffer their stainless daughters;
Men of high honor salute him "friend:"
Skies! oh, where are your cleansing waters;
World! oh, where will thy wonders end?

MY FIRST VOYAGE,

OR

THE PRODIGAL RECLAIMED.

I remember as though it were yesterday, the morning on which I first stepped on board the good ship B——, bound out on a three years' whaling voyage, round the Cape of Good Hope. I was a thoroughly "raw hand," and had never been out of sight of land, when I entered the B. as a common sailor, to serve out my time as I best might, before the mast. All was new and strange to me, and when I looked up to the tall, slender spars, and saw the men fearless in climbing to their very top, among the rigging, my brain turned round, and a sickening sensation came over me, so much like fear, that I walked to the side of the vessel, and hid my face for very shame. It was well for me that I had a kind and considerate captain, who understood just how to make allowance for my ignorance and inexperience, so that if I had to endure many a practical joke from my shipmates on account of my awkwardness, I was always sure of an encouraging word or look from him. On the whole, I got along far more comfortably than I expected, though when I thought of home, and of the mother who was there weeping and praying for her sailor boy, my heart would melt, and threaten to overflow at my eyes.

In truth, it was no enthusiastic love of glory, no strong passion for the sea, which had tempted me from my home and friends. I had a father who possessed wealth and influence; whose education, talents, and moral character, secured for him an elevated standing in society. I had a mother, (heaven bless her memory,) who seemed to my young heart the very embodiment of my ideas of angelic sweetness and excellence, and *I was her only child.*—What then had I to do in my present situation? Why had I left the lap of ease and indulgence, for the hardships and exposures of a whaling voyage? Alas, the answer is soon given. Prosperity and unbounded indulgence had produced on me their usual ill effects, and so wild and wayward had I become, that I spurned the control of my father, and could even resist the tender entreaties of my angel mother, until my obstinacy was past even their endurance. Long and patiently they tried every method to reclaim their erring but still beloved boy, and very slowly did they admit the conviction to their aching hearts, that no ordinary means could avail to win me back to virtue. For myself, I look back on that part of my life, as on a frightful dream. I was reckless and hardened—resolved to have my own way, and to indulge to the utmost all the desires of my evil heart, and the cold severity of my justly incensed father, increased, if possible, the strength of my determination.—But when I saw the pale and care-worn, though still mild countenance of my mother—when I witnessed her streaming tears as she prayed in secret for her wayward child, or met her tender, yet reproachful glance, my hardihood all vanished, my spirit was subdued, and I longed to throw myself a weeping penitent, on the bosom where I had so often lain in my happy infancy and childhood. A false shame at such moments, held me back, and I should undoubtedly have made my own destruction sure, had not my mad career been stopped in an unexpected manner.

As we lived in a village far inland, I had scarcely ever thought of a seafaring life, and certainly never in connection with myself. How great then was my astonishment, when my father informed me, he had decided as a last resort, on sending me to sea, for a three years' voyage in a whale ship, adding, that we were to leave home for New Bedford the following morning. I knew from his manner that remonstrance would be useless, and was not yet so far gone in sin, as to determine on open disobedience; so in silence and sadness I prepared to obey his directions, in making ready for our departure. I saw but little of my mother during the remainder of the day, though continually reminded of her, by a thousand little preparations for my comfort, which only a mother's heart would have suggested.

But after I had retired at night, with the bitter consciousness that it was the last time for years, and possibly for ever, that I should sleep under a roof, from which my own folly had driven me, my mother came to my bed-side, and with a tremulous voice, laid open before me, her loving, but lacerated heart. She uttered no words of reproach, and spoke of the past, only as furnishing motives for a better improvement of the time to come. Of my future prospects, she spoke cheerfully and with hope, should the reformation so much desired, be effected—otherwise she warned me most solemnly of the consequences of continuing in my present state of impenitence and sin. She told me of the snares that would be spread for my feet in my new situation, and depicted in glowing colors, the dangers to which the poor sailor is exposed on shore, from the avarice and wickedness of those who live on his hard-earned wages, and lie in wait at every corner to deceive and destroy him. In the strong accents of maternal love, she bade me beware of companionship with her "whose steps take hold on hell," whose ways lead down to eternal death. "Among your clothes," she said in conclusion, "you will find a Bible, the parting gift of a mother who loves you, and would gladly shelter you with her life from every evil. Take it, my son, as your chosen friend—the man of your counsel, a lamp to guide safely and surely your inexperienced feet. If you believe, love and obey its blessed precepts, we shall meet in peace again, if not here, yet surely in that better world, where the wicked cease from troubling, and the weary are at rest." After praying with me, she withdrew, leaving me in a state of self-condemnation and wretchedness such as I had never before experienced. During the silent watches of that long night, my whole past life came up in review before me, and I clearly saw how madly and wilfully I had squandered the rich blessings of Providence, stabbed my parents to the heart, and thrown away the most brilliant prospects—all for what? for the wages which Satan always gives his deluded followers—disappointment and misery.

At length the morning came, and after our early meal had been sent away untasted, and we had knelt for the last time together around the domestic altar, the moment of our departure arrived. When I received the parting embrace of my beloved mother, when I felt her warm tears on my cheek, and heard her solemnly pronounced blessing on the youthful exile, I longed to give vent to my feelings, and weep like a very child. But the pride of manhood was strong within me, so choking down the sobs that swelled my bosom almost to suffocation, I followed my father to the carriage, hastily and in silence.

During that sad, and as it seemed to me, tedious journey, my father's manner was kind though serious, and for the first time I was compelled, day after day, to commune with my own heart, and listen to its upbraidings. Before we reached New Bedford, my spirit was greatly subdued, and as I received my father's parting admonitions, and his tender farewell, I mentally resolved to retrace my steps, and atone as far as possible for my faults, by a strict attention to all the duties of my new situation. This resolution, though formed in a blind dependence on my own strength, which is perfect weakness, God graciously enabled me in some degree to keep, so that I soon gained the confidence of my superiors, and was regarded by my shipmates as a "good-hearted fellow," though too much of a "landlubber" to command their unqualified approbation. There was one among them, however, to whom I became strongly attached, and who exerted an influence over me, for which I shall bless God to all eternity.

This was the boat steerer, a "regular old salt," to whom the ocean, in its wildest moods, was a play-thing, and his ship, his only home. Always first on hand in any stirring service, true as steel to his commander and his duty, and brave as a lion, he was the favorite of all the crew, and I learned to admire his seaman-like qualities, before I knew or suspected that beneath his rough exterior was concealed one of the warmest and kindest hearts that ever beat in a sailor's bosom. How often, during the first months of my life on ship-board, was I indebted to his quick wit and ready hand, for my escape from the ridicule of my messmates, and the displeasure of my superiors. I cannot think even now, without tears of gratitude, of his repeated interpositions in my behalf, when my ignorance would otherwise have subjected me to certain punishment. His influence in the forecastle was greater than that of any other man on board, and even in the cabin, he was evidently respected and beloved. It was not long, before I discovered the secret of my shipmate's superior excellence. "Long Tom," as he was familiarly called, from his great height, was a sincere Christian. He went daily to his Bible, to take orders from the great Captain of his salvation, and from that Chart, he learned how to steer his course, so as to avoid those fatal rocks and quicksands on which so many a poor sailor has made shipwreck both for time and eternity.

Many months had passed since I left my home, and though the image of my mother was continually present with me, I had never once breathed her name to my companions, and felt as if it would be profanation to speak that sacred name among those who knew nothing of her worth, and could not appreciate the love and veneration which had become a part of my very being. But, one moon-light night, while cruising off the Cape, I chanced to be on watch with Long Tom, and we were beguiling the time by admiring the splendor of the constellations, which in those southern latitudes, are indescribably beautiful.

"It is a curious fancy," said my companion, "and may be only a superstition of the brain, but there is one star in that Southern Cross, which is always associated in my mind with the memory of my dear old mother. I could almost believe when I gaze upon it, that her blessed spirit now inhabits it, and is looking down on me with eyes of love. Boy," he added with startling earnestness, "Have you a mother?" My heart was full to overflowing before he addressed me, for there was something in the deep stillness of the night, the calm grandeur of the boundless ocean, and the quiet beauty of the holy stars that were set as watches in the azure firmament above us, which subdued my soul to the tenderness of infancy. Moved by an impulse I could not resist, I threw myself on the deck, and gave full vent to my emotions. Long and bitterly I wept, before I could answer the simple question of Long T and then I told him all my story of sin and shame, without one attempt at extenuation or concealment. I poured out the burning thoughts of my mother, of her love, and tenderness, and goodness, while as I did so, I saw tears quietly stealing down the bronzed and furrowed cheeks of my companion. I told him too of my fixed determination to lead a new life, and to atone to my parents, if spared to see them again, for all the grief I had occasioned them Long Tom heard me patiently and attentively, and when I had ended, took occasion to remind me of the deceitful nature of my own heart, and my absolute need of divine grace to enable me to keep my good resolutions.

"Listen to me," he said, "and though it may be somewhat of a long yarn, I will tell you what God has done for my soul. Do you see, shipmate, if I had just recovered from some dreadful and dangerous sickness, through the skilful care of a kind physician, and then should see you coming down with the same disease, how should I go to work to get you to try the same physician? I would tell you how sick I had been, and how greatly I had suffered. I would tell you, too, of the skill and kindness which had brought me back from the mouth of the grave. So it seems to me we ought to praise the Lord. Here he stands, the great Physician as the Bible calls him, begging poor sin-sick souls to come to him and get a cure; but they go on, maimed and perishing, too proud to confess their need of his assistance, or to accept of a cure at his hands. Here and there, one who has been healed by the blessed Jesus, is telling the story to others, and trying to persuade them to apply in time to this good Physician; the Lord multiply the number of such, whoever they be, a thousand-fold! But to my story.

I was the only son of my mother, and she was a widow. My father, who was the owner and commander of a small fishing smack, was lost while I was yet in my mother's arms, in one of those gales which annually destroy so many lives on the eastern coast of old Massachusetts, leaving his widow with two children, dependent on her own industry for daily bread. But though we were poor, there was no want in our humble dwelling, and my sister and myself grew up as busy as bees, and as happy as the lark which goes soaring up in the glad sunshine, as if to get nearer to God, while praising Him for his goodness. My mother worked hard to provide us with decent clothing, and to send us to school; but she was always cheerful, and made us feel that we had a Father in heaven, who, if we were good children, would love us, and be better to us than all the fathers on earth. Those were bright days, when I loved my mother, and loved my Bible, my school, and the whole world, and feared to do any thing wrong, lest I should offend my Father in heaven.

But as I grew older, other thoughts would come into my mind, in spite of all my attempts to keep them out. I had listened in my childhood to wild tales of the ocean, until my heart was so full of wonder and admiration, that it seemed almost bursting, and then I always exclaimed, "I too will be a sailor."

The childish purpose grew stronger as I advanced in years, though my poor mother's sorrowful look, when I mentioned it before her, made me confine it to my own bosom. After some years of delay, of urgent entreaties on my part, and of repeated refusals on hers, she was at last forced to consent, and I entered the merchant ship Juno, bound to Havre, as cabin boy. How my mother wept as she bade me farewell, and begged the captain to watch over my morals, and guard me from sin. Alas, she little knew what a school of vice her son was entering.—At that time there were no floating Bethels—none who cared for the soul of the poor sailor, who escaped the dangers of the sea, only to go to pieces on worse rocks the moment he touched the shore.

At first, I was greatly shocked at the profanity and wickedness of my shipmates, but I soon found that morality was quite out of place among them, and learned to relish an oath, or an indecent and low song, as well as the best, or rather the worst of them. I was indeed an apt scholar—so that when after two years, I visited my poor mother, though I tried hard to conceal the change, she saw enough to wring her heart with anguish. The restraints of home, the prayers and counsels of my mother, and the tears of my sister, became soon intolerable to me, and I left my native village with the fixed purpose of returning to it no more.

Well, for ten long years I kept my wicked purpose, and never once saw the face of my mother, though a part of my wages was regularly sent to her, sufficient to supply her with the comforts of life. But it was not my money she wanted, and my sinfulness and neglect almost broke her heart. In the mean time, my sister, who was good and gentle as I was rebellious, faded away and died like a flower smitten by the frost, leaving my poor mother alone, with nothing to comfort her but her Bible, and the hope of a better world. But God heard her prayers for her wandering sailor boy, and in his own way answered them, when she had well nigh given me up in despair.

I shall not try to give you any account of a life on which I cannot now look back without the deepest shame and self-abhorrence. It is enough to say, 'I was almost in all evil in the midst of the congregation and assembly.' The moment my foot touched the shore after a long voyage, I was surrounded by harpies in the shape of men, who professed great friendship for me, treated me to a glass of grog, and led me away as an ox to the slaughter, into one of those dens, called sailor boarding-houses, where I was caressed and flattered until my money was gone, and then, I soon found myself turned adrift, without friends or credit, obliged to ship again immediately, or take up my lodging in the streets. Poor Jack has indeed been hardly treated in a Christian land; but, thank God, a brighter day is dawning on him, through the Christian kindness of some of the dear children of Jesus.

But, shipmate, I shall weary your patience with my long yarn, so I will hasten to the time when God met me in my wicked career, and brought me to the knowledge of his dear Son, to whom be glory forever.

It was in a southern port, and on a Sunday, that as I was carelessly strolling along the dock, I saw on a small schooner, a white flag flying at mast head, with the word Bethel, inscribed in large characters upon it. Curiosity and the hope of finding some amusement, drew me towards it, but what was my astonishment on entering the cabin, to find myself in the midst of a religious assembly, all intently listening to the words of life as they fell from the lips of a clergyman who was standing on a raised platform, with an open Bible before him, from which he was reading. The novelty of the scene fixed my attention, and uncovering my head in silence, I involuntarily knelt with the rest of the little congregation during the prayer which followed. After prayer and singing, the minister named his text, and though many long years have passed since that morning, I seem still to hear the solemn tone in which he asked the question—"How shall man be just with God?" In discoursing from these words, he first described the nature of sin, and drew the character of the sinner so exactly to the life, that I felt certain he meant me, and wondered who had been telling him all about my life, aye and my very heart too. I dared not look up, for I thought all the people must know that the preacher was describing me, and there I sat, guilty and self condemned, while the instructions of my youth, and the prayers and tears of my mother all came up before me with fearful distinctness. At length he spoke of Jesus, and as he described his love for sinners, and all he had done to save them, I thought I had never heard these good tidings before, though I had been told all about them a thousand times over from my cradle. The next Sunday I went again to the Bethel ship, and before we sailed, made bold to go to Mr. B. the seamen's preacher, and tell him how much I desired an interest in his prayers, for my soul's salvation. During that voyage I continued low and unhappy, and whenever I could get a chance, read in the Bible which the good minister had given me at parting, with a strict charge not to neglect it for a single day. When next in port, my first care was to find out a Bethel flag, and very soon afterward, while the people of God were engaged in prayer for me, the Lord appeared for my deliverance. He took me out of the horrible pit and mirey clay, set my feet upon a rock and established my goings. He put a new song into my mouth, which I hope to sing forever—even praise to the Lamb. And now you may be sure I wanted to see my dear old mother, to whose prayers and faithfulness, I knew, that under God, I owed my salvation. Accordingly having saved my hard earnings since I knocked off grog, and cards, and bad company, I started for the place where the happiest years of my life had been spent, and where my mother waited and watched for me so long. We were both greatly changed by time, and she did not at first recognize her long lost son, but when I made myself known, and above all when she heard what God had done for my soul, her joy and gratitude were almost too much for her feeble frame. Oh what a meeting, and what a visit we had together! At the grave of my sister, I listened to the story of her short but useful and happy life and her triumphant death, while through her tears my mother exclaimed—"blessed be God, if one dear child has been called away a little before me, another has been given back, whom I feared I had lost forever, Truly 'this my son was dead and is alive again, he was lost and is found.'"

I never saw my mother again, for she died soon after my departure, saying with her last breath—"Now, lettest thou thy servant depart in peace, for my eyes have seen thy salvation." A few more rising and setting suns, a few more days of toil and trial, and I shall go to be with her, and that dear Saviour who loved me and died for me for ever and ever! I shall bid adieu to sin and sorrow and suffering, and stand in the presence of God where is fulness of joy, and at his right hand where there are pleasures for evermore. "Shipmate, is not such a hope worth having?"

Long Tom looked me full in the face as he ceased speaking, and his countenance actually shone with holy joy and triumph. The great truths of which he had spoken, were familiar to me as "household words," yet they now reached my heart for the first time. The circumstances in which I was placed, and the novelty of hearing such truths from the lips of a sailor, one of a class who have been supposed far enough removed from religious influences, gave them a power I never before felt, and the blessed Spirit of God fastened them on my mind and conscience, so that I could not shake them off. The bible given me by my beloved mother from that night became my constant companion, and I read its sacred pages with ever fresh delight, though many weeks passed away, before I was enabled to apply its precious promises to my own case, or to believe with the heart on him who taketh away the sins of the world.

Ever after that memorable night, a strong bond of union existed between Long Tom and myself, and many were the pleasant hours we spent together in talking of the past the present and the future, At the close of our long and successful voyage, when we reached our native land I bade him farewell with feelings of the deepest affection and regret. Peace to the memory of an excellent and beloved brother! He was not long after, lost in a violent storm off the Coast of Brazil, with his vessel and all her crew, but has found shelter I doubt not, in the haven of everlasting rest, where his hopes had so long been anchored,

I had heard only once from my parents since leaving home, and my anxiety to learn their welfare was intense. What changes might have taken place in that little circle during the three years in which I had been absent! It was with a heart full of conflicting emotions, though joy and hope predominated, that I started out to find an old friend of my father, to whom I had been introduced previous to leaving New Bedford. Almost the first person I met in the streets, was the gentleman of whom I was in search, but when I eagerly accosted him, he turned on me a look of astonishment. He did not recognize in the sun burnt sailor with his checked shirt and tarpaulin, the smart young dandy who had three years before come to New Bedford to encounter the "rough and tumble" of a whaling voyage; but if the external man was altered, the internal one was I hope still more so, and when after warmly welcoming me back again, he said affectionately—"Well C. I hope you are now willing to go home, and be a dutiful son, and carry comfort to the heart of your parents," my heart was on my lips as I answered with tears—"thank God, sir, I believe I am."

If the readers wish to know how the returning prodigal was received by those who gave him birth, I would refer them to the Gospel of Luke, 15th chapter, from the 20th to the 24th verse, where they will find the scene described much better than I could hope to do it. There was joy under that roof, in proportion to the sorrow that had gone before, and never did a warmer thanksgiving ascend to God, than went up from that family altar the evening after my return.

My first voyage was also my last, but though years have since passed away, its incidents are still fresh in memory, and I know full well the heart of a sailor. I rejoice that the day star of hope has at length risen on this noble but neglected class of men, and that so much is doing for their elevation and salvation. May He, whose Spirit dictated these efforts, increase them an hundred fold, and guide them safely and speedily forward to a glorious consummation.

Advocate of Moral Reform.

REFORMED CONVICT LECTURES.—A correspondent of the Journal of Commerce, after alluding to the great good accomplished by the lectures of reformed inebriates, proposes that reformed State Prison convicts should pursue a similar course.—He says:

"There are men of talents who from childhood have pursued a course of crime, and finally been subjected to the penalty of a ten years or more lodgment in the Penitentiary, who through the instrumentality of some philanthropic visitor, or otherwise, have been made deeply to feel, not only their transgression of the laws of their country, but also the law of God,—having been exercised with a deep, thorough sense of sin, became truly penitent, and fled for mercy to the only *hope* for sinners. Such persons having seen with deep regret the folly of their past lives, and anxious that others (those who have just commenced a course of crime,) should be stopped in their progress of self destruction and brought back from the error of their ways.—I say such penitent and truly renovated men might be abundantly useful,—if they could make the sacrifice,—by facing the world as lecturers on crime, its causes and effects, with a plain history of their own past lives, and recitals of the downward course of others, whose history they have gathered by being partners in wickedness. Lecturers of this description might save many a youth, whose conscience is not yet seared,—and who may be wrought upon by the sympathies of those who have been plucked as brands from the burning.

Dec. 14th, 1844. DWIGHT.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultual—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co, N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff, 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R, & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES	
Pot, first sort	a 4 18
Pearl	a 4 43
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wine	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow, lb	9 a 12
Sperm, east and city	29 a 31
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4.75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5½a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	16 a 18
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	9 a 9½
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 8
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Peppermi't, lb	3 00 @ 3 50
Opium Turkey	2 75 @ 3 25
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va.	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	27 50 @30 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	16 @ 24½
American, Live	30 @ 33
FISH	
Dry Cod, cwt	2 56 @ 2 62
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	4 00 @ 4 25
Pickled Salmon tc	15 00 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	9 75 @11 75
No 2 bbl	9 50 @ 9 75
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 50
Buckspt do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 3 62
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 90
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 00
Michigan	4 25 a 4 31
Philadelphia	4 31 a
Baltimore	4 25 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 50 @
Rye flour	2 75 @ 3 12½
Indian Meal	2 50 @ 2 62
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	85 @ 92
Do South new	85
Rye, Northern	68 @
Corn N & Jersey	50½@ 52
Southern	48 @ 47
Barley N R	@

Oats, Northern	29 @ 30
Do Southern	26 @ 27
HEMP.	
Russia, ton	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & Rio Grand, lb	12 a 13
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	35 00a — —
Do Amer	27 50a 30 00
Bar do rolled	80 00a — —
Do Russ PSI	100 00a 102 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 5¾
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 40
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	16½@ 17
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@15 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	28@31
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	5 50 @ 6 50
Do prime	3 50 @ 4 50
Pork mess bbl	8 92 @ 9 00
Do prime	6 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 13½
Hog's lard	5½ a 6
Cheese, Am lb	5 a 5½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	11 00 a14 00
Flax, rough	8 50 a 9 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 9
New Orleans	6 a 7
Cuba, muscovado	6 a 7
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	28a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17½a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6½
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 90
Hyson	30 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	45 a 47
Do merino	40 a 42
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

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NO. 31.

The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 12.

THE LONDON POST OFFICE.

The General Post Office in London is a magnificent building, situated in a central part of the city. It was erected under the direction of Sir Robert Smirke, was opened for public business in 1829, and presents such a proof of the amazing extent of intercourse between London and the world at large, that no stranger ought to fail of visiting it. The building occupies an oblong space, and is divided by a grand hall, with which the many different departments communicate. This hall is eighty feet in width, sixty in length, and fifty in height, the arch over it being supported by six stone columns. On one side of it are the newspaper, inland, and ship-letter offices; on the other are various offices for transacting the business of the department. At each side of the entrance are boards, containing lists of persons for whom letters have been received, but whose residences are not known. A person seeing his own name, or the name of a friend here, has only to write the residence on the remainder of the line, and the letter will be presented within twenty-four hours. Running off from the central hall on one side, is a smaller hall where the bags are received from the mails, and conveyed to the sorters' and carriers' offices—rooms more than a hundred feet long, containing such an immense number of drawers, boxes, and pigeon-holes, that they must be seen to be appreciated. On the other side is a staircase leading to the offices for dead and mis-sent letters. Under the great hall is a tunnel containing some curious machinery for conveying letters from one office to another in different parts of the building. The basement story is appropriated to the mail-guards' rooms and the armory; the second floor and upper story contain sleeping rooms for clerks, etc.

It is worth while to visit the great hall for half an hour before the office closes at night. As the time approaches, men and boys come hurrying in, all out of breath, with the last letters and papers for the mails. At length the great clock begins to strike, and what a commotion!—large men running over small ones, and small men who have delivered their packages dodging here and there to get out of the way of large ones, until, with the last stroke of the clock, all the receiving windows drop, and the successful or disappointed are left to sorrow or rejoice with each other. Another hour at which it will interest the stranger to visit the office is on the departure of the mails for all parts of the kingdom, which takes place at precisely eight o'clock every evening. The different vehicles generally collect in the enclosed space around the building a quarter of an hour before the time, and the gates are guarded by men in livery. When the clock strikes, the last parcel is handed up to each—and off they start, one after another in quick succession, the fresh horses gaily prancing, and the horns merrily sounding from the different quarters to which the coaches diverge. It is a scene in which the philosopher and the unlettered man will be alike interested.

The perfection and convenience of the present Post Office arrangements in Great Britain, of which the London Post Office is the head, cannot be fully described. A letter may be sent from one part of the kingdom to any other part for one penny, or about two cents. This money, instead of being paid at the office on the despatch or receipt of a letter, is paid for stamps, which are sold by stationers and others licensed for the purpose, in every city or village in the country. These stamps are usually square pieces of paper, covering not more space than a quarter of a dollar, and presenting a picture of the queen's face, with the words, "*Postage one penny.*" They are printed on large sheets, and sold in quantities to suit purchasers. Those who have occasion to use them often, generally carry them in their pocket-books, as they would carry post-office change. One side of the sheet is covered over with an adhesive substance, so that it is only necessary to cut out a stamp, moisten the back of it with the finger, stick it upon the letter, and the postage is paid. It may then be dropped into any of the receiving offices which are scattered over all the large towns, and within an hour it will be on its journey to the place of destination. When it reaches the office to which it is directed, a carrier immediately takes it to the person for whom it was designed, if his location is indicated—thus obviating all necessity to visit the office for one's self. The facility with which letters find a stranger is remarkable. Perhaps the first intimation such a person receives that he is known, may be by a letter left at his room. A New-Yorker in London will often receive letters within fourteen days from the time when they were sealed by his friends three thousand five hundred miles away.

These facilities of conveyance are not confined to letters; other matter may be forwarded by the mail, if the right number of stamps be placed upon it. On one occasion, a friend who was spending some days in the country, met with a plant which he wished to transfer to his own garden. It was accordingly enclosed in a wrapper, with the simple direction, "Be sure you set it out to-night;" two stamps were sufficient for the postage; and when he returned a few days afterward, it was in a flourishing condition. On another occasion, a friend left a handkerchief which he valued as a remembrancer some three hundred miles from his home. He wrote for it, and received it on the following day, at a cost of four stamps, worth less than eight cents. All letters or parcels weighing more than half an ounce, have to pay an extra charge for each additional half ounce. This has given rise to a curious invention for weighing letters. It is a pencil so arranged as to be made strictly a pair of steelyards—one part of the case serving as the yard, another as the weight, and a third as the hook to take hold of the letter. With this contrivance, no one need make mistakes as to the number of stamps necessary for his letter or parcel.

In London, letters are delivered in every section of the city six or eight times a day, and as frequently taken from the receiving offices. If, therefore, one has a word to say to a friend five miles distant from him, he may calculate as certainly at what time that word will reach his friend through the post, as he could if he were to send it by a special messenger. To accelerate the delivery of letters in distant parts of the metropolis, the postmen used to be conveyed in long light vehicles to the verge of their districts, so as to be fresh for their work when they arrived. Each accelerator would carry a dozen men with their bags—the man belonging to the nearest walk standing next to the door, ready to descend without occasioning any stoppage. Now, boys upon horseback, with their red coats and large portmanteau, may be seen at almost any time, hurrying to distant sections of the city with their paper messages. Indeed, every thing connected with the post is conducted with regularity and expedition which are altogether surprising. The system is probably the most perfect in the world, and it is impossible to estimate the benefit which through it has been conferred upon the nation.

For the Recorder.

TIME OF COMMENCING THE SABBATH.

I have seen in the 26th No. of the Sabbath Recorder, over the signature "W. S.," some notice taken of my reply to the report of the Committee appointed by the General Conference on the Time of Commencing the Sabbath. The writer, exulting in the victory which he thinks he has obtained, advises me to give the matter up; and it may be, that we had better both give it up, or dispute no farther, inasmuch as he has gained no credit for his courtesy—and if I should, in the course of the discussion, manifest any thing of a similar spirit, it may be attributed to its contagious character. However, I think I am entitled to this one reply, if it were only to correct misrepresentation, which evidently appears in the commencement of his remarks—whether from design or from the want of discernment, I shall not say.

W. S. labors earnestly to prove, that evening is uniformly used in the Bible to signify the close of the day, or commencement of night; hereby implying, that I was ignorant of this simple truth, which every child of seven years old ought to know, and which I never thought of controverting. No, indeed, for this is the truth which I designed to establish, since it is this that overturns his own theory. How inconsistent that evening should be the beginning of night and the beginning of the day also!

W. S., after so much effort to prove what every body knows, viz. that evening means the beginning of night, and morning the beginning of day, says it must necessarily be admitted that the use made of them in the first chapter of Genesis is an exception to the general rule. I see no necessity for any such exception; it is only the inconsistency of his theory that creates the necessity. Only just admit that there was a day before there was a night, or in other words, that the night following the day belongs to it in the order of nature, and no such necessity will exist.

W. S. says, how I should conceive that the light part of the first day should precede the dark part of the same, is to him mysterious. It would seem, then, that there is one thing he cannot exactly account for with all his wisdom. Well, I will tell him, viz. that there was neither day nor night until God divided the light from the darkness, and called the light day, and the darkness night.

W. S. thinks that every man must know, that before there was light on this earth it certainly was dark, and that darkness was earth's first night. Here he differs from the committee; for although they say that night preceded the day, they add, "By this we do not mean to speak of that absolute darkness which rested upon the deep before God began to model chaos into form, as being the night which preceded the first day." I agree with the committee in this, that the darkness which rested upon the face of the deep was never called night; but I differ from them in this, that the first night preceded the first day. I believe, that the darkness which immediately followed the first day was that which God called night. There can be no conceivable objection to this on account of the night being subsequent to the naming of it. It will certainly be admitted, that God knows the end from the beginning. The notion of night preceding day in the order of nature is taken almost exclusivly from the manner of expression in Genesis first, "the evening and morning," and I think I have shown conclusively in my former remarks in reply to the Committee, that the meaning is substantially the same as if it had said, the morning and evening was the first day.

But, says W. S., the Scripture expressly says, "from even to even shall ye celebrate your Sabbaths." Now let us notice the connection in which these words stand, this was a peculiar occasion; it was the anniversary fast of atonement, when the whole nation of Israel were required to keep a solemn fast, to afflict their souls for sin. But the chief solemnities consisted in those rites by which the high-priest was to make atonement for the sins of the nation—which rites were never performed on any other occasion. It was an annual solemnity, as may be seen in the 16th chapter of Leviticus. This has nothing to do with the Sabbath of the fourth commandment, or the weekly Sabbath, inasmuch as the same rites were never performed, or the same orders given on any other occasion.

In reply to what W. S. has said about Nehemiah, I shall be short, seeing that it is principally based upon supposition and assertion. I shall only notice the question which he asks. He says, supposing that I (alluding to me) could give reasons why Nehemiah ordered the gates of Jerusalem shut in the evening, or when it began to be dark before the Sabbath independent of his believing that the Sabbath begun at sunset, what would that do towards proving that he did not believe it? I answer, that it would prove that there are reasons sufficiently weighty to warrant the course that he took, aside from his believing this, and hence there is no difficulty in construing the conduct of Nehemiah in this matter, for it does not follow as a necessary consequence from any thing that he said or did, that the Sabbath began at sunset.

W. S. comes now to reply to my remark on Matthew 28: 1. Before I enter upon this, I must premise a few things. I have been of the opinion that the use of discussion was to endeavor to obtain and diffuse light on different subjects. But, where a man shows evidently, by his dogmatical style, that he considers himself the standard of orthodoxy, and that it is a sufficient reason that any person is wrong, if he differs from him in his understanding of the Scriptures; nay, more, if the Scripture itself does not comport with his theory, it is by him pronounced vague; with such an one, there is little use in arguing. For the sake, however, of those who may read, I will make some remarks upon the testimony of the evangelists concerning the resurrection of Christ. This is a fundamental doctrine of the Christian religion; for if Christ be not risen, our faith and hope is all vain. Infidels, aware of this truth, in their attempts to overthrow the Christian religion, have assailed this doctrine with all their power, and have tried to make much out of what they call the contradictory testimony of the different evangelists; and I am sorry to find one professing Christianity showing them any countenance. Charles Bonnet, in his Philosophical and Critical Inquiries concerning Christianity, speaks of the little circumstantial difference in the testimony of the evangelists, as an evidence that they were honest, independent witnesses. If they had been designing men, wishing to impose a fraud upon the people, they would have been careful not to vary from each other in the least. Hence he says, that they agree essentially, with some circumstantial variation, which is always considered in courts of justice to strengthen testimony. Now let us come to the passage which has so much vagueness about it in the estimation of W. S. "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary," &c. Let us see if there is so much contradiction between Matthew and the other evangelists. Mark says, "Very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun." Luke says, "The women which followed our deceased Lord to the sepulchre, and saw where he was laid, returned and prepared spices and ointments, and rested the Sabbath according to the commandment; and upon the first day of the week, early in the morning, they came unto the sepulchre bringing the spices," &c. Aye, but the two last-mentioned witnesses, say you, differ essentially from the first. I say not. How much difference can you make between the close of one day and the beginning of another? Can you make a hair's breadth? I say, then, that there is nothing in the account of Mark or Luke that operates against Matthew's testimony. Neither do I believe there is any thing in John's, more than might naturally arise from locality. In summing up what the evangelists say, this is the amount—that in the end of the Sabbath, or about the commencement of the first day of the week, the women came to the sepulchre. If the translators of our Scriptures had any temptation to give a wrong coloring, it would be to bend as much as possible to the side of my opponent; for if the night preceding the Sabbath belonged to its consecrated hours, they will say he rose upon the first day of the week; but if the night following the Sabbath belonged to it and is a part of it, then he rose from the dead on the Sabbath; and this might be the reason why the translators were so puzzled with Matthew's account, if puzzled they were. But I think that some of our moderns have been more puzzled with it when they have been driven to the necessity, in order to get along with that text, to call it a vague expression! Now it cannot be otherwise than that Matthew's is express testimony in favor of my position. W. S. has in substance acknowledged it, by the unwarrantable shifts he has been obliged to make to evade its force.

We next come to John 20: 19, "The same day at evening, being the first day of the week," &c. I shall take but a passing notice of this, as I consider his argument a mere quibble. I have seen such kind of frothy arguments in debates on baptism, but they always put me in mind of the old adage, that 'a drowning man will catch at straws.' If he had been disputing with a first day keeper, who would have cited him to the two meetings of the disciples mentioned in this chapter as apostolic example for keeping the first day, I have no doubt that he would have rebutted his argument by saying, that they were not first day meetings; it was evening, after sunset, most probably after dark; they were afraid of the Jews; therefore they would be likely to hold their meetings in the night. Such have been the arguments of some of his brethren, I know; and I think that W. S. has argued thus himself heretofore. But on this occasion it does not suit his purpose. I could bring several other texts of similar import; but it would be of no use, as far as W. S. is concerned, for he thinks he has clearly and positively proved that the Sabbath begins at sunset without bringing a solitary text directly in point.

But it would seem that his principal dependence is placed upon the practice of the Jews. Therefore I shall notice what he has said upon Mark 1: 32, in connection with what he calls "living testimony." He says, "that the Jews, even in the days of their greatest wickedness, were extremely tenacious about the Sabbath day." This is a sweeping assertion, and one which I think it will be difficult to sustain. Read their history during the reign of Menassah, when the Lord testified of them that they had done worse than the heathen whom he drove out before them. So wholly were they given up to idolatry as a people, that the book of the law of the Lord was by them wholly neglected, as may be seen in the 33d and 34th chapters of 2d Chronicles. And the Lord, by the prophet Ezekiel, 20th chapter, says of Israel, "that they had despised his judgments, and not walked in his statutes, but had polluted his Sabbath, for their hearts went after their idols." Is it probable, that during this and many other stages of their history, they were as a people, so extremely tenacious of the Sabbath day? If this had been the case, there would have been one redeeming quality in their character. Could it have been said of them, in that case, that they had done worse than the heathen in their idolatrous profanity. Now, continues W. S., "if any man wishes to know when the Sabbath begins and ends, he has only to find out how the Jews keep it, and if he keeps it in this respect as they do, he may be sure that he is right." This is rather singular doctrine even on the supposition that it is true. I have always thought that the Bible, and the Bible only, was the religion of Protestants, instead of placing implicit confidence in any body of men calling themselves infallible, whether Jews or Romanists. I think this looks like that little horn of which he speaks, for observe, he says that in this matter we need only go to the Jews to know the truth a people whom Christ has said were blind guides, and has reiterated his woes upon them. Seven times in one chapter, he pronounces them fools and blind. Read the 23d chapter of Matthew, and also the 7th chapter of Mark. When conversing with the Pharisees, he says, "In vain do ye worship me, teaching for doctrine the commandments of men, for laying aside the commandments of God, ye hold the traditions of men." And he further says, "Full well ye reject the commandments of God that ye may keep your own traditions." He charges them with "making the word of God of none effect by their traditions; and many such like things ye do." So that it is evident that they were more tenacious of their own traditions, than they were of the commands of God. I must say, for myself, I would not keep the seventh day as a Sabbath if I had no better authority for it than because the Jews keep it. I believe that the Scripture is the more sure word of prophecy, the only infallible guide for our faith and practice, and the Saviour's example the only perfect model for our imitation. To say that the Jews have never deviated in the least with respect to the time of commencing the Sabbath is asserting more than any one knows. But admitting, as I do, that the Jews observe the right day for the Sabbath, can it be proved that they have never changed the time of its commencement by their traditions since God gave the law from mount Sinai? Can W. S. prove what he has asserted, that precisely as they understood it then, so they understand it now. I believe that the inspired men who wrote the Gospels knew as well about that as W. S. I have as good authority for saying that this tenacity for sixth-day-night keeping had its origin in Jewish tradition, as he has for saying that the Marys went twice to the sepulchre, and that they were driven away by the watch.

I shall only say, in conclusion, that unless I alter my mind, this is the last reply that I shall make to W. S., even if he should call me Beelzebub.

FAGANUS.

January 12, 1845.

☞ The publication of the foregoing is due to the writer. His first article, in reply to the Report of the Committee, we regarded as a candid statement of his reasons for not subscribing to that Report; and we were quite disposed to drop the matter there, leaving the Report and the Reply to exert their natural influence upon the minds of the readers. But when we received the article of W. S., we were anxious to give free scope to inquiry, and therefore published it, although it contained some remarks perhaps unnecessarily severe. The present article is in answer; and since it is announced as the last one from that source, we presume it will end the discussion, unless there is something *special* to say in reply. If there is anything special, we hope it will be said with brevity and without personal allusions.

[ED. REC.

THE REFORMATION.—When I call to mind, (says Milton) that at last, after so many dark ages, wherein the huge over-shadowing train of error had almost swept all the stars out of the firmament of the church—how the bright and blissful Reformation, by divine power, struck through the black and settled night of ignorance and anti-Christian tyranny—methinks a sovereign and reviving joy must needs rush into the bosom of him that reads and hears, and the sweet odor of the returning gospel imbathe his soul with the fragrancy of heaven.

THE HOLY LAND.

We are indebted to a letter written by a missionary of the London Jews' Society, for the following picture of the state of things in the Holy Land:—

The state of things in this country is daily becoming more intensely interesting. If we pass through the land, a strange picture presents itself; a decreasing population, deserted or ruined villages, a stand to all improvements; no one thinks of planting a tree, or looking beyond present wants. In the city a similar spirit prevails—no permanent improvement any where carried on, the minds of the people appear to be unstrung, the whole country unsettled; the population divided into parties, influenced by the keenest hostility; sometimes coming into contact, at other times reined in, as if by some invisible power. Very lately, several conflicts ensued, and many lives were lost and villages plundered.

Men of the world look on this state of things with much perplexity, and many a conjecture is hazarded as to what may be the result; but the student of prophecy reads in this apparent confusion and conflict of moral elements, the secret touches of that Hand which guides and controls the destinies of nations, and makes even the sceptres of the world to bend to His purposes. It is true this state of things has its inconveniences, and, in some instances, may even obstruct the work of missions; but in reference to this land, in an especial manner, we are persuaded that in proportion as the political horizon darkens, the prophetical horizon brightens.

PROPHECY.

Prophecy furnishes an argument in favor of Christianity, *the force of which is continually growing.* The argument began, when first a single prophecy was fulfilled. It increased more and more, as prediction and fulfillment multiplied. In the age of the apostles, it was a powerful as well as a favorite weapon in proof of the Gospel. But during that period, many new predictions were published, and many ancient ones remained to be accomplished. The argument, consequently, was not yet at its height. It has been growing ever since, as one century after another has rolled out an additional fulfillment, or completed and enlarged those already advanced. We, in the present age, enjoy an expanse and variety and completeness of prophetic evidence, far exceeding those which the chart of history presented to St. Paul. There is to us a voice from the silent solitudes where Babylon and Tyre once stood in pride and reigned in power; from the modern history of prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the holy land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing. The force of this argument is yet to grow continually. A few years hence, in all probability, will exhibit it invested with a brightness and glory, compared with which all present evidence will seem but as morning twilight. The end of the world will be its full maturity. Prophecy having begun with the history of sin, extends to the completion of its tragedy; and not till the blazing of the great conflagration, when "the earth and all that is therein shall be burned up," will its every prediction be fulfilled, or the fulness of glory with which it was designed to show the truth of God in the Gospel of his son, be made to appear.

[McIlvaine's Ev. of Christianity.

A NEGLECTED NEW TESTAMENT.

The following account, copied from the "Quarterly of the Foreign Evangelical Society," may serve to illustrate these words of Scripture, "Cast thy bread on the waters; for thou shalt find it after many days."

"In a small town in the eastern part of France, three or four years ago, a shopkeeper bought of a colporteur, employed by our society, a New Testament. But he was not a lover of God's word, and did not read the book he had purchased, and it was forgotten in a corner of his house. Several months had elapsed, when a sister of his, who lived in a village in the district of B——, came to see him. She found the Testament covered with dust, opened it, and asked her brother, 'What book is this?'

"'It is a book I bought of a colporteur, but I don't read it.'

"'But it is the New Testament,' she replied.

"'Yes,' he answered, 'but it is a Protestant book, and I don't care for it.'

"'Well,' said the sister, 'if you don't care for it, give it to me, I will carry it home, and read it very willingly.'

"The woman took the book, she read it, and became converted, without having heard or known any servant of Christ. Soon after this, her husband and her own son were brought to the knowledge of the salvation that is in Jesus Christ. Their conversion was followed by that of a cousin of theirs, and lastly, by that of the very man who had purchased the word of God, and despised it, for himself. All these Christians are now bearing their cross faithfully, and may be considered as the *first fruits* of their country for Christ."

In the Jews' Cemetery, at Prague, a tomb is pointed out, erected in the last century, to the memory of a wealthy and benevolent Israelite. Meissel—for that was the name he bore—had no inheritance from his father; he lived in the same modest and parsimonious manner as the majority of his nation, and continued till death to be *a dealer in old iron.* But—he built the Jewish Council-house at Prague, erected four synagogues, paved six streets, and fed every week sixty poor people! Truly did Meissel's old iron yield greater advantages to others, and doubtless greater satisfaction to himself, than all the silver and gold, houses and lands, of many a wealthy possessor, who calls himself a Christian.

The Sabbath Recorder.

NEW YORK, JAN. 23, 1845.

HISTORICAL DEVELOPMENTS.

The January number of the Christian Examiner, an able review published at Boston, contains an article on Christian Festivals, founded upon the great German work of Dr. Augusti, in which it is asserted, that "*the first day of the week was never even* CALLED *'the Sabbath' until the sixteenth century*, the early Fathers all meaning Saturday when they speak of the Sabbath." This assertion, made upon such high authority, has called forth from some of the secular papers expressions of great surprise. The doctrine that the first day of the week was substituted for the seventh by Christ and the Apostles, and that the early Christians kept it as the Sabbath, has been so frequently and earnestly maintained by good men, that the suggestion of a doubt upon that point excites suspicion, and a direct denial is regarded with astonishment. But there is no good reason why it should be so. In the discussions of the subject soon after the Reformation, both in Germany and England, it was acknowledged by the best scholars and historians to be a new doctrine, that the first day of the week was the Sabbath and might be called by that name. It had previous to that time been regarded as a festival of the church, and ranked among others which are now rejected by all good Protestants. Several large and learned books were written upon the subject, in which this view was advocated, and neither of those books was ever satisfactorily answered. When, however, Puritanism was transplanted to this country, it taught the new doctrine of a Sunday Sabbath with so much zeal that the notion was generally received. Hence most of our leading theologians have asserted the divine appointment of Sunday for the Sabbath with a positiveness which has not been exceeded by their assertions upon any other point, however plainly revealed. Hence those who hold a different view have often been treated with neglect and classed among the worst of errorists.

But in this case, as in many others, over-action has produced a re-action. Proof of it is seen in the discussion which is going on in Germany, where the great mass of scholars deny the divine appointment of the first day of the week for a Sabbath, asserting that either we have no divinely-appointed Sabbath, or else the seventh day of the week must be the day. It is seen in the fact that the same position has been taken by many in England, who have opposed the recent Agnew movement to secure laws for the stricter observance of Sunday in that country. It is seen in the historical articles on the subject which have appeared within a short time past in some influential religious journals in our own country. It is useless to close our eyes upon these facts, and it is equally useless to attempt to evade the conclusion, that they result to a considerable extent from the unwarrantable efforts to force upon men that for which no divine authority is brought, and for which, therefore, they can not justly be expected to cherish any deep respect and veneration.

These new developments will be regarded with very different feelings by different men. By a large class of persons, they will be looked upon with pain, as indicating a sad departure from the wholesome belief of our fathers. Such persons would prefer that the mass of the Christian community should remain in ignorance of these historical facts, lest a knowledge of them should remove some of the restraints which are now in force. With such feelings we have no sympathy; nor do we see how any one who has a sincere love for the truth can delibrate for a moment as to the expediency of encouraging such misapprehensions. It appears to us like one of the ways of doing evil that good may come—a course which the apostle connects with damnation. If it is necessary to conceal the truth, or even to withhold it, in order to support a favorite theory, the sooner that theory is exploded the better. Whatever apparent benefits such a course might promise, they would be purchased at too high a price, if those whose duty it is to bear witness to the truth must connive at interpretations and representations which change the truth into a lie. Neither charity nor expediency require any such thing. Real charity rejoices in the truth, and real expediency is to conform to it. Instead, therefore, of lamenting the historical developments to which we have referred, they should be regarded with satisfaction, as among the instrumentalities by which the true doctrine of the Sabbath is finally to be placed upon a sure foundation.

THE DAY OF FASTING AND PRAYER.

We have received from several places short accounts of the manner in which the day of fasting and prayer appointed by the General Conference was observed. The following will interest our readers:—

NATHAN V. HULL writes from Clarence: "Eld. Andrus delivered an excellent sermon for the occasion. The exercises of the day were of a highly interesting character. A large number of our first day friends came in to behold 'our order,' many of whom seemed interested. The exercises were solemn and deeply affecting. Our alms were sanctified by our prayers, and our tears testified to the sincerity of our hearts. A number present who have never observed the Sabbath were melted into tenderness, and have since acknowledged their conviction of the justness of our cause."

WM. B. MAXSON writes from Brookfield: "The season was observed by a considerable number of the church, and the meeting was attended by some of our first day friends. In connection with other exercises, the object of the meeting was explained, and the claims of the Sabbath were vindicated to some extent. But light is not so much heeded here as a disposition to walk in it. People are very ready to admit that the seventh day is the only Sabbath, and I think if they had enough of the right kind of religion, they would not satisfy themselves with merely admitting this truth."

Similar meetings were held in other places, at which not only were the claims of the Sabbath presented and made a subject of prayer, but contributions were taken for the purpose of circulating the truth in regard to those claims. The Treasurer of the General Tract Society has received encouraging remittances as the result of those meetings, which will be acknowledged in due time.

SOUTH CAROLINA LEGISLATION.

Prompted by the recent mission of Mr. Hoar, and for the purpose of excluding all such agents from the State hereafter, the Legislature of S. C. has passed an act, making it a crime for any person, on his own behalf or on behalf of anybody else, to visit that State to hinder the operation of its laws relating to slaves or free colored persons; or for any person in the State to accept a commission from any authority without the State in relation to slaves or free persons of color, and to do anything which shall disturb the operation of the laws relative to such persons. The penalty for the first crime, is a fine not exceeding $1000, and imprisonment for one year; for the second, a fine and imprisonment for seven years. Power is given to the Governor to require any person visiting the State on such an errand to leave within forty-eight hours after notice is given, or become liable to fine and imprisonment. Such laws are an instructive commentary upon the system which they are designed to protect. They show that when the rights of free citizens of the Union come into conflict with the interests of slavery, those rights must be sacrificed.

MASSACHUSETTS AND LOUISIANA.

There is every prospect of a difficulty between these States, similar to that between Massachusetts and South Carolina. It seems that a Mr. Hubbard was sent to New Orleans by the authorities of Massachusetts to collect and transmit accurate information respecting the number and names of citizens of Massachusetts, who have been imprisoned without the allegation of any crime. In consequence of this, a Message was on the 7th inst., sent to the Legislature of Louisiana by the Governor, full of expressions of indignation at what he calls a daring assumption of interference on the part of one State. After the reading of the Message in the House of Representatives, a member presented a full statement of grievances, to which was appended an act making it a crime to visit Louisiana for any such purpose, the punishment to be a fine and hard labor in the Penitentiary for several years. The rules of the House were suspended to read the act, which was referred to a committee, together with the Message of the Governor and other documents. From this it is apparent, that Louisiana is anxious to disgrace herself by following in the footsteps of South Carolina. It is said that Mr. Hubbard has left New Orleans.

THE ANTI-CHRISTIAN PRESS.—In the January number of the Missionary Herald, the remarkable fact is stated, that in India there are several newspapers published for the express purpose of opposing Christianity. Three of them are published weekly in the Mahratta language, and one monthly in the Goozerattee language. Besides these, there are three ordinary newspapers published in the Goozerattee language, and two in the Persian. The Mahommedans also have had a paper till lately, but it is now discontinued. These papers are said to exert great influence among the natives; and perhaps there are no greater obstacles to the spread of Christianity in those countries than they present. With a view to counteract their influence in part, the Bombay Witness was established, which is said to be an evangelical and attractive paper.

ENCOURAGEMENT.—Nothing can more encourage those who are embarked in a religious enterprise, than evidence that they have the sympathy of their co-workers. This evidence will often quicken them in the discharge of their duties, and enable them to bear up under many things which would otherwise be disheartening. To such encouragement—thanks to our friends—we are not wholly strangers. Many letters which we have received within a month past, have been most welcome. May their writers be doubly blessed for the labor they have already performed, and that which they promise in future.

THE TRUE WESLEYAN.—In our last reply to the editor of the Wesleyan, the question is raised, whether his first article, in which his position should have been distinctly stated, was not designed, by saying a great many irrelevant things, to leave an impression that something had been said to the point? In raising that question, we wished to call attention to the natural effect of the article, rather than to the intentions of the editor. Probably the word *adapted* would have expressed our meaning better than the word *designed*, and would have been in every respect less objectionable.

EPISCOPAL SEMINARY.—The court of inqury respecting the supposed heretical notions of certain students in the General Seminary of the Episcopal Church, resulted in the dismissal of two students, the suspension of one, and the reprimanding of another. The precise charges against them are not distinctly stated. There were rumors of correspondence on the part of some students with leading Roman Catholics, and also that Rome had actually secured a candidate or two for the priesthood in the very bosom of this Protestant Seminary. Whether these rumors were well founded or not, it seems that the accused students defended their peculiar notions before the court with considerable zeal and even undertook to show, that the views they entertained, however Romish they might be considered, were yet in strict accordance with the articles and ordinal of the Protestant Episcopal Church.

SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its Semi-Annual Meeting with the 3d Church in Brookfield, on the 7th and 8th days of January, 1845. The business appropriated to this meeting of the Association was to hear the reports of Missionaries, receive the contributions of the Churches, and devise ways and means for future operations. The bad state of the roads prevented so full a representation of the churches as there otherwise probably would have been. Yet the deliberations were harmonious, and manifested an increased and growing zeal in the cause of missions, and other interests connected with the well-being of the churches.

The report of laborers showed, that Elder E. S. Bailey had labored under the direction of the Association 25 days, for which he was allowed $10 68 cts.; that Elder James Bailey had labored 25 days, for which he was allowed the like sum of $10 68 cts.; and that Eld. Varnum Hull had labored 7 days, for which he was allowed $2 99; these sums being the amount of funds in the treasury, after defraying incidental expenses. It was then

Resolved, That in view of the importance of the station in Richland and vicinity, and the interest manifested there on the subject of the Sabbath, we appoint Elds. Eli S. Bailey and James Bailey to labor on that station so much of the time as shall be deemed necessary to keep up the good work already begun; and that Eld. Varnum Hull be appointed to the Otselic and Smyrna station.

Resolved, That Eli S. Bailey, Giles M. Langworthy, and James Bailey, be a committee to prepare a Tract on the subject of Baptism, and report at the next annual session of the Association.

Resolved, That Eli S. Bailey, Giles M. Langworthy, Varnum Hull, James Bailey, A. L. Saunders, Samuel B. Crandal, Charles M. Lewis, Russel G. Burdick, Ephraim Maxson, Joel Greene, Elias Burdick, Wm. Greene, Joshua Clarke, Clarke Rogers, John J. Maxson, Charles Potter, Nathan Saunders, be our delegates to attend any Sabbath Convention that may be held within the bounds of this Association previous to the next annual session.

Resolved, That the reports of missionaries, and so much of the Minutes as may be deemed of particular interest, be published in the Sabbath Recorder; and that the Minutes at length be reserved on file for publication with the Minutes of the Annual Session of the Association.

Resolved, That Ephraim Maxson and A. L. Saunders be a committee to prepare the Minutes for the press.

ELI S. BAILEY, *Moderator*.
GILES M. LANGWORTHY, *Secretary*.

REPORTS OF MISSIONARIES.

ELD. VARNUM HULL reported, that agreeably to the appointment of the Association, he visited Otselic, N. Y., in the latter part of June, where he had much conversation with the people upon the subject of the Sabbath and religious subjects in general; and preached to a large concourse of hearers, among whom much interest was apparent. He then went to Boil's Settlement, preached in the afternoon, held religious conversation with several persons, and distributed some Sabbath publications. Four weeks afterward, he fulfilled another appointment in Otselic, when considerable interest was manifested both among backsliders and non-professors. He also preached at Smyrna to a large and attentive assembly—so large that the house was not sufficient to contain them all. Having left an appointment for that purpose, he visited them again after four weeks, accompanied by Eld. Estee, who preached on the subject of the Sabbath, and distributed publications, many manifesting an interest in the subject. In conclusion, he speaks of the anxiety to read and hear on that subject, and urges the duty of continuing to occupy the field.

ELD. JAMES BAILEY presented the following report of his labors:—

In compliance with my appointment at your last session, I made four visits to Otselic and Smyrna, and preached seven discourses. The meetings were well attended, and an apparently deep interest was felt by the congregations. Considerable interest had been excited by Eld. V. Hull, on the subject of the Sabbath, and some with whom I conversed, acknowledged the correctness of our sentiments, but did not adopt them in practice on account of their supposed inconvenience. There was but little open opposition to the introduction of our sentiments; but great pains were taken privately to prejudice our cause.

In the early part of October, I visited Richland and vicinity. When I arrived, I learned that five persons had lately embraced the Bible Sabbath, one of whom was Eld. Elias Burdick, a respectable minister of the Baptist denomination. The next day after I arrived, (being Sabbath,) I met with the few Sabbath-keepers, heard Eld. B. preach in the afternoon, and preached in the evening. There being much excitement on the subject of the Sabbath, I was requested to lecture upon it the next evening, which I did to a large and very attentive congregation. At the close of the lecture, I distributed several sets of Sabbath Tracts, with which I had provided myself. There seemed to be an eagerness to investigate the subject. On fourth day evening I lectured again on the same subject, near Fort Ontario, where the same spirit was manifested. I spent most of the week in visiting from house to house, and made it my principal business to present the claims of the Bible Sabbath. Most with whom I conversed, expressed a conviction that our sentiments were right. Some thought they would embrace them, others wished to examine further. I met with no particular opposition, though it was intimated that some of the ministers would be likely to oppose me. During the week I was invited to supply the desk of the Baptist Meeting House at Holmesville—their minister being absent. I accordingly repaired there at an early hour, and learned before time to commence the exercises, that they would be glad to have me preach, if I would "let that subject alone," meaning the Sabbath. At the close of the second exercise, I made an appointment to lecture on "that subject," at the school-house, that evening. At evening the house was literally jammed. Not being able to finish the subject that evening, I adjourned it to the next evening, with the request that if there was any part of the subject that any of them wished light upon, they should present it previous to the lecture the next evening. When the evening arrived, the only point presented was the matter contained in the 31st. chap. of Exodus, relative to the Sabbath being a sign between God and the children of Israel. I lectured about two hours that evening, and closed with the request, that if any were not satisfied with the arguments, they would state their objections. But there were none presented. I afterwards learned, that they almost unanimously considered our views unanswerable.

The next eveving but one I was requested to lecture on the same subject at a place called "the Woods." At the close of my lecture, a Methodist minister raised the objection, that if the seventh-day is kept as a Sabbath, it must be commenced Friday at noon, at which time he asserted the Jews commenced their Sabbath, as shown by history. On being pressed to present the history, he said that he did not know that he could get it, but a Mr. West, of Pulaski, had it. I then offered him my horse to go after it, if he would present it the next evening but one, at which time I was to finish the subject. But when the evening came he presented himself without the history. At the close of my second lecture, the objection was raised, that we could not be right, because we were so few; also, that preaching our doctrines killed the spirit of religion. These objections were answered and the meeting dismissed. The same spirit of inquiry was manifest here as in other places where I had lectured, and the same eagerness to obtain our publications.

The next first day I lectured on the same subject in Albion, near the residence of Eld. B. There were two Methodist ministers present from Pulaski, and one from some other place. At the close of my lecture, I requested any that were not satisfied that our sentiments were right, to state their objections, or if any one wished to ask any questions touching the subject, that they then should do so. The two ministers from Pulaski left the house, one before I closed, the other immediatley after. The one who remained arose and said that I had stated that "Christ arose on the first day of the week, and he would prove from the Scriptures that he did not." He then quoted the words of Christ, that he would be three days and three nights in the heart of the earth; and also stated that the Scriptures informed us that he was interred sixth day afternoon; consequently, it must be later than the next first day that he arose. To which I replied, that I had admitted that he arose on that day for the argument's sake, though I really doubted it. This I mention to show, to what inconsistencies and contradictions first-day ministers resort, to sustain their Sunday keeping. The congregation were very attentive, and seemed much inclined to investigate. They very quickly divested me of the last of five dollars worth of Sabbath publications that I took with me.

During the time I was there, six persons commenced keeping the Sabbath, and several more expressed their conviction that we were right, but were not ready yet to come over. At the close of my labors there, there were fifteen Sabbath keepers, and we talked of organizing a church; but as these were not all perfectly agreed in sentiments, it was thought best to defer it a few weeks.

Almost all that I met, seemed willing to examine the subject, and promised to act in accordance with their convictions. The clergy of the vicinity did nothing more than exert a private influence over their members. It was thought that as soon as I should leave, they would commence lecturing. Arrangements were accordingly made, that if they should do so, and offer discussion, to accept their offer. At the close of my labor there was a wide spread and wide spreading excitement on the Sabbath question; so much so, that all the ministers could not stop it. The people wanted light, and were disposed to seek it. Men of high standing in society, and some of the main pillars of the Baptist Church seemed just on the poise, who, with proper efforts, would be brought out on the side of truth. If their rulers should believe, the multitude would follow in their wake. The Sabbath keepers there were extremely anxious to have further labors. I felt safe in encouraging them that the field should be occupied, and the excitement be followed up, however far it might extend itself, despite the wishes and efforts of Sunday sanctifiers.

Eld. ELI S. BAILEY reported as follows:—

Having been appointed by the Central Seventh-day Baptist Association, to labor as a missionary in Newport and vicinity, and Richland and vicinity, I left home about the last of October, and visited Newport. I tarried with the brethren a number of days, preached four times, made a number of family visits, and baptized one person, who united with the church. In returning, I had the misfortune to break down my wagon, and received a considerable hurt.

Again, I left home on the 18th of December, for Richland, and arrived at brother Chas. M. Lewis', in Verona, on the same evening, and in company with brother Lewis, went to New-London, and heard Rev. H. Mattison of the Methodist Church, lecture on the subject of the Sabbath. He labored to prove that the present first day was the creation seventh day. Among his proofs, was the celebrated astronomical calculation of Rev. Billy Hibbard. His effort on this point was a total failure. He merely begged the question he ought to have proved. In his concluding remarks, he addressed the Seventh-day Baptists, stating that by their own confession, first-day keeping was not a damning sin; therefore he exhorted them to disband and unite with first-day churches. The next morning, I left for Richland, with an understanding that I would reply to Rev. Mr. Mattison's discourse, on my return. I arrived at Richland the same day, at evening, and put up with a first-day Baptist, he being an old acquaintance. The next day I went to a brother Hubbard's, at Galespy's Mills. I found the public mind much exercised on the subject of the Sabbath. Many were examining the subject, and embracing every facility for obtaining information. I was frequently called upon to give my reasons for keeping the seventh day, and was listened to with deep interest, seldom meeting with any opposition whatever. The excitement had continued for a number of months, and was continually increasing in its extent. Numbers had already embraced the seventh day Sabbath. During my stay in Richland and vicinity, I labored incessantly, both by public preaching and family visiting. On the first first-day after my arrival, I attended a public lecture in favor of first-day keeping, by Rev. Mr. Hapgood, principal of Mexicoville Academy. He reviewed the Seventh-day Baptists' "Sabbath Tracts," and attempted to prove the sanctity of first day. He relied principally on the testimony of the "Fathers" to establish his position. He labored something like two hours and a half, and then gave way, when it was announced by a first day man, that I would lecture on the same subject in the evening, at the same place. Brother Hapgood insisted that he ought to have the privilege of replying to my arguments, and requested that my lecture should take place at 3 o'clock, which would give me but one hour to obtain refreshments, and to prepare for the lecture. I replied, that I was entirely willing that he should reply to me, and that he should have the closing plea; but I wanted more time than his proposal would afford me. I offered to meet him in public debate and discuss the subject till he was satisfied. Without accepting my proposal, he then requested me to commence my lecture at 5 o'clock, and let him reply to me the same evening. To this I replied, that he might have the whole evening if he chose; otherwise I must have it. In the evening, at an early hour, the house was filled to overflowing. I spoke about as long as brother Hapgood did in the day time, and at the close repeated the offer to meet brother Hapgood in public debate, which was not accepted. During my lecture, brother Hapgood frequently rose to explain, but treated me kindly. I am satisfied, from my own observation, as well as from the expressions of others, that brother Hapgood's lecture did more to convince the people of the correctness of our sentiments than any thing that I *did* or *could* say. During my stay, one entire family, the husband in another, and the wife in another, all embraced the Sabbath with a strong probability that the rest would soon follow. As a general thing, those who embraced the Sabbath during my stay were advocates of a mixed communion. Of course I was called on to discuss that subject, and although they professed to be strong in their convictions, yet I soon found their prejudices gradually giving way, and their minds yielding to the force of truth. On the last day of my stay in Richland, a Seventh-day Baptist church was organized, which was received into the fellowship of the Seventh-day Baptist connection, by a council consisting of four brethren from the church at Adams and myself. There is a fair prospect of a number more uniting with them soon. Their request to the Association for further missionary aid, is strong and pressing, and my ardent desire is, that the Association may respond to their petition. I left Richland on sixth-day morning, and traveled in a pelting storm about forty-five miles to Verona, where I arrived at evening much exhausted. The next day I met with the first church, preached to them in the day time, and at evening replied to Rev. Mr. Mattison's lecture on the Sabbath. The next day I met with the brethren, it being the day appointed by the General Conference as a day of fasting and prayer. The day following I returned home.

REVIVALS.—At Sag Harbor, L. I., an interesting revival has been in progress for some time past, in the course of which nearly one hundred persons have made profession of faith in Christ. Bro. Alfred B. Burdick, of Hopkinton, R. I., was engaged in preaching there for some time, from whose account we judge that a great change has taken place in the religious character of that community. In Michigan City, Ind., likewise, we learn that upwards of sixty have lately been led from the error of their ways, and brought to confess Christ.

MORE ANNEXATION.—Petitions are extensively circulating in Michigan for the annexation of Canada to the United States, provided that Texas is annexed. It is said in favor of this course, that there are natives of the United States in Canada, as well as in Texas; and that the project of annexing Canada ought to receive the support of those who argue in favor of the annexation of Texas, because "it will enlarge the area of human freedom." The reasons set forth for this measure are two-fold. First, that the addition of Texas to the South demands the addition of Canada to the North, in order to preserve the just balance and equipoise of the Union. Second, that Canada is in itself a most desirable acquisition for the United States, with a view both to military defence and to commercial intercourse.

THOMAS W. DORR.—The Legislature of Rhode Island has passed an act to liberate Thos. W. Dorr, on condition that he shall go before the Supreme Court and take the oath of allegiance to the State. The Warden of the Prison was empowered to inform the prisoner of the act, and if he signified his willingness to take the oath, to conduct him before the Court. The Court meets at Kingston on the 3d of February, and at Providence on the 14th of March.

CHAPELS FOR SEAMEN.—A new chapel for this long-neglected class of men, especially those connected with the naval station, was recently dedicated at Brooklyn, when several sailors in the service of the navy made a public profession of religion. The chapel has been fitted up by order of the Secretary of the Navy.

TO CORRESPONDENTS.—Nobody values a good communication more than an editor. When therefore he rejects an article altogether, or delays its publication till it can appear to the best advantage, he should be regarded as consulting the general good rather than his own feelings. Brief and pithy communications are always welcome both to editors and readers.

MISSIONARIES FOR CHINA.—The Rt. Rev. Bishop Boone, Missionary Bishop, Mrs. Boone and son, the Rev. Mr. Woods and wife, the Rev. Mr. Graham and wife; Miss Gillett, Miss Jones, and Miss Morse, with the Chinese teacher and attendant, embarked for China, from New York, on board the ship Horatio, Capt. Wood, on Saturday the 14th ult. Much interest has been manifested by our Church in the success of this mission; and going out as the missionaries now do, with a Bishop at their head, carrying the Church in its integrity, we may indulge the confident hope that their devoted labors will be abundantly blessed to the establishing the Church of the Redeemer in that very interesting and important field of missionary enterprise. [Ch. Witness.

General

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years since the first effort
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plan, and 342 teachers w
year. It is estimated tha
thus learned to read the Sc
The next annual fair of
Society is to be held at Utic

General Intelligence.

EUROPEAN NEWS.

Several packets have arrived within a week, bringing intelligence to the 18th ult., being some days later than by the last steamer.

The cotton market remained unchanged, and money was said to be plenty.

The mammoth steamship Great Britain had made a trial trip and proved a fast sailer.

IRELAND was much agitated. O'Connel was in Dublin, and had been making tremendous speeches in favor of Repeal.

A great number of cases were landed at the London custom-house a few days ago, containing presents of great value from the Emperor of Russia to the Queen, Prince Albert, Sir R. Peel, the Dukes of Devonshire and Buccleuch, &c. Some superb malachite vases sent to the Queen are valued at £10,000.

The Morning Advertiser states that there are 18 or 20 staunch Puseyites in the House of Commons, ready to maintain that the Church ought to predominate over the State.

The Marquis of Londonderry is stated, in the Morning Post, to have expended upwards of "£80,000" in city of Durham election!

CAPTURE OF A SLAVER.—The Ferret, 19, Commander Oake, captured on the 26th September, a schooner with 405 slaves on board, six days out. She was without colors, papers or chart, having it is supposed been all thrown overboard. No person would acknowledge himself the captain, whom the crew reported, or even give her name, or say to whom she belonged, or where bound. It is believed her name is the Aventura, of 140 tons, belonging to Rio de Janeiro. At the time of capture the Ferret was on her passage to St. Paul de Leondo, distant about 250 miles.

Letters from Italy state that the continued shock of earthquakes by which, for more than a year past the city of Ragusa has been disturbed, have created so much alarm, that it is in contemplation to evacuate the well-known place, and build a new Ragusa on some better protected spot of the Dalmatic shore.

A letter from Leghorn, dated November 23d, states that a small number of Poles, coming for the most part from Algiers, embarked some days ago at that port for Smyrna, where they intended to go for the purpose of joining the Caucasian insurgents, to assist them with their military knowledge. They announced that they would be soon followed by many of their countrymen who were living in exile in England and Belgium.

The weather in England has been very severe, more so than for many years past.

At Liverpool, on the 17th ultimo, a public dinner was given to Sir Henry Pottinger.

The Bishop of Exeter has written a letter to his clergy, directing the wearing of the surplice, and other formalities, interpreted as being an enforcement of Puseyite peculiarities.

Travelers arrived at Constantinople about Nov. 20, from Persia, reported the arrival of Dr. Wolff at Meshed, in safety, although he had not yet reached Teheran.

Subsequent accounts from Trebizond of the 16th of November mentioned the safe arrival of Dr. Wolff at Teheran on his way to England.

Some idea may be formed of the financial power of Messrs. Rothschild's house, when it is known that at the beginning of this month it had in its possession 7,800,000 florins' worth of bills on discount.

The Emperor of Russia has issued a decree for a loan of twelve *millions of silver rubles*, for the *construction of the railway* between Moscow and St. Petersburg.

The Glasgow Post contains the following paragraph concerning Mr. Polk:

"The new President of the United States is of Scottish lineage; and his curious looking name is an abridgment of a good old Scotch one. Mr. Polk's father or grandfather is said to have been a Lanarkshire man of the name of Pollock. In the somewhat peculiar dialect of the upper ward of this county, that name is pronounced *Poke*, and hence, probably, the orthography adopted by the translantic branch of the family."

Letters from Switzerland, state that the movement in Lucerne had been put down, but that the country generally, was in a state of great excitement.

MORE PERSECUTION IN MADEIRA.—*Several Persons Killed.*—The Portuguese Island of Madeira—where the established religion is the Roman Catholic, none other being tolerated among the common people—has been the theater of unpleasant occurrences, owing to a desire of some of the population to become Protestants. A letter from that Island, of date 25th Nov., narrates the particulars of a conflict between the Protestant converts and the military, which had recently occurred. The Protestants were assailed early in November; while engaged in religious service, the police broke into the house, knocked down the man who was officiating in the service, and carried off four or five prisoners. The people having pursued them, released the prisoners, and captured the police, except one who escaped. The populace tied the hands and feet of the police, and left them on the road. An army of 350 men was then ordered out to put down the converts, and a fatal conflict ensued. Eight soldiers were killed, and a number of Protestants. A large number of the latter were taken prisoners, who are to be sent to Portugal to be tried as rebels. [Sun.

EPISCOPAL MISSIONS.—Dr. Perkins and Mr. Appleby, with their wives, have recently sailed for Africa, the former to be engaged in medical practice, the latter in conducting a printing press, in connection with Missionary labors.

The domestic Committee of the Episcopal Board of Missions have opened a separate account of contributions, which they denominate "The fund for the religious improvement of the colored population in our country, and especially in the Southern and South Western States." It is contemplated to raise up an efficient class of laborers, who may be ordained as deacons, and supported for $150 a year.

RELIGION IN IRELAND.—We learn that Bible Readers and Home Missionaries are laboring with animating success in Ireland. It is less than ten years since the first effort was there made to teach the Bible in schools; 400 schools came into the plan, and 342 teachers were employed the last year. It is estimated that 16,547 children have thus learned to read the Scriptures.

The next annual fair of the State Agricultural Society is to be held at Utica.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Tuesday, Jan. 14.

HOUSE OF REPRESENTATIVES.—A resolution was passed calling upon the Secretary of State for information relative to the amount of the Texas debt, price of Texas scrip, population, quantity of land remaining ungranted, &c. After some unimportant business, the debate on the Annexation of Texas was continued. Holmes of S. C., Morse of La., Brown of Ia., and Davis of Ky., were the speakers.

SENATE.—Communications were received from the Treasury and the War department; a petition was presented from Vermont against the annexation of Texas; another plan for annexing Texas was presented and discussed at length.

Wednesday, Jan. 15.

In the HOUSE, several unimportant bills were presented, after which another plan for annexing Texas was received with roars of laughter. The Texas discussion was renewed, and continued until the House adjourned in great confusion, no quorum being present.

In the SENATE, several petitions were presented and a long executive session held.

Thursday, Jan. 16.

In the HOUSE, Mr. King of New York referred to a report that members of the House had left the city to fight a duel, and moved for the appointment of a Select Committee to inquire into the matter and report a resolution, if need be, to expel such members. This motion was discussed with great warmth by half a dozen members, and was finally laid on the table by a vote of 106 to 82.

Mr. Adams offered a resolution, calling for information relative to the exact boundaries of Texas, and also the treaties existing between that Republic and other nations. The motion passed.

The SENATE held a long executive session, and did nothing else of importance.

Friday, Jan. 17

In the HOUSE, almost the whole day was occupied in considering the supposed defalcation of Mr. C. J. McNulty, Clerk of the House. The subject was brought up by the Chairman of the Committee on Accounts, who submitted a report stating that the Clerk had been twice notified to appear before the Committee, but had refused to obey the summons; that his accounts with the government, connected with the contingent fund of the House, were in a suspicious condition; that $44,000 of the public money had been drawn from the bank of deposit, for which there was only the security of the Clerk's official bond of $20,000, leaving a deficiency of $24,000; and that such official misconduct required a rebuke from the representatives of the people. The report closed with resolutions to dismiss the Clerk and institute inquiries into his affairs. After considerable conversation, a resolution was passed directing the sergeant-at-arms to arrest Mr. McNulty, who was soon taken into custody and brought before the House. The resolutions were again read, whereupon Mr. McNulty made some explanations, asserted his innocence of any disposition to defraud the people, and promised to explain everything as soon as the accounting clerk, who was then absent, should return to the city. Much desultory conversation ensued upon the question whether the Clerk should be held in custody, which was finally decided in the negative. A motion was passed to suspend him from office, and postpone the consideration of the subject till to-morrow.

Saturday, Jan. 18.

The SENATE was not in session.

The HOUSE, in committee of the whole, acted upon several private bills. Mr. McNulty's case was brought up again. Several facts unfavorable to him were stated, in the course of a long conversation. The resolutions of the Committee were then brought up. The first, dismissing the Clerk from his office, was passed unanimously. The second, directing the Secretary of the Treasury to inquire in regard to the money subject to the Clerk's order, was likewise passed *nem. con.* The third, directing the President to institute prosecutions against all those who had been concerned in this embezzlement, gave rise to a short discussion, but was finally passed with great unanimity.

B. B French, Esq., was then appointed Clerk of the House, and sworn in by the Speaker.

The House soon after adjourned.

NEW JERSEY.—The Message of Governor Haines informs us, that the pecuniary condition of the State is excellent, and that there is no necessity for any further direct taxation. A reform in the School system is demanded. The State Prison is said to be in a good condition; the New Jersey pilots are complimented for their skill and diligence; the Milita system has fallen into great disrepute. In relation to the *Plainfield Bank*, the Governor says, that having appointed Com missioners to examine into the affairs of the said institution, and they having reported that "upon due examination they were fully satisfied that the said bank was solvent, and that its affairs had been and were judiciously arranged," he does not suppose any further proceedings on his part are judicious or authorized.

NEW JERSEY STATE PRISON.—The number of prisoners in confinement is 158. The discipline has been mild, but salutary—proving, that except in a few extreme cases, moral suasion as a means of reformation is preferable to violence, or severity of punishment.

The earnings of the prisoners exceeded the expenses of their support, $4,709 65. Of this sum, $4,000 were paid into the Treasury, leaving at the close of the year, cash on hand, $2,777 67, together with a large stock of raw materials, coal and provisions, all paid for.

ABOLITIONISTS IN SOUTHERN PRISONS.—Seven persons from the North are now in Southern prisons for assisting Slaves to run away from their masters. Thompson, Work and Burr—formerly students in Dr. Nelson's Mission Institute—are in the Missouri penitentiary under sentence for 12 years; Rev. C. T. Torrey, of Massachusetts, in the penitentiary of Maryland for 6 years; Delia A. Webster, of Ferrisburgh, Vt. in the penitentiary of Kentucky for two years; Jonathan Walker, of Harwich, Mass. in prison in the Territory of Florida for —— years; and a Mr. Boyd in the penitentiary of South Carolina, we believe for 4 years. In addition to these, the Rev. Mr. Fairbank, a Methodist Clergyman, is in jail at Lexington, Ky., awaiting his trial on a charge of the same character.

NOBLE ACT OF GOV. BRIGGS.—Some time in the early part of the present Fall, a poor, unfortunate man, a slave to appetite, was arrested for using profane language,—brought before the Justice, and of course fined; and in default of which he was to be incarcerated sixty days in the House of Correction. Not being able to "raise the wind," he was finally offered release by paying the cost and giving security for good behavior for three months, in the sum of one hundred dollars. He flew around among those who had made him drunk and had been the cause of his misfortunes, but their hearts were steeled. With the "Jug" before his eyes,—family of wife and children depending on him, he met the Governor, and telling him his complaints and his wants, he in the spirit of Washingtonian kindness signed the bonds with the unfortunate man,—saved him from prison,—restored him to his family, and we have not heard of his using the "critter" since. Go the Union over, and you cannot find another instance of a State becoming surety for a man in that condition. Such Governors are scarce, but Massachusetts has the honor of possessing such.

BEGGARY.—A writer in the Tribune gives the following illustration of the means by which beggary is carried on in New York:

A few months since, a clergyman was frequently visited by a female who uniformly brought in her arms an infant clothed in rags, and so *poor* and *emaciated* that apparently the little sufferer's existence could not be many days prolonged. To use his own expression, his hand seemed as destitute of flesh as an eagle's claws. After suitable relief had been furnished the little sufferer in the way of clothing, he (the clergyman) while on a visit to a parishioner, was asked to go with the lady of the house to see a *living skeleton*, in the person of the *identical child* that had been relieved. He found it in the hands of another mother, and clothed in rags, as when he first saw it. He investigated the matter, and found that the child was *starved* for the purpose of being used as *capital* in begging—that four different females used it for this purpose, each using different streets to exhibit in; and all claimed it as their own. They cleared by the operation about six dollars per week.

SANDWICH ISLANDS.—The following statistics from the "Friend," a temperance paper published at Honolulu, one of the Sandwich Islands, are interesting, coming as they do from a new born nation:

The official value of the yearly consumption of goods is given at $171,565, paying to Government in duties, $5,270 34. Nett revenue of the kingdom in 1843, $50,000. Expenditures, $45,000, Public debt, $30,000. Amount of money in circulation at Honolulu, $50,000. Amount of bills negotiated for supplies to whalers and men-of-war, variously estimated from $137,000 to $200,000. Rate of exchange on Europe and America, from 15 to 20 per cent. Product of sugar about 600 tons; of molasses, 80,000 gallons; of paint oil, 10,000 gallons.

What is now eminently needed at these Islands, is, that devoted laymen, of the different professions and trades, come and settle here on purpose to do good; not with the selfish design of enriching themselves, but with the disinterested intention of benefiting the nation, by teaching the useful arts, industrious habits, and ways of developing the physical resources of civilized life. Such men, with the virtues of economy, prudence, and thrift, could any where get a livelihood, and they could every where do great good.

THE LUTHERAN CHURCH.—According to a statement in the Lutheran Standard, the Lutheran church was introduced into this country in the year 1743, by Rev. M. Muhlenberg, who emigrated from Germany and esablished himself in Pennsylvania. The Lutheran Church in the United States is composed chiefly, but not exclusively, of Germans and their descendants. For a considerable period it was supplied by ministers from the parent country. Its congregations are located in nearly all the States but are principally found in Pennsylvania, New York, Ohio, Maryland, Virginia, and North and South Carolina. The number of its congregations is about 1,400, and its ministers only about 450.

Connected with the Lutheran Church is the College at Gettysburg, Pa., and four Theological Seminaries, one at Hartwick, N. Y., one at Columbus, Ohio, and one at Lexington, S. C. Four papers, exclusively religious, two in the English and two in the German language, are supported by the denomination. The church is divided into nineteen Synods, which again are divided into Conferences. The General Synod is constituted by representatives, ministers and laymen, from the local Synods. The only Lutheran churches in New England are one in Boston and one in Waldoborough, Maine.

TRUTH STRANGER THAN FICTION.—A poor country girl traveled from Gee Cross, near Manchester, to London, during the troubles in the time of Charles the First, to find a place as servant. Failing in this object of her ambition, she engaged herself as, what was called, *tub-woman* to a brewer—that is, she carried out the beer from the brew-house. Pleased with her healthy and handsome face, the brewer raised her to the position of his servant—then to that of his wife—finally, to that of a widow, with a handsome dowry. She engaged Mr. Hyde, then celebrated as a clever lawyer, to settle some puzzling money matters for her; and, as his own money matters happened to be not only puzzling, but in a hopeless state just then, he proposed to the rich widow, and married her. Mr. Hyde became Lord Chancellor, and Earl of Clarendon; the only daughter of the marriage being wife of James II. and mother to the Princesses Mary and Ann; and so the poor *tub-woman* ended her life as Countess of Clarendon, wife to the Lord Chancellor of England, and mother to one, and grandmother to two Queens of England.

WOMAN.—Perhaps a more just or beautiful compliment was never paid to woman than the following from Judge Story:—

To the honor, the eternal honor of the sex, be it said, that, in the path of duty, no sacrifice is with them too high or too dear. Nothing is with them impossible, but to shrink from what love, honor, innocence, and religion require. The voice of pleasure or of power may pass by unheeded, but the voice of affliction never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altars of religion, never missed the presence or the sympathies of woman. Timid though she be, and so delicate that the winds of heaven may not too roughly visit her, on such occasions she loses all sense of danger, and assumes a preternatural courage which knows not and fears not consequences. Then she displays that undaunted spirit which neither courts difficulties nor evades them; that resignation which utters neither murmurs nor regrets; and that patience in suffering which seems victorious over death itself.

EMPHASIS.—A clergyman, in his early days, denied that grammar or emphasis had any thing to do with pulpit exercises. One day he found his mistake by the laughter created on reading his text: "And he spake to his sons, saying, saddle *me*, the *ass*, and they saddled *him*."

SUMMARY.

It is said that a surgical operation was performed in New York a few days ago, to remove a tumor from the neck of a young woman during a magnetic sleep. It was performed by a young surgeon recently from Paris, in the presence of some of the most distinguished physicians of New York, and was perfectly successful.

Hon. CALEB CUSHING will lecture at Washington, in a short time, on the countries he has just visited.

A tract of peat of 10 or 15 acres has been discovered in Pequannock, Conn.—The bottom of it had not been reached at the depth of 20 feet. This will afford a rich stock of fuel and of manure.

The Morning Post has a series of articles on "Cheap Postage, and how to get it." The writer goes for uniformity and TWO CENTS.

They have set Mr. Torry to weaving in the Maryland penitentiary. Luther Lee of New York, prophesies that he will weave the winding-sheet of slavery.

The London Economist computes that the British poeple have paid for monopoly, in the enhanced price of bread and sugar, from Jan. 1st to Nov. 30th, 1844, rising of £16,000,000!

The Warren Tragedy seems now likely to be fully revealed. The trial of Peter Parke, indicted as one of the actors in that wholesale butchery, terminated at Belvidere, New Jersey, on Friday, in a verdict of guilty.

"Why don't your father take a newspaper?" said a man to a little urchin whom he caught pilfering his paper from his door step. "He sends me to take it," said the little boy.

We see it gravely stated that 'Blue Dick,' a celebrated racer, has suddenly expired at New Orleans, of the bowel complaint. There are a good many black 'Dicks' in that latitude, who might die *impromptu* of colic, and receive

'The meed of no melodious tear.'

The amount yet required to complete Girard College, at Philadelphia, is $408,032. It is expected the whole will be finished in the course of two years.

In Massachusetts the number of State paupers for the year ending 1st of November, 1844, was 6,060; of these 3,688, more than one half, are foreigners.

In St. Louis the number of paupers in the Alms-Houses 68; of these 43 are foreigners, and 25 Americans. During the last four years there have been admitted into the St. Louis Marine Hospital, 1289 foreigners and 530 Americans.

It appears by the Report of the Secretary of the Rhode Island Total Abstinence Society, that the numberof licences in that State has decreased since 1835 from six hund[illegible]d sixty to one hundred and seventy-nine, an[illegible]t fourteen towns have withheld licences altogether.

A bill was passed by the New Hampshire House of Representatives at its late session, abolishing militia trainings except of volunteer companies, and these are to be paid three hundred dollars each per annum for their services. All able bodied persons, however, are to be enrolled every year, and returns made to the Adjutant General.

The accounts of Gov. King, of R. I., have been subjected, according to his own wishes, to a rigid examination, by a committee composed in part of his political opponents, and the result is a balance in his favor of some four hundred dollars, being the amount of various sums discharged by him which, in the pressure of his numerous duties, he omitted to charge to the account of the State.

Miss Dix, who has traveled over the States of Massachusetts and New York, and attentively examined into all the prisons in those two States, has just finished a tour through New Jersey on a similar mission of Philanthrophy.

Daniel Webster was on Wednesday elected a U. S. Senator from Massachusetts for six years from the 4th of March next, Vice Hon. R. Choate, who peremptorily declined.

Hon. John M. Clayton was on Tuesday elected a U. S. Senator from Delaware for six years from the 4th of March next.

Albert C. Greene was on Wednesday elected United States Senator from Rhode Island for six years from the 4th of March next, in place of Hon. John Brown Francis, whose term expires.

An epidemic, partaking of the character of erysipelas, has been for some weeks very prevalent in and about Palmyra, Monroe Co., and has proved fatal in many instances.

The whole number of inmates in our Penitentiary is 1419, showing an increase of 400 since July last. Of these, 333 are Americans, and 1198 foreigners.

It was stated by Dr. Jewett, in his address at a Temperance Olio, recently, that there are, at the present time, one hundred and twenty towns in Massachusetts destitute of a *grog-shop*.

The Arkansas Intelligencer says that the number of emigrants who have passed through Van Buren the past summer and fall, has far exceeded that of any other year. The number of wagons is stated to have been seven or eight hundred, and the number of souls at least five thousand.

The steamboat Gen. Sumpter struck a rock near Fort Gaines on the 27th ult. and sunk immediately.

There are about five hundred schools in Massachusetts where vocal music is now practiced. Half a dozen years ago, the number was probably less than one hundred.

FREE NEGROES IN LOUISIANA.—Thirteen free men of color, who came here on board of vessels from the free States of the Union, were yesterday placed in confinement by the Second Municipality police, in pursuance of the act forbidding free persons of color to come within the limits of the State. Such an impertinent interference with our internal laws as that of which Massachusetts has been guilty, but tends to increase vigilance on the part of our police in these matters. [N. O. Pic., Jan. 10.

JOE SMITH.—An account of the death of the Mormon Prophet has been lately published by a man named Daniels, who gives this remarkable account: When the life of the Prophet was being taken, "a light, so strong, so bright, blazed between him and the corpse, that he and four men who shot him were struck with terror and consternation. Their muskets fell from their hands, and they stood like marble, not having power to move a single limb." "This light was something like a flash of lightning, and was so much brighter than day, that after it had passed, it left a slight darkness like a twilight."

MARRIED,

In Plainfield, N. J., on the evening of the 18th inst., by Eld. Samuel Davison, Mr. RUDOLPH M. TITSWORTH, to Miss ANN ELIZA RANDOLPH, all of Plainfield.

DIED,

In Milton, Rock Co., Wisconsin, August 25, 1844, Dea. GEORGE STILLMAN, in the 84th year of his age. Mr. Stillman embraced religion in early life, and united with the Seventh-day Baptist Church in Hopkinton, R. I. He afterwards removed to Berlin, Rensselaer Co., N. Y., became an active member of the church in that place, and continued so until he removed to Alfred, Allegany Co., N. Y. He officiated as Deacon and Moderator of the 1st Church in Alfred from its organization until his recent removal to Milton, Wisconsin, where he ended his pilgrimage, and was gathered home to his Saviour, like a shock of corn fully ripe. He was a man much esteemed by all who knew him, and has left a numerous family and a large circle of friends to mourn his death.

LETTERS.

Samuel Davison, Maxson Green, Ephraim Maxson 2, Abel Bond, Wm. Utter, S. P. Stillman, F. A. Utter.

Postmasters at Alfred, Adams Center, Newport, R. I., Waterford, Ct., Le Raysville, Pa.

RECEIPTS.

Greenport, L. I.—Frederick Chase $2.

De Ruyter—Arza Coon $2.

Alfred—Edward Emeson $2; Maxson Stillman, Rowse Stillman, Nathan Maxson, Silas Stillman, $1 each.

Newport, R. I.—James Alger, Mrs. Susan Burdick, $2 each; Edward D. Barker, $1.

Oxford—Eld. Varnum Hull $2.

West Edmeston—Joshua Maxson, Jr. $1.

Adams Center—Henry Bunce, B. T. Bliss $2 each.

NEW SUBSCRIBERS.

Westerly, R. I.
Stanton Clark,
Charles Bradford,
George G. Crandall,
Dennison Rathbone,
Albert Bliven,
Daniel Saunders,
James Burdick,
Luther Potter,
Henry Saunders,
Wm. Buffington.
Providence, R. I.
Elisha C. Wells.
Chaslestown, Mass.
E. H. Maxson.
Leonardsville.
Robert Langworthy.
Crossingville, Pa.
Bradley & Stone,
Vincent Phelps,
Cartright & Davis,
Rood & Thorngate.
Alfred.
Maxson Stillman,
Rowse Stillman,
Nathan Maxson,
Edward Emeson,
Dea. Amos Burdick,
Dea. I. Langworthy.
Almond.
Schuyler Whitford.
Adams Center.
B. T. Bliss.
West Edmeston.
Dr. A. L. Saunders,
Joshua Maxson, Jr.
Waterford, Ct.
Richard Jerome,
Ephraim Brooks.
Le Raysville, Pa.
Ebenezer Evitts.
Newport, R. I.
James Alger,
Edward D. Barker.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

"THE LOVED AND LOST."

"Time hath not power to bear away
Thine image from the heart;
No scene that marks life's onward way
Can bid it hence depart.
Yet while our souls, with anguish riven,
Mourn, loved and lost, for thee,
We raise our tearful eyes to heaven,
And joy that thou art free.

We miss thee from the band so dear
That gathers round our hearth,
We listen still thy voice to hear
Amid our household mirth—
We gaze upon thy vacant chair,
Thy form we seem to see,
We start to find thou art not there,
Yet joy that thou art free.

A thousand old familiar things
Within thy childhood's home,
Speak of the cherished, absent one,
Who never more shall come.
They wake, with mingled bliss and pain,
Fond memories of thee;
But would we call thee back again?
We joy that thou art free!

Amid earth's conflict, woe and fear,
When dark our path appears,
'Tis sweet to know thou canst not share
Our anguish and our tears—
That on thy head no more shall fall
The storms we may not flee;
Yes, safely sheltered from them all,
We joy that thou art free.

For thou hast gained a brighter land,
And death's cold stream is past;
Thine are the joys at God's right hand,
That shall forever last.
A crown is on thine angel brow,
Thine eye the King doth see,
Thy home is with the Seraphs now—
We joy that thou art free!"

THE YOUNG MAN FROM HOME.

The following incident was related by the clergyman to whom it refers, and gives a graphic picture of some of the trials to which a seamen's minister may be subjected.

Shortly after I took charge of the Bethel in this city (O) and before I had really learned the difference between my old and new pastoral obligations, an ill-favored man called at my house with a request that I would attend a funeral immediately. I asked him where? He replied by asking if I was not the Sailors' Minister? I told him I was. "Well," said he, "you need not be afraid to go then where sailors are to be found;" and refused to inform me where my services were needed, but waited as if to guide me thither.

After a moment's reflection I decided to follow him. He led me, as I had feared, to a street noted for the vile character of those who resided there; and I entered, with some misgiving, one of those moral charnel-houses, that usually abound in sea-ports.

A low murmur passed through the room, where were assembled between twenty and thirty sailors, a few reckless bullies, and six wretched women, (if women they might be called,) bloated, haggard, yet seemingly serious. They were ranged around a handsome coffin, in which lay the form of a young girl, certainly not past sixteen, whose countenance gave evidence that she had died a violent death; still there could be traced some remains of beauty in the disfigured face, and my heart melted within me, as I reflected that she, in all probability, had gone into the presence of God a self-murderer. At the side of the coffin sat a young man of genteel appearance, (for though dressed in sailor garb, I saw he was not like the rest who surrounded him,) who seemed almost maddened by sorrow. His eye met mine once—but that look concentred in it, all one could imagine of remorse and terror. Behind him, with her hand upon his shoulder, stood the infernal Hecate who called the house her own, and near her, one of the degraded male wretches she kept in her pay.

I saw all this in far less time than I can narrate it; and inwardly appealing to God, took the seat offered by the man who had brought me to the place.

"Well, parson," said the mistress of the house, "this young thing killed herself last night, and I want to put her under ground decently. There's the billet the coroner gave me—you see all's straight. Now will you just go on and do your duty? This young man wanted you should be sent for, but he don't want you to talk to him."

I took out my Bible, but never was I more puzzled to tell what portion to select; at length I chose one of the Penitential Psalms. After reading it, I made a few remarks on the guilt incurred by such a life, and such a death as this before us, and then I knelt among that miserable throng, (for they all knelt with me,) and prayed for forgiveness for any who might be implicated, in the day of eternity, as accessary in any wise to her fearful doom. I heard the women sob as I pleaded with God to save those whose steps even then "took hold on hell," and the breathing of the men became impeded as I remembered them in my petition. When we arose from our knees, the young man spoken of had fallen forward on the coffin, with his face touching the face of the dead girl, and his tears had bathed her cheek, and moistened her grave-dress.

The old hag raised him up, and whispered a few words to him; his lips became white, his frame convulsed, and he glanced at me with so awful an intensity of expression that I quailed beneath his glance. At that moment a staggering step approached the door, and a man pushed it open and reeled in. Every one remained quiet for an instant, till he staggered up to the coffin and exclaimed, "I must see her once more." At the word, the vile keeper let go her hold of the young man, and springing at him like a tiger, she dealt him a blow in the face, that sent the blood spirting over the coffin, and laid him prostrate on the floor, saying, "I'll have order in my house when the parson's here."

The man who had brought me to the house, tapped me on the shoulder, before I could say a word handed me my Bible and hat, and overcome with what I had seen, I returned to my home.

My wife was ill at the time, so I could not tell her the circumstances, and thus relieve my mind of part of the burden; but I sat late in my study that night, revolving it in my mind. Just as I was about withdrawing, I heard my name spoken by some one in the street. I opened the door cautiously, for the servants had retired, and as I did so, I heard hasty steps departing; but peering out into the darkness, I soon found my hand grasped by some one, and the words "Will you pity and assist me?" mournfully repeated, met my ear. I drew the speaker to the light in my study, (but not until he had conjured me to bolt the door,) and to my surprise found he was the young man I had seen at the funeral.

I began to question him. "Oh," said he, "I will tell you all if you will but promise me your protection."

Said I, "That I will promise, if you was not that girl's murderer."

He shuddered. "Oh, sir, that girl's life was taken by mistake—they meant to have murdered me!" He then related the particulars of the case to me

He said he was the only son of a wealthy merchant in B——, whose father had been won by his importunity to allow him to make one voyage incognito, in a ship belonging to the firm. He left home in the forecastle of the ship ——, bound for O., with about two hundred dollars in gold, gold watch, guard, &c., with sailor-clothes of the finest make, for his go-ashore dress, and suitable apparel for ship-board. On reaching port, he went with some of the sailors cruising about the town in his ordinary dress, but the night before he thought he would dress in his best, and go alone, confident that if he got in a scrape, he had money enough with him to clear himself. He little knew that his money was to cost the life of a young being he had then never seen.

He walked about awhile, pleased with the notice he attracted in his neat sailor garb, but finally turned his steps towards the house his shipmates had spoken of to him previously. He entered, and nearly the first one that spoke to him was the young girl mentioned. They sat down at a table, and conversed some time before he called for drink; but finally he ordered it, and flung a gold piece upon the table in payment. The old woman waited on them, eyeing his watch and chain, (for the girl had lured him to display it,) and as soon as the glasses were emptied, she had them refilled, and then left them to attend to others.

The girl told him to mind and not drink too freely, lest he should be robbed. He said there was no danger of that, for he did not like liquor; and she laughingly changed glasses with him, saying, "If you want more, take mine—I am used to drinking now."

He had observed that his glass seemed higher colored than the one set nearest her, and thought it likely was stronger. As she spoke, she emptied the tumbler, but scarce had done so, when she gave a terrifying scream, and exclaimed, "I am dying!—I am dying!" and shortly after went into convulsions.

The degraded men kept there by the woman, soon cleared the bar-room of all the male inmates but himself. He, horrified at what he saw, and not understanding at the time how it was caused, was engrossed with attending to the wretched being, who was in reality dying before his eyes; but before she died, the keeper of the house told him unless he would stay willingly, till his deposition was taken by the coroner, she would murder him. To this he consented, but in the morning, when the coroner left, he was hindered from leaving by the most diabolical threats. They must have judged from his dress and hands that he was not a sailor, and feared to strip him and turn him out of doors, as they perhaps would have done, had they thought him a friendless stranger, but they were determined to keep him until they could intoxicate and rob him safely. He said when he became convinced that this was their plan, he thought of the Bethel Chaplain of the port, and persuaded himself if he could but have him brought there to attend the funeral, he should be able to appeal to him and be released from the harpy.

It was not until after strong promises on his part, and a bribe of several of his gold pieces, that he succeeded in sending for him; but the agony he felt, caused by some of the remarks made by the minister, the whispered threat, and the confusion caused by the drunken sailor, together with the hasty manner of the minister's departure, all combined to leave the words unspoken that would have made the minister espouse his cause.

When he found himself again alone, without, as he thought, one to whom he could appeal, he became stupified and almost senseless. The sailors one by one left the house, as the pauper hearse bore away the dead; and when he recovered his faculties, he found he was in a room alone, guarded on the outside by the man who had been sent for the minister.

Until past midnight the man held firm against all his bribes and entreaties, but finally he consented, if the young man would leave port with the first ship sailing for B., and while waiting would remain hid with some friend, and take a solemn oath that he would not prosecute;—then he would take him out and set him at liberty. The next question was, where should he go? He had been away from the ship so long, he feared to forfeit his incognita if he returned without being able to tell where he had been detained, if he even escaped being considered a runaway, and dealt with accordingly. At last he told the man to take him to the minister's, and when they got there, begged him to wait and see if he would admit him, "for," said he, incautiously, "there's not a soul in the city whose face I know, but his."

At this, his companion started, and the tone of his voice changed; but they were at the door when he made the assertion, and he repeated the name of the minister to see if he called him rightly. "This was what had drawn my attention," said the Rev. Mr. ——, "and advancing so quickly to the door, prevented any change, (if there was any contemplated,) in the man's proceeding. The next day a vessel sailed for B——, with the penitent youth on board; and the minister had the pleasure of receiving, some weeks later, a letter of thanks from his parents for attentions to their son during his stay in O——, and one from himself, stating that he had deeply repented of the errors of his course, and was trying to lead a new life, thanks to the counsels of the Bethel Chaplain."

Adv. Moral Reform.

PRECOCIOUS CHILDREN.

I will venture to make a suggestion to parents, which is the more important from the fact that selfishness sometimes puts on the guise of virtue, and deceives even those who are concerned in the trick. There are parents who, from the ambition to have their children shine, stimulate them by base excitements to exertion, thus sacrificing the purity of the heart and often the health of the body. There are parents who, from a frivolous vanity, dress their children in an extravagant manner; thus tarnishing the youthful spirit with the same paltry vice which sways themselves. There are some people who are flattered if their children appear precocious, and those usually attempt to make them prodigies.

I once knew a mother who was possessed with this insane ambition in respect to an only child. This was a little boy, of bright intellect, but feeble constitution. There was, by nature, a tendency to premature development of mental faculties, and this dangerous predisposition was seconded by all the art and influence of the mother. The consequence was, that while the boy's head grew rapidly, and at last became enormous, his limbs became shrunken and almost useless. His mind too, advanced, and at the age of eight years he was indeed a prodigy. At ten, he died, and his mother who was a literary lady, performed the task of writing and publishing his biography. In all this, she seemed to imagine that she was actuated by benevolent motives, and never appeared to suspect the truth, plain and obvious to others, that this child was as truly sacrificed by a mother's selfishness to the demon of vanity, as the Hindoo infant, given by its mother to the god of the Ganges, is immolated on the altar of superstition. Let parents beware, then, how they permit their own selfishness, their own vanity or ambition, to lead them into the sacrifice of their children's happiness. Let it be remembered that premature fruit never ripens well, and that precocious children are usually inferior men and women. Parents, therefore, should be afraid of prodigies. Nothing is in worse taste, than for parents to show off their children as remarkable for wit, or indeed, for anything.—*Fireside Education.*

THOUGHTS FOR PARENTS.

* * * * I feel that I stand on high ground, in decrying the system of children's visiting, when I can cite the authority of Legh Richmond, in confirmation of my views.

'I have ever had strong, very strong objections,' says he, 'to allow my children to visit anywhere, without one of their parents; and through life I have lamented endless evils arising from the want of superintendence, and the absence of those who are most concerned in guarding against the mischief of association with other families. As a general rule, therefore, I have always objected to it, from conscientious motives.'

Still it may be said, a man like Legh Richmond might act as he pleased, but how can we follow his steps? How can *we* offend our friends and neighbors and connexions, by refusing to let our children visit them, when others have no scruple on the subject? The answer is plain: Did God entrust you with them to train for his glory, and to be the instruments of their eternal salvation; or did he lend them to you, that you might please others, and conform them to the evil habits of an evil world? If the first question is answered in the affirmative, then the rest is obvious. Whatever, on reflection, is found to have a tendency to pervert or injure the mind of a little heir of immortality, is to be avoided, cost what it will.

If a rare and very valuable volume of pictures was left with me by a friend, to be carefully preserved till he called for it again; should I think myself justified in lending it to all my neighbors, and especially to those who I had every reason to believe would soil or rend it, just because if I refused to do so, I should run the risk of displeasing them? Should I not say, I am bound by a higher obligation to my friend than to any other person; the book is *his* property, not *mine*, and whilst it is in my keeping I am answerable to him for it. The application is evident; but in this, and in a multitude of things on the all-important subject of education, mothers, instead of asking what *ought* I to do? ask, what do others do? They soon perceive the evils *resulting* from such inconsideration, but they do not inquire, Where did the evil *begin?* how can I *prevent* it? A river may be diverted from its course, if we place only a few stones in its way, when it first issues from the mountain as a rippling stream; but let us wait till, swelled by numerous tributary currents, it has acquired tremendous force, and is rushing towards the ocean, and the power of man will oppose its progress in vain. And does not this teach us, that the first movements of a child's mind must be watched over with a jealous eye, if we would not have those which tend to evil, strengthen into habits which nothing but a divine power can overcome? We are all so prone to look at things as they *are*, and so little addicted to searching into the reasons, and sources of their being so, that most of our energy is directed to crush evils, which might have arisen but for this want of vigilance. Believing in the fullest extent the humbling doctrine of man's utter depravity, I do still maintain also to the fullest extent, the belief that a most unlimited promise of success is given to man's agency, rightly directed; God working in him "both to will and to do of his good pleasure."

The indefatigable labors of those who are employed in reforming criminals, in visiting asylums for vice and misery, cannot be too highly extolled; but had the same energy been directed to the *prevention of the evil*, to the *training* of children, from their birth, as heirs of glory, to watching with religious care over schools for infants, and to teaching the teachers of others, would not the effect on the world in general, and the actual mass of good accomplished, have been much greater than it now is?

The subject of this letter is indeed, as you remark, 'momentous beyond almost any other,' but it is one so peculiarly suitable for a Lady's Magazine, that I shall perhaps be tempted, in some future numbers, to trouble you with further observations upon it; hoping that by the blessing of God, some mother may be thereby led to feel that their office is no sinecure, and their work not one for time, but for eternity.

Yours respectfully,
M.

THE LOST STAR.

"Like the lost Pleiad, seen no more below."

Reader—hast thou ever, for a brief season, enjoyed the luxury of solitude, far from the din of cities, the hum of business, and the strife of tongues? Hast thou, when night has hung her curtains round, and displayed those countless luminaries that a little child once said were "gimlet holes, to let God's glory shine through," fixed thy attention and gazed long and intensely at the dim lights that cover the Heavens? Hast thou studied these phenomena, with the aids that science affords, till thy soul "ached to think" and instinctively shrinking from farther advances, awe-stricken and overwhelmed by emotions unutterable, sought relief, by sinking, in rapt adoration, upon the bosom of Him 'who built the skies' and rolls the stars along? If thou hast never known this 'solemn feast of feeling'—go and enjoy it for once, and thou wilt not fail to do it again. Well has the sweet singer of Israel exclaimed, "The Heavens declare the glory of God, and the firmament sheweth his handy work!" "O Lord! how marvelous are thy works." Suppose a passionate admirer of the sublime and the beautiful, were to-night to ascend some eminence, and for the *first time* get a full view of the Celestial Hemisphere—would he not respond involuntarily to this sentiment of the Psalmist?

Those familiar with the science of Astronomy are aware that an opinion has obtained that in the constellation called the *Pleiades*, one star has long since become extinct—also that this supposition has afforded a theme of interest to the Astronomer, the Poet and Philosopher. Various opinions have prevailed as to the *cause* of its exit, but no clue has been obtained fully satisfying the enquirer. For a long time the star was there—perhaps from the period when the morning stars sang together; but suddenly it was not, the eye sought it in vain. Somewhere within the limits of the universe it was lost. Well—what of this? The tens of thousands, left to glow and burn and make the visible heavens as beautiful as ever, still attract the gaze of mortals, and they perceive and feel no loss. Nor does it at all disturb any who dwell in our Solar System—and it may be that millions of systems, like our own, sustain no such relations to the Pleiades as to cause among them one sigh for the lost one. To all these it was a mere speck—a dim, distant taper, often eclipsed by the beams of nearer and more brilliant luminaries. But were there none by whom its loss was felt! Did not its sister stars that moved around it, shining perhaps with brighter lustre from its reflected light, feel the shock when it was hurled from its orbit and its place left vacant? Were there no intelligences, near or remote, to mourn that the work of the Creator was marred?

"And, is there glory from the Heavens departed
O void unmarked! thy sisters of the sky
Still hold their place on high.
Though from its rank thine orb so long hath started
Thou that no more art seen by mortal eye—
Hath the night lost a gem, the regal night?
She wears her crown of old magnificence,
Though thou art exiled thence—
No desert seems to part those urns of light
Midst the far depths of purple gloom intense."

It has been said, not inappropriately, of some of earth's bright and beautiful objects that

"They've set like stars that fall to rise no more."

We remember in the sunny days of early youth, that a young being often crossed our path on whom Nature had lavished her choicest stores. Beauty intelligence—meekness—sweetness of temper—a confiding and affectionate heart were hers.—Wherever she moved she attracted notice—she appeared among her fellow youth the admired of all admirers—and anticipation painted the future for her in most glowing colors. Suddenly she was missing. Conjecture was busy—facts confirmed its surmises. Like the lost Pleiad she was seen no more in the sister group whose circle she had so long graced, and of which she had been, in an important sense, the life and light. The Spoiler had marked her for his prey, and she had fallen! She lived still, but it was among the "living lost," for there she had resorted to conceal her shame.

And who cared for this ruin? Not the Spoiler for his bands were made strong by conquest—not the cold world, for they regard all such matters as of little moment, unless they come nearer home than the case of a stranger. Their language is—"O it's a common occurrence—let her be forgotten, the sooner the better; there are thousands left, as innocent and as lovely—so many that she will not be missed."—Not the citizens of a foreign country, for they feel no interest in her behalf.—Not her companions in sin, for their hearts have been steeped in crime till they have become callous.—Not the dark spirits in the world of despair, for they know full well to what depths her steps are tending, and hail her near approach to their gloomy caverns.

And are there *none* who mourn her loss? Yes verily—Her Maker beholds it and is grieved. Work that he pronounced *good* and on which he bestowed much care, is a wreck. The Redeemer had loved her soul with more than a parent's love. In Gethsemane and on Calvary he remembered it, and there purchased a crown of glory that would have made her shine as a star forever and ever—if she would have secured it, by meeting the most reasonable conditions. Good Angels, who had watched over her when she was innocent, delighting in their unseen offices of love, have bent their pinions heavenward reluctantly bearing the sad tidings to spirit-bands of a loss that must rob heaven of a bright gem, and hide it among the refuse of the Universe.

In the circle she had left, are many eyes red with weeping. But tears cannot restore her, though poured forth like water. Her former associates, though they may blush to speak her name, follow her with yearnings of soul. Her beloved sisters who had been at her side from infancy, and in their childish sports "had filled one home with glee," are mourners that refuse to be comforted—They have been at the funeral of *Virtue*, a *sister* has worn the shroud, and been laid in the urn of 'a living death.' Her noble and affectionate brothers, with souls that feel a sister's dishonor as their own, are clad in sackcloth, and did not higher motives restrain them they would bathe the sabre to its hilt, in the blood of the Spoiler. Parents—a Father and a Mother, with love and grief swelling their bosoms, look on their smitten flock—not only participating in their grief, but bearing themselves a double load. Their language is—"Oh my child! my child! would God I had died for thee—" A void is left in their hearts not again to be filled—"sin when it is finished, bringeth forth death—" and the wanderer dies, far from home and kindred, leaving no evidence of repentence unto life. (Would that like the lost Pleiad, hers were a solitary case.)

A soul is lost! and is this an event of little moment?—Is it of less account than the extinction of a star? With the one is connected an existence of more myriads of ages than there are stars in the firmament—the other, for aught we know, may have been annihilated by a breath of the Almighty, leaving its visible loss only to be deplored.

'Tis immortality gives worth to being—
And this alone stamps truth upon the phrase
"A world in purchase for a soul is gain."

Adv. Moral Reform.

VIRTUES AND VICES.

Mankind often boast of their virtues while they wholly overlook the vices of which they are guilty. When the abominable voluptuary and debauchee Louis XV. was on his death bed, and experiencing the miserable tortures of a disease contracted by the habitual infraction of one of the commandments, he labored to appease his conscience by the following reasoning—"I have been a great sinner, doubtless; but I have ever observed Lent with a scrupulous exactitude. I have caused more than one hundred thousand masses to be said for the repose of unhappy souls. I have respected the clergy, and punished the authors of all impious works, so that I flatter myself I have not been a very *bad* Christian." This is the way with most men. If they have performed a good deed, they consider it as an offset for a thousand vices. Such is the inordinate selfishness and credulity of the human heart, that even where the whole life has been a universal and almost uninterrupted series of moral impurities and defalcations, the casual perpetration of a virtuous act is arrogantly contemplated as an expiation for the whole; and the "Christian" gasping beneath a mountain of sensual crimes and impurities clings fondly to the one act of dubious, perhaps of compulsory virtue, as the gem that redeems the whole.
—*Maine Cultivator.*

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	*Maryland:*	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	2
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37. Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5. Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow, lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5½a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3¼a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1¼a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Peppermi't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 75
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 62 a 4 68
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 37 @ 3 12½
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	90 @1 00
Do South new	05
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do Russ PSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 00
Do prime	4 50 @ 5 00
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
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German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5½a 6
SUGARS.	
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New Orleans	4 a 5
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Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6¾a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9¼ a 9½
SPICES.	
Cassia lb	17¾a 17½
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7½
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

The Sabbath Recorder,
IS PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2,00 per year, payable *in advance.*
$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

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1. Any person sending us four new subscribers, with the pay for them, shall have a fifth copy sent gratis to such person and place as he may direct.
2. Any person who will interest himself to obtain new subscribers and collect the pay for them, shall be entitled to a commission of twenty per cent.

TOBITT'S PRINT, 9 SPRUCE-ST.

RICES CURRENT.

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Oats, Northern	32 @ 34
Do Southern	26 @ 27
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Flax, rough	11 50 a12 00
Do clean	
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Porto Rico	7 a 7½
Havana white	8½a 9½
Do Brown	6½a 8½
Loaf	11 a 11½
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Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
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UTTER, No. 9 Spruce

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I. NEW-YORK, FIFTH DAY, JANUARY 30, 1845. NO. 32.

The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER FOURTEEN.

No Apostolic Authority for a Change of the Sabbath Time.

So long as I was an observer of the first day for a Sabbath, I relied much upon apostolic example as authority for that practice, believing that the apostles were accustomed to assemble on that day with the primitive churches, for common worship, and to celebrate the Lord's Supper. This, I believe, is the common support of all observers of the first day, who plead holy Scripture for that practice. No reasoning upon the subject appears to me more inconclusive now; for if we except the *meeting of the ten disciples* on the first evening after the resurrection of Christ—recorded Luke 24: 36 to 43, when they met to take their evening repast, and Jesus met with them—there is only the single passage, Acts 20: 7, that speaks of an assembly on the first day of the week. But the observance of the Sabbath was as follows: Down to the time of Peter's vision at Joppa, Acts 10, in which he was instructed that God had removed the distinction between things clean and unclean, the disciples had preached the word of the Lord to none but Jews only, Acts 11: 19, i. e. to Jews and proselytes to Judaism, Acts 2: 10—such as the Eunuch of Ethiopia, Acts 8: 27. So far were they from teaching or supposing that the Sabbath law was annulled, or changed, that down to this time they had not even been taught that the laws which made it an offence for a Jew to eat with a Gentile were abolished! This was one of the "all things" which the Holy Spirit, promised in John 14: 26, was to teach them. So that to this time they had strictly regarded the laws of Moses, not only in Judea, where they might have been afraid of the Jewish authorities, if they had disregarded the Sabbath; but also in Antioch, the capital of Syria; and the island of Cyprus; and at Phenice, in the island of Crete—places far distant from Judea—they pursued the same uniform practice, for seven years after the resurrection, according to the common chronolgoy. If then the Sabbath law was abolished or changed, it must have been by the Holy Spirit after that time.

It may be asked, if the apostles did not preach the abrogation or change of any Mosaic laws, why were the Jews so exasperated with them? To this I reply, they preached Jesus Christ, the Ruler and Mediator of God's people—see Acts 2: 22 to 36—consequently, this must do away the Aaronic *priesthood* and the law of sacrifices; and it was this that made the high-priest and all that were of his kindred, so angry with Jesus of Nazareth, John 18: 19—with his apostles, Acts 4: 6; for they preached the remission of sins in his name, without the appointed sacrifices of the Mosaic law; yea, farther, that by faith in his name men were justified from all sins—a blessing which the Mosaic law of sacrifices could *never* impart to the worshipers thereof. Compare Acts 13: 39 with Heb. 9: 13 and 14. This was surely enough to exasperate the high-priest and all that were of his kindred! These facts considered together, show plainly, that neither the Messiah nor the Holy Spirit had taught the apostles that *all* the laws of Moses were abrogated at the death of Christ, but that certain laws and institutions which had been enjoined for a time had now received their accomplishment and passed away by the coming of those more glorious things of which they had been the shadows. Their design, like the ministry of John the Baptist, was accomplished, and the substance which they prefigured being come, now required the faith and regard which had once been given to them.

Let us inquire, then, did the Holy Spirit, at this or any other subsequent time, annul or change the Sabbath law? That the question of changing or annulling laws was entertained, yea, thoroughly discussed, at that time; and that the apostles did not pretend to dispense with *any law* which had been of divine appointment, without first obtaining the mind of the Holy Spirit respecting it by direct revelation; is proven by Acts 11: 1 to 17, and Acts 15: 1 to 31. Was then the Sabbath among the former institutions abrogated or changed by the Holy Spirit?

1. That it was not, I argue from the absence of any repealing or changing precept or instruction contained in the sacred Scriptures.

2. From the fact that in four cities of the Gentiles, where the apostles preached the Gospel to Gentiles as much as Jews, we are expressly told that they assembled and worshiped on the Sabbath, and in the synagogues of the Jews. At Antioch in Pisidia, first in the synagogue to Jews and Gentile proselytes, and the next Sabbath by special request to the Gentiles particularly, when nearly the whole city came together to hear them, Acts 13: 14 to 44. At Philippi, a chief city of Macedonia, Acts 16: 13. At Thessalonica, likewise a city of Macedonia, Acts 17: 2. And at Corinth in Greece. These last three being European cities, there could be no fear or constraint of Jewish laws.

3. It is proven that there was no change of the Sabbath law or time by the Holy Spirit, because the Apostles and primitive Christians, both Jews and Gentiles, uniformly kept the Sabbath according to the law. The instances mentioned above were not occasional conformities with the Jewish customs for the sake of preaching the Gospel to Jews, as is sometimes alledged; but the result of a constant obedience to the divine law. Let us take the Apostle's course at Corinth for an example. Acts 18: 2 to 4, says, that while in that city, *for his own support* and to save the cause from *unjust aspersions*, he labored with Aquila and Priscilla at tent making; but every Sabbath day, he preached to Jews and Greeks; and verse 11, says, he continued there a year and six months! This was from the middle of the year 53 to the close of 54. It could not have been an accommodation to Jewish prejudices, for when the unbelieving Jews opposed and blasphemed, he removed his meetings to the house of Justus, a Roman name, and many of the Corinthians believed and were baptized, verses 7 and 8. When Paul left Corinth, he went to Jerusalem; from thence to Antioch; after which he visited the churches all over the country of Galatia and Phrygia; and from thence coming to Ephesus, he abode there two years; towards the close of which time, he wrote the first Epistle to the Corinthians, (see chap. 16: 8.) In that Epistle, he four times affirms that the things which he had taught them, he had taught alike in all other churches of the saints. (See 2 Cor. 4: 17; 7: 17; 14: 13; 16: 1.) If, then, the Apostle and the church at Corinth kept the Sabbath for a year and six months, all other churches of the saints were taught to do so likewise.

4. There is but one instance mentioned of an assembly being held by the Apostle of the Gentiles upon the first *day* of the week—Acts 20: 7. This meeting at Troas was an evening meeting, and continued until midnight. At this stage of the meeting they were interrupted, by Eutychus being overcome with sleep, falling out of the window, and being taken up dead, for Paul went down and restored him. After this the breaking of bread took place, and Paul and his friends continued the interview, eating and talking until break of day, when Paul departed on foot to take ship at Assos. The reader will please observe, that the word day in the text, is in italics, indicating that it is not in the original Greek. If, then, Luke reckoned time as all other sacred writers do, this meeting was immediately after the close of the Sabbath, so that Paul and his company who sailed from Assos with him, treated the first day as a common working day; for as soon as it was light Paul went on foot from Troas to Assos; from whence they immediately sailed on a considerable voyage. This appears the plainer from the fact that it was a farewell, a parting meeting;—they expected to see Paul no more. See Acts 20: 25. Farther, that this was not considered sacred time is manifest, because Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe; and Timothy of Lystra; Tychicus and Trophimus of Asia; and Luke the historian, Paul's companions in travel, Acts 20: 4, sailed from Troas to Assos, while Paul staid at Troas and held a parting meeting with his former friends. And Paul himself had made these arrangements, minding himself to go on foot to Assos, the distance being much less by land than by sea. This was the occasion of his leaving his cloak, and books, and parchments, with Carpus; which several years afterward he directed Timothy to bring with him, when he was about to visit the Apostle at Rome, Timothy being then at Ephesus. See 2 Tim. 4: 13.

Lastly, it is plain that this was a social meeting between Paul and his affectionate friends, and narrated chiefly to show the miraculous restoration of Eutychus from the dead by Paul embracing him. If it had been the celebration of the Lord's Supper, would Paul's eight companions mentioned above, have left before the meeting closed? Would Paul and his friends have continued eating and talking even to break of day. This meeting at Troas on the first day of the week, when considered in all its circumstances, is no better example for the sanctification of the first day, than the meeting of Jesus with his disciples when seven of them were fishing at the sea of Tiberias is for sanctifying that day.

5. There is no evidence that the church collections which Paul directed should be made at Corinth, and throughout Galatia and Macedonia, were in any instance taken in a public assembly, convened for worship; and consequently they can afford no evidence of a regular observance of the first day of the week as a religious day. These church contributions began at Antioch in Syria; were voluntary contributions, which each disciple determined to make for the benefit of poor saints who dwelt in Judea; and were occasioned by the afflictions they endured in a time of famine and persecution, Acts 11: 29. They were afterward extended to the churches of Galatia, Achaia, and Macedonia, and were inculcated by James, Peter and John, as by Paul and Barnabas, Gal. 2: 10.

1. That they were not taken in public assemblies convened for public worship, is plainly shown by the fact that at Antioch it was not a church act, but the spontaneous contribution of benevolent individuals, each man, according to his ability, sending his gift by the hands of Barnabas and Saul. At Corinth and throughout all Achaia, every one was to lay by *himself*, against the time the Apostle should visit them to receive their gifts; no public treasury or collection is named. 2 Cor. 16: 1 to 4.

2. They were not, at Corinth, expected to choose the receiver of these gifts until the Apostle himself came, verse 3.

3. They were not even standing weekly collections; for the Apostle says, "that there be no gatherings when I come," 2 Cor. 16: 2; and the Corinthians informed Paul that they had prepared their gift a year before he came to receive it, 2 Cor. 9: 2 to 5. It was a special effort for a special occasion.

4. I see no probability that they were all monied contributions. They were for poor saints, and might consist in part of clothing, or even other necessaries; for we find the good women of those times so employed in good works, making garments for the poor. Acts 9: 36 to 39. And this is the more probable, as in every instance mentioned these gifts were sent by the hands of special messengers.

On the whole, there is nothing in apostolic authority or example, on which a consistent Bible Christian can hang a first day Sabbath. All the stated weekly seasons for public worship, as mentioned in the New Testament, were held on the seventh day weekly Sabbath—the day which the Jews then kept—the same which Jews, and "they who keep the commandments of God and the faith of Jesus," now keep.

S. D.

A CONVERTED ISRAELITE.

The following circumstances connected with the conversion of a Jew to Christianity, were stated by Rev. Mr. Tucker at a meeting for the purpose of forming a Baptist Society to promote Christianity among the Jews. They appeared first in the Christian Watchman.

"He is a native of Breslau, and his parents are persons of wealth and influence in the Jewish community. Some years ago he left his home for England, and after remaining there for some time, he sailed for America, and neglected to inform his parents. His father came to England in search of him, but was informed that he had sailed for home, and the latter having heard that a vessel had been lost about that time, gave him up for lost. So strong was the affection of his mother for him, that she was taken sick in consequence of the supposed loss of her son, and has continued in a feeble state of health ever since. Upon his conversion to Christianity he immediately wrote home, and has since received from that mother a long and affectionate reply. It seems that she was sick in bed, sinking under her affliction, and her *mother's heart* yearning over her poor lost boy. At length, a letter arrives. Upon being told it is from her son, she faints and continues insensible for some time. In the mean time a grown up daughter reads it, and is alarmed and thunderstruck with the news that her brother had renounced the religion of his fathers and become a Christian. The sister is so overwhelmed with terror and alarm, that she can scarce maintain her composure, supposing that the dreadful intelligence will at once bring down the gray hairs of her mother with sorrow to the grave. At length the mother revives, and with the greatest composure says she is now ready to hear the letter from her long-lost boy. The daughter proceeds, but fearful of the consequences, in the present weak state of her mother, omits that portion giving an account of his conversion. The watchful eye of the mother, fixed upon the countenance of the daughter, notices the omission, and says—"My daughter, you have not read the whole of that letter; do not deceive me; let me hear it all; I am now calm and composed, I have heard from my son and he is yet alive, and I am prepared for any thing." The daughter then read the whole, but instead of that fearful emotion she anticipated at the *dreadful* intelligence, the mother continued calm and silent to the close and a little after, and then, what think you was her remark? Wiping the tear that started from her eye, she said—"*Well, I am not surprised. I have thought ever since he was a boy, that he would one day burst the bonds that bound him!*"

The mother immediately revived, and wrote to her son a beautiful and affectionate letter in Hebrew, which, said Mr. T., I have seen, and heard translated, and from it, I have no doubt, that for years that mother has been a believer in Jesus as the Messiah, "but secretly for fear of the Jews."

USEFULNESS.

Barnes, in his practical sermons, which are full of truth and beauty, says that it is the little rivulet that glides through the meadow, and that runs along day and night by the farmhouse, that is useful, rather than the swollen flood, or the noisy cataract. He then describes the majesty and glory of Niagara; but *one* Niagara is enough for a continent—or a world; while the same world needs thousands and tens of thousands of silvery fountains, and gently-flowing rivulets, that shall water every farm, and meadow, and garden, and that shall flow on every day and night with their gentle and quiet beauty. So we admire the great deeds of Howard's benevolence, and wish that all men were like him. We revere the names of the illustrious martyrs. We honor the man who will throw himself in the 'imminent deadly breach,' and save his country—and such men and such deeds we must have when the occasion calls for them. But all men are not to be useful in this way—any more than all waters are to rush by us in angry floods. We are to be useful in more limited spheres. We are to cultivate the gentle charities of life. We are to benefit those around us—though like the gentle rivulet we may attract little attention, and may soon cease to be remembered on earth.

Such sentiments as these cannot be too much admired, nor such truths too deeply imbedded in the heart of the church. None are so humble that they may not be useful. And they who are faithful in *little* are as carefully noted and richly rewarded, as they who are entrusted with much.

THE PERILS OF THE SEA.

Address before the N. Y. Mariners' Family Industrial Society.

BY REV. JOHN S. C. ABBOTT.

No one can have visited freely among the families of seamen, without receiving a very vivid impression of the peculiar sorrows to which they are exposed. During a recent residence of two years upon the Island of Nantucket, I was continually witnessing scenes which would excite the deepest sensibilities of any heart. There were not less than a hundred ladies in my congregation, whose husbands were mates of ships. Once a month we observed the concert of prayer for seamen, which was habitually attended by from five to seven hundred persons. And in that great congregation there would be hardly one individual who had not some near relative on the ocean.

It has often been my melancholy privilege to weep with the widow and the orphan in the freshness of their anguish, as the tidings came that the husband and father had been buried in the sea. But a few months ago, I was passing from the Island of Nantucket to New Bedford, in the steamboat. One of my parishioners was with me. He had just bid adieu to his wife and three young children, as lovely a family as can be found in New England, and was on his way to take command of a ship, on a voyage of three or four years 'round Cape Horn. The tear stood in his eye, and his lip trembled with emotion, as he alluded to the weary months and years which must elapse ere he could again enter his happy home. A few weeks ago his family received the intelligence of his death. In the midst of the Pacific, they had struck a whale. The wounded animal, in his endeavor to escape, shattered the boat in fragments. A portion of the line to which the harpoon was attached, became entangled about the person of the captain, and as the whale plunged down, with lightning speed, into that fathomless sea, he was carried to a depth from which his body never can arise till at the archangel's summons, the sea shall give up the dead that are in it. But who can tell the pangs which must rend the heart of the wife and the mother, as, with feeble health and limited resources, she presses her orphan children to her bosom. There are multitudes of such families to be found every year in this city. And to such families the visitors of this Society can go with words of consolation.

A few months ago, a sea captain and his wife came to this city. And here in sorrow and tears they separated. He embarked for Germany, there to take charge of a whale ship for a long three years' cruise in the Pacific. And she, with a heavy heart, returned to her solitary home, there to await the lapse of months and years, till her husband should recross the waves to his family. The husband arrived safely at Hamburg, and in letters full of affection informed his wife, that he sailed from there in his usual health, and with encouraging prospects.

A few more weeks passed away, and the tidings came that he was dead. Three days from land he suddenly sickened and died, and his body was consigned to a watery grave. And the weeping widow now sits in her darkened chamber, refusing to be comforted. There are many such widows in this great city. They are unknown. They are friendless. They are in poverty. And with aching heads and aching hearts, they are longing for the repose of the grave. But the visitors of this Society, with the heart of sympathy and the hand of help, can present them the only remaining solace which earth can afford.

Not long ago, a young man left his youthful wife, and I think, two little children, to take command of a whale ship. It was his first voyage as master. Having a mind of great native delicacy and sensitiveness, his anxiety was extreme that he might gratify his friends and satisfy his owners by a successful voyage. Devoting himself with unwearied fidelity and heroism to his arduous enterprise, he was rapidly filling his ship with oil, when one night he was driven upon a hidden reef, in the Pacific Ocean; and in a few hours his ship, with all its contents, was scattered in fragments over the waves. He, with the crew, escaped to an island, in the boats. And there they stood, upon a beach of an uncivilized island, penniless, and all their prospects utterly blighted. But the disappointment and the mortification were too great for his sensitive spirit to endure. The blow spared the body, but demolished the mind. As he thought of going home, to his loved family, with not a dollar to minister to their comfort; and of having the owners attribute the loss of the ship to his want of skill, the thought was more than he could bear, and with reason entirely dethroned, he is, perhaps, at this hour, wandering about the islands of the Pacific, a melancholy lunatic, living upon the charity of the natives. But who can describe the anguish which now rends the bosom of his wife. It was a refined and noble mind that was thus wrecked. It was an affectionate husband and fond father that was thus lost by a calamity far more deplorable than death. This is a cup of woe of no ordinary bitterness. It is indeed true, that "there is sorrow on the sea." And they who in such a city as this are searching out such cases of grief, and ministering solace to such afflictions, deserve encouragement and support from every one who has a heart to sympathize, or a mite to contribute.

Almost every ship that enters your port brings some tragic tale from the distant ocean. A fallen block dislocates a shoulder, or crashes a foot. There is no surgeon to be found within six weeks' sail. And under the tropics mortification soon ensues, and life is the forfeit. When the United States banner is unfurled at the head of the flagstaff in Nantucket, announcing that a returning a Cape Horn ship is seen in the distant horizon, it rolls a wave of intensest emotion over the whole island. Who are returning in that ship? Is it my father, husband, child, who have already been absent four years? Am I, in a few hours, to hear their loved voices, and to clasp them to my bosom? Or, is the ship to enter the harbor with the flag at half-mast, announcing that the loved one whose return I have been for many years so impatiently anticipating, is in the grave? Ah! that little speck, just visible in the dim distance, is fraught with tidings of inexpressible joy to some families, and of unutterable woe to others.

A ship returned not long ago from the Pacific, announcing to one lady that her husband had been taken sick at sea, and could not prosecute his voyage. He had therefore been left upon an island with the natives, while the ship proceeded on a cruise. In about six months the ship was to return to the island, and take the sufferer off, in case he should then be alive. And the wife would probably hear no tidings from him again, in less than a year. Wife and mother! make this case your own. Think of your husband; look upon your babes; and conceive what would be your anguish were you to pass the long twelve months of another year in this dreadful suspense. I may remark, that the ship returned to the island, and found the sick man restored to health. He resumed the command and returned home, after a four years' absence, enriched with the treasures of the deep. A few weeks after his return, in the name of the Father, Son and Holy Ghost, he publicly consecrated himself to the service of his Maker. And in the narrative of his religious experience, he referred with peculiar interest to the weary months of sickness and of sorrow, he passed among the natives of that uncivilized island. But he is now again rocked on the billows of the mighty deep, far away upon the broad expanse of the Pacific. And when I last took his hand, in the hour of his departure, and prayed that God might bless him, his eyes were swimming in tears, his voice inarticulate through emotion, and he could not utter one word of adieu, as he bowed his head and wept.

Tidings were brought to another wife that her husband had crushed his leg beneath a hogshead of oil. The ship was several weeks' sail from any port. The life of the sufferer depended upon their getting to some surgeon, who could amputate the limb. They immediately steered for the nearest port. And as the ship rolled in the vast surges of the Pacific ocean, week after week, this poor sufferer, far from wife or sister or daughter, groaned with agony in his cheerless berth. The moment the anchor was dropped in the harbor, a boat was sent for a surgeon. He came on board, bringing his instruments with him. The limb was amputated. But it was too late. The sufferer died that night.

Tidings were brought to another, that her husband, with a boat's crew, left the ship in pursuit of a whale. The harpoon was plunged into the animal, and with railroad speed he rushed through the deep, carrying them beyond sight of the ship. The darkness of the night came on and they did not appear. The winds rose and roared over the agitated ocean. Guns were fired, lights suspended, shouts raised, through the dismal hours of the night, to attract the lost boat. The morning dawned—a morning of darkness and tempests, of careering wind, and pouring rain, and foaming seas. And though anxious eyes were strained from every spar over the tempest-lashed deep, no glimpse of the lost boat could be obtained. Thus they cruised for three days and nights in unavailing vigilance and sorrow, and then relinquished the pursuit. What awful tidings are these to bring the mother of a helpless family.

Those ladies who devote themselves to searching out such scenes, and carrying to such firesides sympathy and relief, deserve to be supported by no stinted charity. The hand of benevolence should keep their purse full. We do indeed forget our duty, if we allow them to go to one such desolated home, and say to the weeping sufferer, we can bring you nothing but our sympathy and our prayers. You who know not want, and whose homes are blest with all that earth can afford, it is in your power greatly to alleviate these scenes of human suffering, and thus to draw down upon you the blessings of the God of the widow and the fatherless.

N. Y. Evangelist.

TURKISH PARABLE.—A traveler who spent some time in Turkey, relates a beautiful parable which was told him by a dervise, and which seems even more beautiful than Sterne's celebrated figure of the accusing spirit and the recording angel. Every man, said he, has two angels, one on his right shoulder and one on his left. When he does any thing good, the angel on his right shoulder writes it down and seals it; because what is once well done is done for ever. When he does evil, the angel upon his left shoulder writes it down, but does not seal it. He waits till midnight. If before that time the man bows down his head and exclaims, '*Gracious Allah! I have sinned—forgive me!*' the angel rubs it out; but if not, at midnight he seals it, and the angel upon the right shoulder weeps.

SINGULAR ENTRY IN A PARISH REGISTER.—In the Burial Register of the parish of St. Thomas à Beket, Lymington, is to be found the subjoined:—"Died, on the 13th day of May, A. D. 1733, aged 66, Samuel Baldwin, late an inhabitant of this parish. N. B.—But he was not buried hereat, for his body was, in accordance with his last will, cast into the sea, *sans ceremonie*, a little way off from the Needle Rocks, and in the presence of much people."

The Sabbath Recorder.

NEW YORK, JAN. 30, 1845.

"THAT FAITHFUL AND WISE STEWARD."

The doctrine that every man is a steward of God in the use of what he possesses, is one of the most practical and essential doctrines of the Bible. Yet, practical and essential as it is, there is scarcely any doctrine more constantly overlooked. In the anxious strife for wealth, and the careful balancing of plans and prospects, men lose sight of their personal dependence upon the Creator and obligation to him. This is not unfrequently the case even with those who, in their better moments, acknowledge that worldly property is simply a means to an end—the glory of God; that to regard it in any other light is gross idolatry; and that to refuse to use it for this noble purpose is flagrant sin. The language of Scripture is sufficiently explicit on this point. It assures us, that the worship of God and Mammon cannot exist together. There must be no rivalry here in our affections. It is only by making the love of gain, and the pursuit of those avocations in which it is found, subservient to the higher and nobler purposes of our being, that we are safe from a groveling selfishness unworthy of the Christian.

The influence of pursuing the ordinary avocations of life with simple reference to advancing the interests of religion, would be most happy. An individual acting from such a motive, would find his labors doubly attractive, and would perform them with double pleasure—a pleasure ever increasing, as his means of conferring benefits increased, and his own nature was developed. His influence upon those with whom he might come in contact, to modify their selfish views, and direct their attention to religious considerations, would be powerful. Nor would it end here; his example would certainly awaken in others holding the same profession with himself, a sense of obligation to go and do likewise. It is not possible for any individual, however humble, to pursue such a course consistently and perseveringly, without making an impression useful and lasting. The example of Jesus Christ, the Man of Sorrows, may well encourage such persons in their work. He went about doing good; and in this respect was a pattern for all his followers. They ought to feel that the property placed in their hands is designed to give them the means of promoting his cause and becoming like him. The history of good men in all ages, shows very clearly, that those who have done much to advance the interests of religion, have been to a great extent under the controlling influence of this feeling.

We question whether there has ever been a time when the enforcement of the doctrine of man's stewardship was more loudly called for than at present. In nearly every department of Christian enterprise, the field of labor is widening, and the appeal for help is heard. Many have entered the field, and are laboring with great self-denial. Others have their eyes turned towards it, and would gladly put in the sickle if assured of the countenance and support of those who ought to be their fast friends. But alas, how few of those who possess the means, or are in circumstances to acquire them, feel their obligation to be co-workers by consecrating their substance to the Lord. How many allow their whole time and thought to be engrossed in acquiring riches which are so used as to become a snare rather than a blessing. Those who possess little are often discouraged by the course of those who possess much; while those to whom much is given are often envied by those who possess less. In such a state of things, the spirit of piety is destroyed and duty left undone. The only remedy for this evil, we believe, is in the faithful preaching of the doctrine of man's stewardship. Let it be well understood, that whether we have little or much, what we have is entrusted to us as stewards; that large possessions, while they increase our ability to do good, equally increase our accountability; that our property, time, and talents, are but means to an end; and that hereafter a strict account must be given of the manner in which we have used what was committed to our keeping;—and, if we mistake not, the remembrance of these facts would greatly modify the present aspect of things, and lead to a more entire consecration to the work of extending the knowledge of the truth.

THE GERMANS.

The American Messenger contains some interesting statements respecting the extent and importance of the German emigrant interest in this country. From 1,500,000 to 2,000,000 Germans have already established themselves among us, and entered into the various relations of society. They are the landholders of some of the finest districts in the country, and control the wealth of several influential States. Their number is rapidly increasing. A movement is said to be on foot, in a single German principality, for the emigration to this country of 250,000 of its population. In view of such facts, the question becomes an important one, as to what is their character, and what are the influences under which it is developing? Many of them come from those regions where the Church is connected with the State, and where the practical infidelity of the priesthood or the neology of the learned has led them to despise a spiritual faith. When they reach this country, they often become the prey of speculators and sharpers to such an extent as to render them jealous and suspicious of every thing American. The consequence is, that they generally seek communities speaking their own tongue and agreeing with them in religious belief; so that instead of amalgamating with our population, and adopting our modes of thought, they actually become more Germanic than they were at home. Practical piety, family devotion, social religious meetings, and active efforts for the eternal benefit of men by means of benevolent institutions, are not only neglected, but often associated with fanaticism and new measures. Here, then, is a field to be cultivated—a field which, from its peculiar relation to the American churches, calls loudly for their contemplation and effort.

POPERY AND PROTESTANTISM.

It is a remarkable fact, that at the present time popery is rapidly gaining ground in many protestant countries, while protestantism is spreading with equal rapidity in papal countries. In England and the United States, within five years past, the numbers and influence of the Romish Church have increased beyond any precedent in the history of that church. In France, on the other hand, as well as in many of the smaller European States, a great revolution is going on among the papists, by which hundreds have been led to renounce popery and adopt the protestant faith. This may account for the recent efforts on the part of Rome to put a stop to the circulation of Bibles and good books. These facts, taken together, certainly indicate that preparation is now making for a great conflict yet to take place between the two systems—a conflict in which the religion of God's word simply will be arrayed against that of man's invention—the religion of the heart against that of form. Who is prepared for such a conflict?

"THE LORD'S DAY."

"I was in the spirit on the Lord's day."—Rev. 1: 10.

"Lord's Day" is used by many as the distinctive title of the first day of the week, and with as much assurance of its correctness as if they were informed somewhere in the Scriptures that the expression was actually intended for that day of the week by the Apostle John. The Scriptures, however, no where intimate such an intention on the part of the inspired writer, much less justify a breach of the fourth commandment by such an expression. We have the traditions of men only as our rule of faith, when we assume that "Lord's day" is synonymous with Sunday.

If the misapplication of the title "Lord's day" were objectionable on no other ground than that of sustaining the observance of a festival in the church, it might be allowed to remain in the balance, to exhibit the lightness of the arguments of our adversaries, when weighed against the express Word of God in relation to the Sabbath. But it may be more extensively disastrous, inasmuch as the wresting of any Scripture from the support of its appropriate theme, tends to obscure the truth which that Scripture was intended to reveal to our minds. The phrase in question does not establish the supposed change of the Sabbath as of divine appointment, and is therefore of no real value to that argument, while it may, by misconstruction, obscure the whole subject, if not entirely destroy the sense of an important prophecy of the Spirit of God. It is not supposed by this, that the seventh day will be more clearly sustained by denying the application of the terms to the first day; it would be supererogatory for this purpose; it is not needed, even were it applicable to no other question.

The phrase in the original, Εν κυριακη ἡμερα, translated "on the Lord's day," in our English version, signifies more accurately the *lordly day*, not as a name for a *weekly* day, but to designate a revealed day—a spiritual day—a day of great and special revelation of the Lord by the Spirit, that things might be made known to John. A lordly day, because the Lord Jesus in a solemn manner admitted him by the Spirit into his glorious presence, and showed him things that must shortly come to pass. "I was in the Spirit on the lordly day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega," &c.; "and I turned to see the voice that spake with me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." It will be noticed from this description, that the Lord was the special object of the vision; and that to be in the Spirit, was to be carried by the Spirit into the presence of the Lord, whose face shone even as the sun in his strength; so that instead of being Sunday, it was a day to him which needed not the light of the sun; for the Lord himself was the light of it. Into that day was the revelator ushered by the Spirit.

This sense is confirmed by other passages in the book of Revelation. In chap. 4, verses 1, 2, it is said, "*After this* I looked, and behold a door was opened in heaven—*and immediately I was in the Spirit.*" And chap. 17: 3, "So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast." Also, chap. 21: 10, "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, coming down out of heaven from God."

Now, if to be in the spirit on the Lord's day, was to be in the spirit on the first day of the week, on what day of the week was John in the Spirit at the commencement of the second vision, (chap. 4,) for it was "AFTER THIS." Will any one say, it was the next Sunday? If a natural day of the week was necessarily connected with the vision, so as to be recorded in the first case, why was not the particular day named in the second?

May we not conclude, then, that the day alluded to by the Revelator, related to the circumstantial features of the lordly vision which he describes, and not to a particular day of the week; for to appropriate the terms of revelation to festival days of the church without a divine warrant is, to say the least of it, darkness rather than light, obscurity rather than clear vision of the truth. It looks much like wresting the Scriptures to our own destruction, when we make void a holy law of God by our traditions—annul the Sabbath—and call a day not divinely appointed, the "LORD'S DAY." LUTHER.

EXTRACT FROM A LETTER.

[A friend in New York has handed us a letter of one of his correspondents, from which we make the following extract. It is exceedingly gratifying and encouraging to know, that our cause is regarded with such feelings by those who are scattered throughout the country. Who that believes in the power of prayer can despond while such facts are before him?]

"The fast-day was a delightful season to me. I trust the Lord of the Sabbath put strength in me that day to plead with Him. After pondering my duty, and praying over it, I determined to repair to the Baptist meeting house, with a bundle of the Address to the Baptists under my arm, and make another effort to arouse attention to the subject. It so happened, that there was a very crowded congregation, brought out to hear a New Year's discourse, it being "the first *Sabbath* in the new year," as the preacher called it not less than a dozen or twenty times in the course of the sermon. At the close of the service I seized the opportunity to state to the assembly, that about six thousand Christians, in different parts of the United States, were that day humbling themselves before God with fasting and prayer. After a few words entreating them to give attention to the subject, I told them I was prepared to distribute the Address. The people pressed forward at once, and every copy I had was eagerly taken. I believe I could have distributed thrice the number, if I had had them. God only knows what the result will be. His blessing on the effort has been earnestly sought, and I trust the labor will not be in vain. Yet I have nothing else to trust in than the simple promise of God, that his word shall not return to him void.

"I firmly believe we are exerting a more important influence at this time, than any other body of Christians, in proportion to our numbers. We are laying a foundation for great results, to be manifest in after days; and I hope those whose have embarked in the enterprise will not be discouraged. The promise, 'in due season we shall reap, if we faint not,' ought not for one moment to be out of mind. There is no doubt an undercurrent at work, which will break out before long, and bear down every thing before it. 'If ye will not believe, surely ye shall not be established.' The Recorder and the Tract Operation I consider our most important engines of power. If we can sustain other enterprises, well; but let all others go, rather than these should fail."

PIOUS FRAUDS—THE BALTIMORE CONVENTION.

In the Boston Liberator for January 24, we find an article more than five columns long, headed, "A PLEA FOR SUNDAY FREEDOM; in a Letter to John Quincy Adams, President of the late Baltimore Lord's Day Convention; by One of the New Generation." The author of the article, we are told in an editorial notice, "is widely known in literary and philanthropic circles." His design is, to show up some of the inconsistencies of the modern advocates for a stricter observance of Sunday, and then to give his own opinion as to the proper manner of observing that day. To many things contained in the article we cannot subscribe, believing, as we do, that the Sunday Freedom which they advocate would be freedom from wholesome restraint rather than from what they call cruel and oppressive despotism. To many other things, we do subscribe most heartily, as our readers well know from what we have heretofore said upon the subject. Weigh the following extracts, and then say if we have not done justly in charging much of the neglect of Sunday upon the uncandid and unjustifiable course of the avowed friends of that day:—

"Our Sabbatarian* friends in the Convention—and such, too, is their practice out of it—took, in the first instance, very high ground. They know well the force of arrogant assumption to overawe weak minds. Their very first Resolution 'gratefully recognizes the wisdom and goodness of Jehovah in the appointment of the Sabbath, *in the sanction which he gave it by his own example*, in his command to men to remember it and keep it holy, and in the blessings which it has been the means of conferring upon those who have kept it, according to his will, in all ages of the world.'

"This resolution expresses a great deal, and assumes and implies a great deal more. It contains, in the first place, an express endorsement of the Mosaic account of the creation of the world, and of the institution of the Jewish Sabbath, as being literally and historically true. It assumes and implies, that the Jewish Sabbath and Christian Sunday are the same thing; and that whatever was the origin and obligation of one, is also the origin and obligation of the other."

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"Grant, however, for the purpose of the argument, that the account given by Moses of the origin of the Jewish Sabbath is literally and historically correct. This concession, so far from aiding the Sabbatarians, only involves them in impious inconsistency. Everybody, who has the slightest tincture of historical or theological knowledge, knows that the Christian Sunday is *not* the Jewish Sabbath, but another day. If our friends of the Lord's Day Convention accept, in a literal sense, the Mosaic account of the origin of the Jewish Sabbath; if they really believe it, as the Jews do, to be a commemoration of the rest of the Deity, after the labor of creating the world, and as such, not a mere Jewish ceremony, but of universal and perpetual obligation—why do they not observe it? Why do they not obey a command, for which they profess so profound a reverence? Why do they neglect, altogether, the observance of this Sabbath, and substitute for it another day, commemorative, not of God's rest after creating the world, but of Christ's resurrection? Above all, why are they guilty of the fraud—I say deliberately the fraud—of attempting to palm off upon the ignorant, this Sunday, appointed by nobody knows who, as being the very Jewish Sabbath appointed and observed by God?

"Ecclesiastical history has occasion to make frequent mention of *pious frauds*—frauds committed and justified as being for the benefit of religion. Several of the early Christian fathers—as you well know, Sir—are but too obnoxious to this charge. Some of them appear to have regarded lying and forgery as very meritorious means of propagating and defending the faith. The Romish church makes free use of these aids; and our Sabbatarian zealots of the Protestant sects, do not shrink from the employment of the same means.

"The first set of resolutions proposed to and passed by the Convention over which you presided, could not have been more artfully drawn, had a deputation of Jesuits assisted in their concoction. The first of the set has been already quoted. In the second and third, it is silently assumed, that the Sunday observed by Christians, is the same Sabbath mentioned in the first resolution. In the fourth resolution, the phrase 'Lord's day' is slily substituted; in the fifth, nothing is spoken of but the 'Christian Sabbath!' This is a piece of ingenious effrontery, equal to that of the metaphysician, who carefully removed, one by one, the threads of his silk stockings, substituting worsted instead, and after every particle of silk was gone, and nothing but worsted remained, still persisted in declaring, that his stockings were silk! Our Protestant doctors may as well give over ridiculing the Catholic miracle of transubstantiation;—for if they, by the mere arts of rhetoric, are able to substitute, for a day of God's appointment, commemorative of his rest, a different day, commemorative of quite a different matter, why need we think it strange if, by similar arts, Catholic priests can transform mere bread and wine into real flesh and blood?

"It is but fair to say, that there were a few honest men in the Convention, unwilling to give countenance to this gross fraud. They attempted to substitute in the resolutions, the phrase 'Lord's day,' in place of the word 'Sabbath,' whenever it occurred, and so to modify the resolutions as to make them consistent with this change of phraseology. These attempts encountered at the hands of your Convention, the most indecent opposition. Hisses even were employed to put them down. An overwhelming majority sustained the *pious fraud*, and passed the resolution unaltered. They thought, I must conclude, that, however the more intelligent and better informed might see through the falsehood, and despise it, yet the multitudes of the uninformed, particularly women and children, might be kept in the dark a little while longer, by the solemn resolutions of so venerable and pious an assembly! It may, however, be doubted, as one of the movers of the proposed amendments justly observes in his published letter, whether the indecent haste and violence with which the truth was scouted out of your Convention, may not rather tend to defeat the objects of its call.

"This same pious falsehood, I am grieved to find, is again repeated in the Address to the Convention, to which your name is appended. Recommending the observance of the Christian Sabbath, that Address says—'It is a law of God, coeval with the creation. It is one of the selected few of the ten commandments, that brief but comprehensive expression of his will.' I cannot but believe, Sir, that your name was appended to this statement without your knowledge; and I put it to you, whether, consistently with the duty you owe to the community, you can allow that respectable, venerated name, to be thus used as an endorsement to a gross piece of deception. At all events, I am certain that you will not venture publicly to deny, that the corner-stone of the Convention's doctrine, that which forms their first resolution, and that upon which their Address is built, is nothing better than a piece of mere moonshine—a figment invented perhaps by ignorance, but upheld and propagated by fraud. The Christian Sabbath is NOT the Jewish Sabbath."

* * *

"Now, by the common consent of all Protestant sects—and this is their great point of difference with the Papists—no tradition, whether as respects doctrine or observance, has any binding authority. Nothing is binding, as religious doctrine or duty, except that which is laid down and commanded in the New Testament. But there is not a single word in the New Testament, that ascribes any particular sanctity to the Sunday. There is not the slightest hint of any command to observe it in any way—much less to observe it with that wearisome superstition and idle austerity practiced by the Jews on their Sabbath."

* * *

THE LABORERS AND THE HARVEST.—The Rev. Mr. Winslow, missionary at Madras, mentions sixteen missionaries who have been removed by death from Madras and parts of India westward from that point—six of whom were from America and ten from Europe. Less than one half that number of laborers have been added to the missions during the same period, notwithstanding the call for missionary labor was never so urgent, and the encouragement never so great, as at present.

CHIEF RABBI OF ENGLAND.—The election, which we mentioned some weeks ago, has taken place, and resulted in the choice of Dr. Adler as Chief Rabbi of the Jews in England. He had 121 votes. Of his rivals, the Rev. Dr. Hirschfield, had 13 votes, and Rev. Rabbi Hirsch 2; while three synagogues, having seven votes, declined to give their suffrages at all.

NEW TREATY WITH CHINA.—The treaty concluded with China, through the agency of Mr. Cushing, has been ratified by our government, and is spoken of as very satisfactory. It establishes perfect equality between China and the United States, and contains many provisions not in the English treaty. Mr. Cushing has secured the credit of being a successful negotiator.

REVIVAL.—We are pleased to learn, by a letter from Eld. James H. Cochran, that the 2d Church in Alfred, N. Y., is enjoying a season of refreshing. Eld. S. S. Griswold has assisted the Pastor in a series of meetings which continued two weeks and resulted in much good. Seventeen persons have been baptized, and seven who had formerly been baptized have been added to the church. Two-thirds of the whole number are heads of families.

A DAY OF FASTING AND PRAYER.—The Executive Committee of the American and Foreign Anti-Slavery Society have recommended that Friday, the 7th day of February next, be observed as a day of fasting, humiliation and prayer, in reference to the proposed Annexation of Texas. They have been prompted to this course by a conviction that annexation is hostile to the morals, liberty, and happiness of the United States; that it is designed to extend the slave system; that this system already calls for the just judgment of an offended God; and that duty requires us, in such circumstances, to invoke the aid of a gracious God against the devices of wicked men.

BAPTIST LITERATURE.—A Society has recently been formed in London, the object of which is to secure a republication of the writings of old and celebrated Baptist authors. The meeting for the purpose was held in the Library of the Mission House, Moorgate street, at which Dr. Steene took the chair, Mr. Underhill read a statement, and interesting remarks were made by several influential Baptist ministers. We are glad to see that the subject is attracting so much attention. It is due alike to the old authors themselves, and to the cause with which they were identified.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, much of the early part of last week was spent in executive sessions. A bill was passed on Wednesday, granting Joshua Shaw $25,000 for his improvements in percussion caps; and another bill was passed establishing the Smithsonian Institute. A Message from the President was laid before the Senate, containing an abstract of the Treaty with China, and recommending the establishment of a consular or other commercial agency in that country. On Thursday the Senate adjourned over until Monday.

The HOUSE OF REPRESENTATIVES was occupied almost exclusively in discussing the different schemes for annexing Texas to the United States. On Tuesday a resolution was passed, that the debate should terminate on Saturday. This set in motion all those who had speeches to make. Among the speakers on Friday were Gen. Dromgoole, Mr. Barnard, and John Quincy Adams. Mr. Adams spoke for an hour in answer to some charges of a personal character against himself, and in opposition to annexation. On Saturday the galleries of the House were crowded with spectators, among whom were many Foreign Ministers and other distinguished men. The debate was animated, and continued until two o'clock, at which hour tellers were appointed to take the final votes. Several proposed amendments were lost, and the vote was at length taken upon the main question of adopting the Resolution as reported by the committee. It stood, Yeas 120; Nays 98. So the Resolution passed by a majority of 22. The House then adjourned until Monday, it being past 4 o'clock.

The following is a copy of the Joint Resolution declaring the terms on which Congress will admit Texas into the Union as a State:—

Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, That Congress doth consent that the territory properly included within, and rightfully belonging to the republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of government, to be adopted by the people of said republic, by deputies in convention assembled, with the consent of the existing government, in order that the same may be admitted as one of the States of this Union.

SEC. 2. *And be it further resolved,* That the foregoing consent of Congress is given upon the following conditions, and with the following guarantees, to wit:

First—Said State to be formed, subject to the adjustment by this government of all questions of boundary that may arise with other governments; and the constitution thereof, with the proper evidence of its adoption by the people of said republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, one thousand eight hundred and forty-six.

Second—Said State, when admitted into the Union, after ceding to the United States all public edifices, fortifications, barracks, ports and harbors, navy and navy-yards, docks, magazines, arms, armaments, and all other property and means pertaining to the public defence belonging to said republic of Texas, shall retain all the public funds, debts, taxes, and dues of every kind which may belong to, or be due and owing said republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of the said republic of Texas; and the residue of such lands, after discharging said debts and liabilities, to be disposed of as said State may direct; but in no event are said debts and liabilities to become a charge upon the government of the United States.

Third—New States, of convenient size, not exceeding four in number in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the federal constitution. And such States as may be formed out of that portion of said territory lying south of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union, with or without slavery, as the people of each State asking admission may desire. And in such State or States as shall be formed out of said territory north of said Missouri compromise line, slavery, or involuntary servitude, (except for crime,) shall be prohibited.

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* The term *Sabbatarian* is here used for those who advocate the observance of Sunday *as the Sabbath.* It was so used to some extent in the first discussions of the subject two hundred and fifty years ago; but that class of persons were more commonly called *New Sabbatarians,* in distinction from those who observed the seventh day, and were the only true *Sabbatarians.*

General Intelligence.

FOREIGN NEWS.

The new steamer Cambria reached Boston on Friday last, bringing Liverpool papers of the 4th inst. She brought 90 passengers, among whom are Mr. Leavitt and Mr. Oakley, the Illinois Commissioners. Her freight list is said to be very large, amounting to 250 tons—larger than ever brought by a boat of the line before. The news is not of remarkable interest. The Cotton trade, which was rather at a pause when the Oxford left, had revived, and a partial advance of prices was realized.

The weather continues very severe in England and France. On the ornamental waters in Regent's Park the ice was from two to three inches thick. More than two thousand persons were skating upon it at one time. In France the cold was so intense that a train of merchandize which left Rouen in the night, having been obliged to stop at Meulan to discharge some chests, the oil in the boxes of the wheels became frozen, together with the water in the pipe which communicates from the tender to the machine. The consequence was that the train was obliged to remain there all night. A similar delay occurred on the Paris and Orleans rail road.

Mr. Calhoun's writings concerning the annexation of Texas, and especially the dispatch to Mr. King, have excited much feeling in England. The latter is sharply condemned in the London papers.

The commissioners for the allowance and management of charitable bequests &c., in Ireland, had been appointed under the new act—five Catholics and five Protestants. Of the Catholics, three are prelates of the Irish Church; and Mr. O'Connell has publicly declared his extreme dissatisfaction at their acceptance of the office.

There had been another religious insurrection in Switzerland, caused by a resolution of one of the local governments to entrust the education of youth to Jesuits. It broke out in Lucerne, and for a time threatened to be very formidable, as other cantons seemed to take part in it. It was suppressed, however; two of the leaders were killed, and others took to flight. Strong movements against the Jesuits were in progress in several of the cantons, and great agitation on the subject prevailed.

The Bishop of Exeter has found himself obliged to yield to public opinion on the surplice question. He avowed in the progress of his controversy on the subject, that he did not think it very important whether a clergyman preached his sermon in the surplice or the gown, but insisted on the surplice chiefly because the laity was averse to it.

The London Times advocates the establishment of diplomatic relations between Great Britain and Rome; arguing at great length that they can do no harm, and that they are due to the rights and wishes of the Queen's Roman Catholic subjects.

Burgess, the bank robber, who was arrested at Boston, some time ago, under the Ashburton treaty, was convicted on the 19th of December, and sentenced to transportation for life.

Dr. Wolff had arrived at Teheran, in Persia, on his way to England.

It is said that the King of Prussia, has made up his mind to fulfil the solemn promises made by his father, and bestow a constitution upon his subjects.

The British Government is said to have in contemplation another Arctic expedition for the discovery of a North-West passage.

Mr. Everett, the London papers say, will leave England for the United States early in the Spring.

The Anti-Corn Law League has recommenced its system of agitation for the season, but the opening has been rather unfavorable to their views, the free trade candidate, Dartmouth, having lost the election by a majority of seven. This is a seat gained by their opponents, not simply retained.

The Bank of England has called in all the £1,000 notes, for the purpose of cancelling those stolen from the banking house of Messrs. Rogers & Co. This experiment, it is understood, has been successful. The £1000 notes are principally held by the bankers—rarely by private individuals.

Ireland.—O'Connell appears to be seeking a little more quiet, and has renounced the schemes which, on his release from prison, he declared himself resolved to carry through—the preservative society, and the impeachment, and the mission to England. Age and perpetual exciement, it is not unlikely, are telling upon him. He has retired to Derrynane, and his farwell advice to the people was—"Keep up the rent." The exhortation was apparently needed.

Notwithstanding his opposition to the charitable bequests bill, backed as he was by a large section of the Roman Catholic priesthood, government has succeeded in appointing the commissioners—including two arch-bishops and one bishop of the Roman Catholic Church, who accepted the office; in spite of a resolution of their brethren, assembled at Meath, under the Right Rev. Dr. Kennedy, "that any Roman Catholic, lay or clerical, taking a place on the commission to carry into effect this odious act, deserves the heavy censure of the Church, and the indignant scorn of the people of Ireland."

The whole capital of $800,000 required for the Southern Railway, from Dublin to Cork, was subscribed in three days, and subscribed entirely in Ireland.

Scotland.—Professor Knight, of Marischal College, Aberdeen, died last week from the effects of a severe cold caught while engaged in observing the late lunar eclipse.

It is said that Lord Jeffery has subscribed £1000 to the college of the Free Church, of which he is not a member.

The Rev. Thomas Jolly, minister of Dannet, in the county of Caithness, died in the manse there, on Monday, the 2d ult. at the patriarchal age of ninety-one. Mr. Jolly was the oldest preacher in Scotland, having been upward of sixty-five years at Dannet. He retained his faculties to the last, and preached regularly till within a few weeks of his death, with all the vigor and clearness of his early years. When the disruption in the Church of Scotland took place, the venerable minister addressed a letter to Dr. Chalmers on the subject, which was acknowledged to be one of the ablest of the vast mass of letters and statements which that unfortunate secession called forth.

France.—The French Ministry is said to stand on a less secure foundation than formerly. It was expected that the Guizot Ministry would have to go out, and that Mr. Guizot himself would be replaced by Count Mole.

M. Villemain, the Minister of Public Instruction, has been afflicted with insanity, his restoration from which is doubtful.

The King opened the Chambers on the 26th December.

A letter from Piedmont of the 16th December, states that a great quantity of snow at that date covered the vall eyof the Po. At Turin it fell to the depth of three feet, and so great a weight of it covered the roofs of the houses that men were employed to shovel it off, fears being entertained of the wood work giving way. At Alexandria, Asti, and some other parts of Piedmont, the snow was nearly four feet deep, and when the last accounts left every thing foreboded a most severe winter.

From the East.—The overland mail arrived on the 2d, bringing advices from Bombay to Dec. 2, and from China to October 12.

The disturbances in the Southern Mahratta country were still going on, and had assumed a serious character. The British had taken another of the forts occupied by the insurgents, but the garrison effected their escape. Colonel Outram having retired from the political agency, his successor, Colonel Ovans, had been captured by the insurgents, while on his way to Kholapore, and carried off to a hill fort, where he was still detained but treated with respect.

German Literature in America.—A plan has been projected at Vienna, and received with much interest by the booksellers at Berlin, Leipsic, Frankfort, Stuttgardt, and other principal German towns, for the establishment at Philadelphia, of a grand central depot, for the United States of America, of German literature, on behalf of the leading publishers of Germany. There are in the United States, it is said, nearly five millions of Germans, and no establishment through which they can follow the course of literary publication at home, or procure the works they may desire. To supply this want, and open a new and extensive market, are the objects of this proposed association.

Tschech, who recently attempted the assassination of the King of Prussia, was executed on the 14th ult. at the fortress of Spandau.

From Oregon.—Some eighteen months ago, a government was formed in Oregon, by the white settlers, similar to that of the Territory of Iowa. A sum of money was raised to establish a printing office at the Methodist missionary station at the Willamette. The materials for this office were forwarded from New York last week. News from Oregon has been received to the 2d of August:—

"The Legislature of Oregon adjourned a few days before the 3rd of July, having passed some important laws. One of their acts is, 'Any person who shall make, sell, or give away ardent spirits in the Territory of Oregon, South of Columbia River, shall forfeit and pay $100 for each and every such offence.' The Legislature is called the 'Legislative Committee,' and consists of nine persons elected by the people.

"The officers of the Oregon Territory consist of three Governors, called the Executive Committee, a Supreme Judge, and a Legislative Council. The laws are the same as those governing the Territory of Iowa.

"Since the arrival in Oregon of the Rev. Mr. Gray, some important changes have been going on at the Methodist mission, of which he is superintendent. The Indian school has been discontinued, and the building lately occupied by it has been sold to the Methodist Episcopal Church, lately organized, for a literary institution. The mission has also parted with its mills, herds of cattle, and nearly all its property, which the settlers bought at good prices.

"The lay missionaries were about to be dismissed, but would remain in the colony as settlers. The colony is in a most encouraging condition. The crops were giving promise of an abundant harvest."

Late from Mexico.—The Charleston Courier of the 18th inst., contains the following statements, given by Mr. Tripler, a passenger who arrived at Charleston the day before:—

Mr, T. left Vera Cruz for Havana on the 2d inst. in the British mail steamer Dee, which vessel reached Havana on the 7th inst. At the last accounts Santa Ana was at San Martin de Sesmoluca, about four leagues from Puebla, with a force of about 6,000 men, mostly mounted on horses taken from the inhabitants. Gen. Paredes, being in close pursuit with an army of 9,000 men, but maneuvering and avoiding a conflict as a matter of policy, as Santa Ana's forces were daily decreasing on account of desertions from his ranks, while Gen. P. was rapidly acquiring strength.

The city of Mexico had been well fortified, and every precaution taken to prevent or repel an assault. The aqueducts had been opened, and the mole which surrounds the city filled with water, and there was a force of some 30,000 armed citizens prepared to defend it.

At Vera Cruz, also, fortifications were in progress, and the citizens were arming. The steamer Montezuma left Vera Cruz a short time before the Dee, bound to Campeachy for troops, and reinforcements were also expected from Alvarado and Tlacatalplan.

A decree had been issued by the Mexican Congress declaring Santa Ana a traitor and an outlaw, and authorizing any who may meet with him to take his life. Measures had also been adopted to prevent his escape, by guarding the different seaports and other outlets, and it is believed that he must eventually be captured! A person named Arollano, an individual in the interest of Santa Ana, with additional confidential correspondence, had been taken, and it was supposed he would be executed.

Mr. Tripler states that the whole country is in a state of the utmost confusion—robberies of travelers were committed daily, and he himself was twice stripped of whatever was valuable about him, in his progress through Mexico, but without any indignity being offered to his person. It is the opinion of Mr. T., from what he could learn, that the new government will be as much, if not more virulently, opposed to the annexation of Texas, as the former, and he states that Americans are held in great abhorrence, and receive frequent insults at the hands of the Mexicans.

The Dauphin street Theatre, New Orleans, known as the *Théâtre des Variétés*, was entirely consumed by fire yesterday morning, Jan. 14.

Etiquette on the Scaffold.—A letter from Presburg, of September 23, in the Gazette des Tribunaux, says: "The murderers of M. de Keznet, one of the deputies of the Diet of Hungary, have just been tried and executed. One of them was Conrad Tornyi, the servant of the deceased, and the other a shoemaker, named Kowaez, who not only aided in the crime, but afterwards robbed his accomplice of all the articles of value which were in M. de Keznet's apartment at Presburg. Tornyi avowed his guilt, and acknowledged that he cut the body in pieces. The sentence of the court was, that Tornyi should be quartered, his body burnt, and the ashes thrown to the wind; and that Kowaez should be decapitated. The prisoners appealed, but the King confirmed the sentence of death, changing Tornyi's punishment into simple beheading. The sentence was carried into execution two days back, in the market place, and a strange incident added to the terrible interest of the scene. The judgment ordered Kowaez to be first executed; but this Tornyi protested against in the strongest terms, declaring that as he was of noble blood, he was entitled to die first. His claim being rejected, he fell on Kowaez, and endeavored to pull him from the block. Kowaez sent him back with a violent blow on the chest; and Tornyi was on the point of giving blow for blow, when the executioner's men seized him and bound him so tight as to prevent his making any exertion. They were both executed in a few minutes after. This singular ambition of Tornyi to have his claim of birth attended to in such circumstances, calls to mind an execution at Copenhagen in 1816, when some men were sentenced to death for exciting their fellow-prisoners to revolt; three of the number had been beheaded, but the fourth refused to place his head on the block, on the ground that the person before him had been a Jew, and that he being a Christian, could object to having his blood mingled with that of a Jew. After some parley, the magistrate granted his objection, and the man having cleaned the block of the blood as well as he could, placed his head down tranquilly, and underwent the sentence."

The Silk Culture in the South.—The Savannah Republican takes strong ground in favor of the cultivation of silk in the South. The editor says that "all that is wanted to give this business an impetus at the South, is the establishment in our seaport of manufactories or of agencies for the purchase of the silk when produced. One of our planters remarked, only a few days since, that he could raise an unlimited number of cocoons; his difficulty was to have it skilfully reeled, and then to find a speedy market for its sale. Such difficulties should not deter them for a moment from its production. They are not half as great as those which the cotton-grower experienced prior to the invention of Whitney's cotton-gin. Silk reels of approved quality can be purchased for a few dollars, and a reasonable degree of skill in their use can be acquired almost in the preparation of a single crop. Georgia and South Carolina should take encouragement from their Western neighbors. Tennessee alone, in 1843, produced from 20,000 to 25,000 pounds of cocoons, against 1,237 in 1840. A fine manufactory in that State, under the superintendence of an experienced manufacturer from London, is said to have produced splendid specimens of satin. Kentucky, Indiana, Ohio, are all more or less engaged in the culture. Ohio alone produces cocoons enough to employ constantly 200 reels."

Boys in Spain.—I asked a boy whether he or his parents were acquainted with the Scripture, and ever read it; he did not, however, seem to understand me. I must here observe, that the boy was fifteen years of age, that he was in many respects very intelligent, and had some knowledge of the Latin language; nevertheless, he knew not the Scripture even by name, and I have no doubt, from what I subsequently observed, that at least two-thirds of his countrymen are on that important point no wiser than himself. At the doors of village inns, at the hearths of the rustics, in the fields where they labor, at the stone fountain by the way side, where they water their cattle, I have questioned the lower classes of the children of Portugal about the Scripture, the Bible, the Old and New Testament, and in no one instance have they known what I was alluding to, or could return me a rational answer, though on all other matters their replies were sensible enough.

FORGIVENESS.

At Lambeth street police-office, Richard Harvey, a coal-whipper, was charged with having committed a most violent and brutal assault on Lawrence Sculley, another coal-whipper at a public house, by striking him on the face with a quart pot in such a manner that he completely broke his nose, the end of which dropped on the floor. The face of complainant presented a frightful appearance. Part of the organ the poor fellow held in his hand.

The prosecutor informed the magistrate that he did not wish to press the charge, as the prisoner was a hard-working man, with a large family. Mr. Norton—What, not wish to punish him after that savage assault? The Prosecutor—No, your worship. I don't want to hurt him; he has only knocked off a small bit of the end of my nose, which I have in my hand, and it will mend in time.

The magistrate said the prosecutor evinced a very Christian spirit, and told the prisoner to make him some compensation. The parties shortly returned into the office, and the magistrate asked what the prisoner had given him. The prosecutor said nothing, but he would pay his witness for the loss of time, and that was all that was required. Mr. Norton—O no, I cannot permit that; the case is too serious. The Prosecutor—Please your worship, he has a large family, and if you will forgive him, I shall sleep all the better. At the earnest solicitation of the complainant, the prisoner was then discharged.

THE FARMER.

It does one's heart good to see a merry round-faced farmer. So independent, and yet so free from vanity and pride. So rich, and yet so industrious—so patient and persevering in his calling, and yet so kind, social, obliging. There are a thousand noble traits about his character. He is generally hospitable—eat and drink with him, and he won't set a mark on you, and sweat it out of you with double compound interest, as some I know will—you are welcome. He will do you a kindness without expecting a return by way of compensation—it is not so with every body. He is generally more honest and sincere—less disposed to deal in a low and underhand cunning, than many I could name. He gives society its best support—is the firmest pillar that supports the edifice of government—he is the lord of nature. Look at him in his homespun and grey—gentlemen!—laugh at him if you will, but believe me, he can laugh back, if he pleases.

SUMMARY.

Dorr refuses to be liberated on the terms sanctioned by the Legislature of Rhode Island. The principal condition was that he should swear allegiance to the existing government of the State.

Thomas H. Fletcher, Esq., an eminent member of the Nashville, Tennessee, Bar, died suddenly in that city, of appoplexy, on Sunday afternoon, the 12th inst. He had been for several days previous under high mental excitement, caused by his exertions in a murder case before the Criminal Court of Davidson.

The Toronto Mutual Insurance Company presented each fireman of that city with a New Year's gift of twenty dollars, as a token of appreciation of their valuable services during the past year.

A Steam Planing Mill and Sash and Blind Factory was burnt in Danvers, (Mass.) on Thursday last. Insured for $2000.

There was a good deal of excitement at Pittsburgh last Wednesday, caused by the efforts of a Virginian, aided by a collecting Consttable, to secure a runaway slave. The (so called) owner arrested the slave, but the keeper of the jail would not admit her without a regular commitment; he then took her before an Ex-Alderman, who refused to do any thing in the matter. In the mean time, a crowd was collected, who took means to aid the slave to escape. The woman got off in safety.

Mr. Leonard W. Treat, formerly from Hartford, Conn. about twenty-five years of age, an industrious and highly esteemed master-mason, was accidently shot on Saturday week, about five miles from Milwaukie, by a friend, with whom he was hunting.

It is said that there are twenty persons in this city worth in the aggregate seventy-five-millions of dollars. What an immensity of good these people could do if they chose.

Hamilton Lovett, the teller of the Commercial Bank, Albany, is a defaulter in the sum of $34,445.

By the arrival of the brig Victorine, we learn that the fever was raging at St. Jago to an alarming extent among the shipping. There were seventeen sail of British and two French vessels that had lost the principal part of their crews by fever—they were not able to obtain assistance in consequence of the scarcity of seamen.

The number of houses in the United States, is 1,300,000. While in England there are 849,147, not half the quantity in proportion to the population.

In Lincolnshire, one jury is said to have found a man charged with stealing pigeons, "guilty of *manslaughter*," and another, "guilty, but not much."

A Liverpool paper says that Wm. Towns, a soldier in the 21st Fusileers, now in India, has confessed that it was he who dashed out the brains of a game-keeper in Essex, about nine years ago, and that a man named Chalker, who was executed for the murder, was innocent.

A poor workman in Alton, has recently come into possession of a fortune of £1,500,000 by the death of his brother, who lately died at Demerara.

Some Yankees have gone to Chusan, on the coast 1200 miles north of Canton, to establish the "ice business," and supply the great Chinese cities with the luxury. A lard oil factory is also to be established at Canton. The Chinese hogs are said to be uncommonly oily.

An orator, holding forth in favor of woman, concluded thus:—"Oh, my hearers, depend upon it, nothing beats a good wife." "I beg your pardon," replied one of his female auditors, "a bad husband does."

Miss D. D. Dix presented her petition on the subject of a Hospital for the Insane and for Idiots to the New Jersey Legislature on the 23d instant. It will be printed.

Dr. Johnson, as reported by Boswell, observes, that from his earliest years he had inwardly resolved to excel in conversation; and to this end he never uttered a sentence without first endeavoring to make it as significant and correct as it was in his power. His unrivaled skill in conversation is undoubtedly to be attributed to this habit.

A Scotch laird, who not only refused to sell a site for an edifice for the Free Church, but bought up large tracts to prevent their being secured for that purpose, offered a poor widow much more for her premises than they were worth. "My laird," she exclaimed, "ye surprise me by offering me sae much for my little manse, an' if I should take it, I should be made a rich lady; but I dinna ken I shall. I canna take it, My Laird above (lifting her eyes to heaven) gave it to me, and to my Laird above it shall go." A new church for the worship of her Savior is now going up on the premises.

A Venerable Bible.—At the Anniversary meeting of the American Bible Society, an old divine from New Hampshire, of the Presbyterian denomination, called ***Father Robbins***, held in his hand the identical Bible upon which the members of the ***First Congress*** and President Washington were sworn into office, and containing the names of all those old worthies written on its pages. These, said Mr. Robbins, were Bible times—and these, Bible men, and God blessed and prospered their labors; and under these men their country was prosperous. God grant, sir, said he, that we may again have such rulers and such times!

Our beloved friend, Francis Wright, of Utica, died in Philadelphia, on the 2d instant. To those who knew him not, it needs not that it should be told that a good man has died, for such die every day; and those who knew him will ask for no long eulogy on one whom they so loved and esteemed. But those who knew him best, will mourn not only that they have lost a friend, but that a *true man* has died. To our short sightedness it seems that we can ill spare him. We need always the clear head, the generous heart, and the willing hand like his, and when such an one is taken from our side, we have few words of comfort for each other. That he is mourned for, and that he will not be forgotten, is his best eulogy, and that he did well his work our best solace.—*A. S. Standard.*

MARRIED,

At the Worship Street Baptist Meeting, in London, on the 28th of August last, by the Rev. Joseph Calrow Means, Rev. William Henry Black, Pastor of the Mill Yard Sabbath-keeping Church, to Miss Harriot Slater, daughter of Rev. Wm. Slater, the former pastor of that church.

In Andover, N. Y., on the 1st inst., by Elder Daniel Babcock, Mr. George D. Rosebush, to Miss Lucetta Perkins. Also, Mr. John M. Brown, to Miss Eliza Perkins.

In South Otselic, N. Y., on the 7th inst., by Rev. Wm. Holroid, Mr. T. Rogers, 2d, of Waterford, Ct., to Miss Elizabeth Miller, of the former place.

DIED,

At his residence in Hopkinton, R. I., Dec. 10th, 1844, Jonathan C. Johnson, aged about 56 years.

LETTERS.

C. & S. Slater (London,) Samuel Davison, James Rogers, Sanford P. Stillman, Wm. Maxson, Lester T. Rogers, John P. Livermore, James H. Cochran, (thank you—we approve the plan much,) R. T. Greene, William P. Langworthy.

Postmasters at De Ruyter, New Lebanon Springs.

RECEIPTS.

Westerly, R. I.—Daniel Larkin, Wm. E. Maxson, Nathan W. Phillips, George Wilcox $2 each; Wm. Buffington, Lucinda Barber, Isaac Crandall, Ephraim Gavitt, Joseph H. Potter, Daniel Saunders, Henry Saunders, Enoch Vose, Maxson Johnson, Josiah Witter, Alfred Bliven $1 each; Eden Blake $3.

De Ruyter—Barton G. Stillman $2; Caleb W. Church, Lorenzo Burdick, Harvey P. Marble $1 each.

New Lebanon Springs—Wm. B. Maxson $2.

Plainfield, N. J.—Drake Randolph $1.

Waterford, Ct.—David Rogers 2d, Jonathan K. Rogers, George Stillman $2 each; Green Rogers, Richard Jerome, Ephraim Brooks $1 each.

Independence—Briggs B. Livermore $1.

South Branch—Calvin Wheeler $1.

Information.—We have been asked, whether two dollars will be received in payment for the Recorder for one year, after six months of the time has passed? We wish to be as lenient as possible in this matter, especially to those individuals whose payments have been delayed from a real difficulty in obtaining the money. We would not knowingly increase the burden upon one such person. Hence we have determined to extend the time for three months longer, and to receive two dollars for the year if paid at any time previous to the end of the third quarter, or about the first of April. We hope, before that time, to receive payment from nearly all of our subscribers. Money can be remitted through Post Masters with perfect safety, and without expense. Of the hundreds of letters sent us within six months past, we are not aware of having lost but one; nor are we aware of a single instance in which a post master has refused to forward money, names of new subscribers, or change of address, when respectfully asked to do so.

☞ We have lately had several requests for back numbers from the beginning of the volume, and have forwarded them accordingly. Fifty sets more can be furnished if application be made soon.

☞ The Minutes of the General Conference have been forwarded to those who have requested them. Others will be supplied on application.

☞ Our thanks are due to Eld. Daniel Babcock for the good work he has begun in Allegany Co. We hope his circumstances will allow him to continue it.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

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Miscellaneous.

THE FAMILY MEETING.

BY CHARLES SPRAGUE.

We are all here,
Father, Mother,
Sister, Brother,
All who hold each other dear,
Each chair is filled—we're all *at home*;
To-night let no cold stranger come:
It is not often thus around
Our old familiar hearth we're found.
Bless, then, the meeting and the spot:
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour.
We're all—all here.

We're *not* all here!
Some are away—the dead ones dear,
Who thronged with us its ancient hearth,
And gave the hour to guileless mirth.
Fate, with a stern relentless hand,
Looked in, and thinned our little band;
Some like a night flash passed away,
And some sank lingering day by day;
The quiet grave-yard—some lie there—
And cruel ocean has his share—
We're *not* all here.

We're *not* all here,
Even they—the dead—tho' dead, so dear,
Fond memory, to her duty true,
Brings back their faded forms to view;
How life-like, through the mist of years,
Each well-remembered face appears!
We see them, as in times long past;
From each to each, kind looks are cast;
We hear their words, their smiles behold;
They're round us as they were of old—
We *are* all here.

We are all here,
Father, Mother,
Sister, Brother,
You that I love, with love so dear.
This may not long of us be said—
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found.
Oh! then, that wisdom may we know
Which yields a life of peace below;
So, in the world to follow this,
May each repeat in words of bliss,
We're all—*all* here!

SCRIPTURE CHARACTERS.

THE CONTRAST.

There is not in the Old Testament, a more odious character drawn by the pen of inspiration, than that of Jezebel, the wife of the weak and wicked Ahab. From the time of her first appearance on the stage of action to that of her miserable death, every thing in her history is in perfect keeping with the cold-blooded cruelty and depravity of her heart. There are no relentings, no womanly feeling, shining out through the darkness of crime, to soften the horror and detestation with which such a character must be regarded.

Almost her first public act seems to have been the murder of the prophets of the Lord. But for this horrible crime, some excuse may be found, in the fact that as a heathen, the bigoted attachment of the Queen to her own religion, and her jealousy of the claims of the true God, might have made it seem to her a meritorious act to sweep his servants from the earth. The page of history is filled with similar instances of cruelty, perpetrated under the guise of religious zeal, by those who verily thought they were doing God service in their deeds of blood. Accordingly we find Jezebel, boldly threatening the life of Elijah, who in pursuance of his commission as a messenger from God, had slain four hundred of the false prophets. She openly avows herself the protectress and avenger of Baal and his lying prophets, and would undoubtedly have made good her threats, had not Elijah escaped for his life, first to Beersheba, and then into the wilderness.

So far all is open enmity, and while we shrink from the vindictive and heartless cruelty of the woman, we can at least partly understand something of the motives by which she was actuated. But in the next act of her life, so graphically described in the 21st chapter of 1st Kings, nothing is visible but the most calculating and fiend-like treachery. When Ahab, actuated by sordid avarice, coveted the vineyard of his unoffending neighbor and subject, the latter replied, impelled by feelings both natural and creditable to him, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." But Ahab, accustomed to have his own way in all things, and like the despotic tyrant he was, took this laudable refusal so much to heart, that "he lay down on his bed, turned away his face, and would eat no bread." And what does Jezebel in this case? Alas for degraded human nature! Instead of arguing with Ahab on the unreasonableness of his wishes—instead of reminding him of the vast extent of his possessions, and the comparative poverty of Naboth, she says to him, in the unfeeling selfishness of conscious power, "Dost thou now govern the kingdom of Israel?" or in other words, "May not a king gratify to the full all his wishes, however unreasonable?" She then adds, "Arise, eat bread, and let thy heart be merry, for I will give thee the vineyard of Naboth the Israelite."

Ahab, whose imbecility and cowardice are apparent in every act of his life, seems to have yielded himself implicitly to the guidance of his crafty and strong-minded Queen. She accordingly wrote letters in Ahab's name, and sealed them with his seal, saying, "Proclaim a fast and set Naboth on high among the people," that is, let him be publicly accused before the people. By proclaiming a fast, she impressed the minds of the people with the belief that some great wickedness had been committed—which, unless solemnly expiated, would bring down Divine judgments on the city. Then on the appointed day, Naboth must be seized, and "men of Belial" suborned, to testify that he "had blasphemed God and the king."—The plot was artfully laid, and succeeded only too well. Convicted on perjured testimony, like some sufferers of our own times, the innocent Naboth was sentenced to be stoned to death, and his property confiscated, and thus the coveted vineyard became the prey of Ahab.

But the wrath of the Lord was kindled against the guilty pair, and terrible was the message sent them by the mouth of Elijah. "Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine; and of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Israel, and there shall be none to bury her."

In the 25th verse of the same chapter, it is said, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up*." Jezebel was, it seems, the seducer of her husband into evil, and the hardener of a heart naturally susceptible of better feelings, for we are told that Ahab humbled himself deeply before the Lord on the reception of this awful message—and his contrition, however temporary, procured for him the remission of part of the penalty. But on the part of the proud Jezebel, there was no contrition, no relenting, no misgivings, no fear of present or future punishment. She fasted not, she put no sackcloth on her flesh, not even when the tidings came of the death of her husband, and that according to the words of the prophet, "the dogs had licked up his blood." On the contrary, when Jehu, who held a commission from God to destroy the house of Ahab, came to Israel, she "painted her face, tired her head," and looked out of the window, perhaps expecting, like Cleopatra of old, to convert her conqueror into her slave. This circumstance, slight as it is, reveals another trait in the character of the wretched Jezebel, without which its deformity would have been incomplete. In the vanity and unfaithfulness to the memory of her husband here displayed, we have the finishing touches to a history which embodies more of evil, without one redeeming quality, than any other on record.

But her arts were in vain. The conqueror gave the fearful word, and those who doubtless had been foremost in cringing servility in her day of power, were now first in obeying his commands. She was thrown down from the window, and her blood sprinkled on the walls and on the houses, and he trod her under foot. When soon after, Jehu would have buried her decently, remembering her honorable descent, nothing could be found of her but the feet, the skull, and the palms of the hands, thus verifying the truth of the word which the Lord spake by his servant Elijah, saying, "In the portion of Israel shall dogs eat the flesh of Jezebel, and the carcase of Jezebel shall be as dung on the face of the field in the portion of Israel, so that they shall not say, This is Jezebel."

Terrible accomplishment of a terrible prophecy! but it excites but little pity for the wretched victim, because she was herself without pity, and we feel that there never was more strict retributive justice—never a better illustration of the monitory words, "With what measure ye mete, it shall be meted to you again."

But from this warning to her sex; from Jezebel, who was the shame and destruction of her house and family; I gladly turn to one who was an ornament to her sex—to the virtuous Shunamite, whose simple history presents her in a point of view every way excellent and honorable.

In the 2d book of Kings, 4th chapter and 8th verse, we read thus—"And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as often as he passed by, he turned in thither to eat bread." What a picture of generous kindness to a poor servant of God is here exhibited! But not satisfied with what she had done, and like the mother of our race—"on hospitable thoughts intent," she said to her husband, "Behold now, I perceive that this is a holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there, a bed, and a table, and a stool, and a candlestick, and it shall be when he cometh to us, that he shall turn in hither." Doubtless the heart of the husband safely trusted in his admirable wife, and she readily obtained permission to carry her plan of delicate kindness into effect. How different does this Shunamite appear, thus prompting her husband to love and good works, from the Queen of Israel, stirring up her royal consort to treachery and blood!

"And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunamite; and when he had called her, she stood before him. And he said unto him, Say now unto her, Behold thou hast been careful for us with all this care—what is to be done for thee? Wouldst thou be spoken for to the king, or to the captain of the host?" Elisha evidently thought that her care had not been quite disinterested, but that, being an ambitious woman, she had taken this method of obtaining more wealth, or rank, or distinction. How then must he have been struck with her simple but memorable reply—"I dwell among my own people," uttered probably in a tone of sorrowful reproach, as she felt how entirely her kindness had been misunderstood by its object. Convinced by her noble reply, that wealth or grandeur could not add to her happiness, but still anxious to repay his obligations, Elisha says to his servant, "What then is to be done for her?" Gehazi's answer shows that he rightly appreciated the character of the Shunamite; and as worldly temptations could not lure this wise and virtuous woman from the sphere in which Providence had placed her, he imagined that the heart which was deaf to the call of ambition, might eagerly listen to the voice of the affections, and he says to the prophet, "Verily she has no child." This, in that age and country, was regarded as the greatest earthly affliction, and was undoubtedly felt to be such by the Shunamite; and accordingly, when the prophet assures her that in due time she shall embrace a son, she is unable to believe that such a favor could be vouchsafed by the Most High to one so unworthy, and exclaims in lowliness of spirit, "Nay, my lord, thou man of God, do not lie unto thy handmaid."

But the prediction was inspired by Him in whom she trusted, and in due time was graciously fulfilled, for we behold her at length in the joyful and tender capacity of mother. How that affectionate heart must have thrilled with rapture, as she gazed on her darling boy, and beheld in him not only the pride and solace of her declining years, but the special gift of God, and the token of his approbation of her character and services.

But alas! how evanescent is human happiness! Hardly has she tasted the deep joy of a mother's heart, hardly has she learned to call the spirited, blooming boy, in whom her hopes were centered, her own, when he was torn from her in a moment, and she was again written childless. We are told in the sacred record, that she went up, and laid the dead body of her child on the bed of the man of God, and shut the door and went out. It would seem from this act, that even in the first agonies of bereavement, faith was in full exercise, and that she felt that He who gave and had taken away, could in his own good pleasure restore. Having deposited the precious remains in this hallowed chamber, she set off on an important and interesting errand, to see the man of God, and inform him of the sad event which had occurred. He saw her coming while afar off, and sending Gehazi to her, inquired—"Is it well with thee? Is it well with thy husband? Is it well with the child?" At this question, an ordinary Christian would have been overwhelmed, and amid bursting sobs and sighs, the story of grief would have been poured into the prophet's ear. But this excellent woman, this child-like believer only answers, "*It is well.*" When she came near to Elisha, she said to him in her agony, "Did I desire a son of my lord? Did I not say do not deceive me?" On hearing this, he instantly understands the nature of her grief, and would have sent his servant with his staff, evidently supposing that the child might thus be restored to life. But the bereaved mother would accept of no substitute, and refused to leave the prophet till he consented to accompany her back.

I will not detail the circumstances of that wondrous restoration to life. When it was complete, and the delighted mother was called to receive her son raised from the dead, she took him up and went out—went out *in silence*. She was speechless from the excess of feeling too deep and sacred for utterance. She bowed herself to the ground in grateful though mute adoration, and departed to vent in solitude, her tenderness, her joy, and her thanksgiving.

But the favor of the Lord towards the Shunamite was not yet to cease. During a period of famine, she was sent by the special providence of God, into the land of the Philistines for seven years, and upon her return, found that her house and land had passed from her into other hands. As an unknown petitioner, she came to the king for justice, just at the time that Gehazi was talking with the king of all the great events of the prophet's life. "And Gehazi said, My lord O king! this is the woman, and this is her son!" Touched with the strange coincidence, and penetrated with admiration of the character of the Shunamite, the king commanded the immediate restoration of all her estate, together with payment of all arrears from the day she left the land until that time.

I can only glance at one or two points of contrast in the lives of these remarkable women, though much might profitably be said upon the subject.

No warnings, nor threatenings of Divine vengeance, not even their fulfilment in the appalling death of her husband, with its attendant circumstances, had power to bring conviction or repentance to the unbelieving heart of the proud Jezebel; but the faith of the Shunamite remained firm in the severest trials, because she trusted in Israel's God. The one, exerted all her influence as a woman and a Queen, to draw her husband and subjects into sin, and the polluted atmosphere in which she moved, was fatal to the growth of every thing pure, lovely, or of good report. The other, on the contrary, leads the way in every good word and work, and by the calm content, and winning sweetness of her character, seems to have diffused peace and joy all around her. Jezebel became every day more odious in the sight of God and man, and finally closed her career unpitied, unlamented, by a death so awful, that imagination could never have conceived it.

I regret to say, that with the restoration of the Shunamite's lands, ends all record of the life of this interesting and distinguished woman. It would be pleasant to trace her course along her blest, because useful and virtuous existence, to an instructive close; but judging of the future by the past, there can be no doubt that He who had crowned her life with loving kindness and tender mercy, was with her to the end, and that unlike her miserable contemporary, she closed a life of piety, by a death of peace.

May the writer, and every reader, taking warning by the fate of Jezebel, wrestle with an evil heart of unbelief, and resist the fatal suggestions of a proud, vindictive, persecuting spirit

Thus too, taught by the lovely example of the Shunamite, may we learn in all things to be content, to cultivate a hospitable, benevolent, meek, and confiding spirit, so that in the midst of the most trying dispensations, we may be able to say from the heart, even in the first moments of bereavement and agony, "IT IS WELL, IT IS WELL."

Adv. Moral Reform.

WHO IS A GENTLEMAN?

Not he who displays the latest fashion—dresses in extravagance, with gold rings and chains to display. Not he who talkes the loudest and makes constant use of profane and vulgar words. Not he who is proud and overbearing—who oppresses the poor and looks with contempt on honest industry. Not he who cannot control his passions, and humble himself as a child. No—none of these are real gentlemen. It is he who is kind and obliging—who is ready to do you a favor, with no hope of reward—who visits the poor, and assists those who are in need—who is more careful of the state of his heart than the dress of his person—who is humble and sociable—not irascible and revengeful—who always speaks the truth without resorting to profane or indecent words. Such a man is a gentleman, wherever he may be found. Rich or poor, high or low, he is entitled to the appellation,

OUR THOUGHTS.—On the whole, it is of as great importance for a man to take heed what thoughts he entertains, as what company he keeps; for they have the same effect.

LOVE AND COURTSHIP.

LOVE is a subject which has ever been open to discussion amongst persons of all classes, and of every variety of mind and character; yet after all, there are few subjects which present greater difficulties, especially to a female writer. I will begin by dismissing a large portion of what is commonly called by that name, as wholly unworthy of my attention; I mean that which originates in mere fancy, without reference to the moral excellence of the object; and if my young readers imagine, that out of the remaining part they shall be able to elicit much amusement, I fear they will be disappointed; for I am one of those that think that the most serious act of a woman's whole life is to love.

What, then, I would ask, is love, that it should be the cause of some of the deepest realities in our experience, and of so much of our merriment and folly?

The reason why so many persons act foolishly, and consequently lay themselves open to ridicule, under the influence of love, I believe to originate in the grand popular mistake of dismissing this subject from our serious reading and conversation, and leaving it to the unceremonious treatment of light novels, and low jests; by which unnatural system of philosophy, that which is in reality the essence of woman's being, and the highest and holiest among her capabilities, bestowed for the purpose of teaching us how much our nature is capable of doing for the good of others, has become a thing of sly purpose, and frivolous calculation.

The very expression—"falling in love," has done an incalculable amount of mischief, by conveying an idea that it is a thing which cannot be resisted, and which must be given way to, either with or without reason. Persons are said to have fallen in love, precisely as they would be said to have fallen into a fever or an ague-fit, and the worst of this mode of expression is, that amongst young people, it has led to a general yielding up of the heart to the first impression, as if it possessed of itself no power of resistance.

It is from general notions such as these, that the idea, and the name of love have became vulgarized and degraded; and in connection with this degradation, a flood of evil has poured upon that Eden of woman's life, where the virtues of her domestic character are exercised.

What, then, I would ask again, is love in its highest, holiest character? It is woman's all—her wealth, her power, her very being. Man, let him love as he may, has ever an existence distinct from that of his affections. He has his worldly interests, his public character, his ambition, his competition with other men—but woman centres all in that one feeling, and

"In that SHE lives, or else she has no life."

In woman's love is mingled the trusty dependence of a child, for she ever looks up to man as her protector, and her guide; with the frankness, the social feeling, and the tenderness of a sister—for is not man her friend? the solicitude, the anxiety, the careful watching of the mother—for would she not suffer to preserve him from harm? Such is love in a noble mind, and especially in its first commencement, when it is almost invariably elevated, and pure, trusting, and disinterested. Indeed, the woman who could mingle low views and selfish calculations with her first attachment, would scarcely be worthy of the name.

So far from this being the case with woman in general, I believe, if we could look into the heart of a young girl, when she first begins to love, we should find the nearest resemblance to what poetry has described, as the state of our first parents when in Paradise, which this life ever presents. All is then covered with an atmosphere of beauty, and light; or if a passing cloud sails across the azure sky, reflecting a transitory shadow on the scene below, it is but to be swept away by the next balmy gale, which leaves the picture more lovely for this momentary interruption of its stillness and repose.

But that which constitutes the essential charm of a first attachment, is its perfect disinterestedness. She who entertains this sentiment in its profoundest character, lives no longer for herself. In all her aspirations, her hopes, her energies, in all her noble daring, her confidence, her enthusiasm, her fortitude, her own existence is absorbed by the interests of another. For herself, and in her own character, alone, she is at the same time retiring, meek, and humble, content to be neglected by the whole world—despised, forgotten, or contemned; so to that one being only she may still be all in all.

And is this a love to be lightly spoken of, or harshly dealt with? Oh no; but it has many a rough blast to encounter yet, and many an insidious enemy to cope with, before it can be stamped with the seal of faithfulness; and, until then, who can distinguish the ideal from the true?

I am inclined to think it is from the very purity and disinterestedness of her own motives, that woman, in cases of strong attachment, is sometimes tempted to transgress the laws of etiquette, by which her conduct, even in affairs of the heart, is so wisely restricted. But let not the young enthusiast believe herself justified in doing this, whatever may be the nature of her own sentiments. The restrictions of society may probably appear to her both harsh and uncalled for; but, I must repeat—society has good reasons for the rules it lays down for the regulation of female conduct, and she ought never to forget that points of etiquette ought scrupulously to be observed by those who have principle, for the sake of those who have not. Besides which, men who know the world so much better than women, are close observers on these points, and nothing can lessen their confidence in you more effectually, than to find you unscrupulous, or lax, even in your behaviour to them individually. If, therefore, your lover perceives that you are regardless of the injunctions of your parents or guardians even for his sake, though possibly he may feel gratified at the moment, yet his opinions of your principles will eventually be lowered, while his trust in your faithfulness will be equally lessened.

In speaking of the entireness, the depth, and the disinterestedness of woman's love, I would not for a moment be supposed to class under the same head, that precocious tendency to fall in love, which some young ladies encourage under the idea of its being an amiable weakness. Never is the character of a woman more despicable, than when she stoops to plead her weakness as a merit. Yet some complain that they are naturally so grateful, it is impossible for them to resist the influence of kindness; and thus they fall in love, perhaps with a worthless man—perhaps with two men at once; simply because they have been kindly treated, and their hearts are not capable of resisting kindness. Would that such puerile suppliants for the charity they ill deserve, could be made to understand how many a correct and prudent woman would have gone inconceivably farther than them in gratitude, and generous feeling, had not right principle been made the stay of her conduct, and the arbiter of all her actions. Love which arises out of mere weakness, is as easily fixed upon one object as another; and consequently is at all times transferrable; that which is governed by principle, how much has it to suffer, yet how nobly does it survive all trial!

I have said, that woman's love, at least all which deserves that name, is almost universally exalted and noble in its commencement; but that still it wants its highest attribute, until its faithfulness has been established by temptation and trial. Let no woman, therefore, boast of her constancy, until she has been put to the test. In speaking of faithfulness, I am far from supposing it to denote merely the tenacity of adhering to an engagement. It is easy to be true to an engagement while false to the individual with whom it is contracted. My meaning refers to faithfulness of heart, and this has many trials in the common intercourse of society, in the flattery and attentions of men, and in the fickleness of female fancy.

To have loved faithfully, then, is to have loved with singleness of heart, and sameness of purpose, through all the temptations which society presents, and under all the assaults of vanity, both from within and without. It is so pleasant to be admired, and so soothing to be loved, that the grand trial of female constancy is, not to add one more conquest to her triumphs, where it is evidently in her power to do so; and, therefore, her only protection is to restrain the first wandering thought that might even lead her fancy astray. The ideas which commonly float through the mind of woman, are so rapid, and so indistinctly defined, that when the door is open to such thoughts, they pour in like a torrent. Then first will arise some new perception of deficiency in the object of her love, or some additional impression of his unkindness or neglect, with comparisons between him and others, and regret that he has not some quality which they possess, sadness under a conviction of her future destiny, pining for sympathy under that sadness, and, lastly, the commencement of some other intimacy, which at first she has no idea of converting into love.

Such is the manner in which, in thousands of instances, the faithfulness of woman's love has been destroyed, and destroyed far more effectually than if assailed by an open, and apparently more formidable foe. And what a wreck has followed! for when a woman loses her integrity, and self-respect, she is indeed pitiable and degraded. While her faithfulness remains unshaken, it is true she may, and probably will, have much to suffer; but let her portion in this life be what it may, she will walk through the world with a firm and upright step; for even when solitary, she is not degraded. It may be called a cold philosophy to speak of such consolation being available under the suffering which arises from unkindness, and desertion, but who would not rather be the one to bear injury, than the one to inflict it? and the very act of bearing it meekly and reverently, as from the hand of God, has a purifying and solemnizing effect upon the soul, which the faithless and the fickle never can experience.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

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SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland;	½ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	¼	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	½ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky;	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co. Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking, Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co. 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff. 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co. Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac. Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co's. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14¾
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood. Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 75
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 62 a 4 68
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 37 @ 3 12½
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	90 @1 00
Do South new	05
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer.	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft]	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft]	20 00@25 00
Scantling pine	14 00@1600
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 00
Do prime	4 50 @ 5 00
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6½a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
nplates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

CHRISTIAN LOVE-FEASTS—NO. 2.

BY WM. M. FAHNESTOCK, M. D.

I embrace the earliest leisure moment from professional engagements, to fulfil my promise, of extending my remarks on the Agapæ, or Christian Love-Feasts. Having in my last communication merely expressed my feelings, and defended the practice of the religious Society, of which I am a member, of holding a Love Feast after the death of one of their number, I propose, in this article, to exhibit the design and manner of conducting this festival of the primitive church; which may be new and interesting to some of the readers of the Recorder, as it has, for many centuries, been almost entirely abandoned, and is scarcely known in the present age, to have been a recognized usage of the church in the days of the Apostles.

I do not here assume it to have been their practice to hold one on the occasion alluded to, (the death of a member among them,) the propriety of which I have already attempted to vindicate; but design to notice the practice as it was observed on ordinary occasions, and which is still imitated by some churches in modern times.

DESIGN OF THE LOVE-FEAST.

The term Agapæ is derived from the Greek word Αγαπη, *love*, and designates "a religious festival practiced among the first Christians with a view of cultivating mutual affection and friendly intercourse among each other. * * * There they testified their love by mutual acts of kindness, and by partaking of the same fare, and by liberally supplying the necessities of their indigent brethren."*

The relation of church membership is not, now, *generally*, regarded as it was in the primitive church, but has deteriorated in proportion as the pure fountains of truth have been perverted; and the laxity and superstition of successive ages have weakened its significance, until we have scarcely any of its original genius left. Love, which was the magnet of union among the early disciples, has degenerated into almost sheer selfishness in the churches of the nineteenth century. Most of the professors of the religion of the Cross, carry too much of the repulsive coldness of the world into their high and holy calling, instead of a warm glowing heart, expanding with love to God and enkindling a burning zeal for the constant exercise of kind offices towards each other, and think that they have done all, when they have related their "experience," submitted to the initiatory ordinances, and had their names enrolled on the church books. We are too apt to look upon our religious profession as a mere personal affair, without understanding or rightly appreciating the *mystical union* of the individual members to each other, and all with Christ, the head of the church. When we, upon a slight exercise of faith and repentance, imagine that offended Deity looks propitiously upon us in the face of Jesus, we rejoice for a season and then settle down in listlessness, and think all is right, all secure; and should we experience in our hearts, in the faintest degree, that we love the Lord with all our heart, and all our soul, and all our strength, and all our mind, we fancy that we have the Spirit bearing witness with our spirits, that we are accepted of God, and we have no other concern in the matter. It was not so with those of old "hewn from the rock," and those "digged out of the hole of the pit," when their hearts were touched with fire from off the altar, and upon whose lips were put the "new song,"—they slumbered not, neither kept they silence, but were found "with one accord," walking and working together; "heirs with God and *joint* heirs with Jesus Christ."

Identity among believers is one of the binding laws of the kingdom of Christ. "This is my commandment," says our divine Master, "that ye love one another as I have loved you." And in another place he says, "A new commandment give I unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "This injunction," says J. A. James, "is denominated the *new commandment* of the Christian economy; not that love was no duty before the coming of Christ; but it is now placed more pre-eminently amongst the duties of believers; it is urged on fresh grounds, enforced by a more perfect example, and constrained by stronger motives. The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace; it is a manifestation, commendation, and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Jesus Christ was an incarnation of love in our world. He was love, living, breathing, speaking, acting amongst men. His birth was the nativity of love, his sermons the words of love, his miracles the wonders of love, his tears the meltings of love, his crucifixion the agonies of love, his resurrection the triumph of love. Hence it was natural that *love* should be the cardinal virtue in the character of his saints, and that it should be the law which regulates their conduct towards each other. And it is worthy of remark, that he has made his love to us, not only the motive, but the pattern of our love to each other. 'This is my commandment, that ye love one another *as* I have loved you.' The Apostles echoed the language of their Master, and continually enjoined the churches which they had planted, to love one another, and to let brotherly love abound and increase. It is a grace so important that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the basis, and cement, and beauty of the Christian union. The church where it is wanting, whatever may be the number or gifts of its members, is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace."†

Our blessed Saviour illustrates this intimate union between himself and his disciples, by the beautiful and endearing simile of the vine and its branches, of which "the Father is the husbandman;" and Paul represents the believers as the "body of Christ and members in particular;" in reference to which he says, "There should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." From the whole tenor of the Scriptures it is manifest that they design to inculcate and enjoin the cultivation of an affectionate solicitude for each other, *far above mere human sympathy.* A very excellent writer, Miss Caroline Fry, correctly remarks: "Surely, if Christians, re-united to one stem, planted together in the likeness of one life and death, are only just, only benevolent, and in intention kind, it may well be said to them, '*What do ye more than others; do not the Scribes and Pharisees the same?*' The word that requires us to feed the hungry and clothe the naked, says also, 'Weep with those that weep, and rejoice with those that do rejoice.' "* Jesus the Righteous, dwells particularly upon this subject in all his teachings; and it is enforced by all the divinely-inspired amanuenses of the Holy Spirit. John says, "My little children, let us not love in word, neither in tongue, but in *deed* and in *truth*. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

What a wide departure from this love, this holy confraternity, which the church was designed to be, is seen, on every hand, in the present day, and in all sects of Christendom. We are too easily satisfied with the fancied evidences of our own safety, and manifest too little concern for the advancement of piety and the welfare of the brotherhood. We take a name and sit down and fold our hands in almost perfect indifference in regard to the extension of the Redeemer's kingdom, and caring less about "bearing one another's burdens, and so fulfilling the law as we are commanded." This was not the case in the early ages of Christianity. When the disciples entered the ranks of the "Captain of our salvation," they entered for the whole war—they rallied round the standard with their whole heart, and left the world entirely behind. Impelled by an all-absorbing love, they knew nothing, nor cared for any thing, but love to God and love to man. They enjoyed all things "with singleness of heart;" lived as one family, and strengthened each other's hands in doing good and in glorifying God their Maker. "All that believed were together, and had all things in common; and sold their possessions and goods. and parted to all men, as every man had need.—And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common."†. This was prompted by the spontaneous feelings of the disciples—their voluntary act, springing from love toward each other, and not from any requirement. When dedicating themselves to the Lord, by a public profession of his name, they regarded themselves as a family—the Lord's children—the household of faith. And when their domestic economy was changed, the children of the heavenly King could not relinquish the idea of an associated family, could not abandon altogether the social alliance, which hitherto characterized their profession, nor could they reconcile the dissolution of the holy ties of affiliated brotherhood in its primitive form. They were not content with the simple privileges of meeting together to worship, to identify them as the covenant children of the Lord; but still desired to share the old family relationship, by occasionally partaking of a social meal together, in imitation of that which Christ shared with his disciples on the night that he was betrayed, and which they regarded as the most feasible mode of perpetuating social fellowship; and thereupon established the Agapæ or love feast, to be regularly observed in connection with the administration of the Eucharist. This is expressly stated to be the motive for introducing this festival, by Chrysostom, the Patriarch of Constantinople, A. D. 398. "The first Christians," says he, "had all things in common, as we read in the Acts of the Apostles; but when that equality of possession ceased, as it did even in the Apostles' time, the *Agapæ*, or love feast, was substituted in the room of it." And all the early writers concur in ascribing much good as resulting from this practice. Mosheim says: "Among all the members of the church there was a perfect equality, which they manifested by their *love-feasts*." These Agapæ, remarks Calmet, were not only powerful means among the early Christians of cultivating mutual affection throughout their body, and of gaining the good will of those who observed their conduct, but in all probability, they contributed to promote the Christian cause, by leading to conversions, and by supporting the minds of young converts, under the difficulties attending their situation. There seems reason to conclude, that the social intercourse of early believers might lead them to discover many excellencies in each other, which might contribute to justify and to promote the observation of the heathen strangers, "See how these Christians love one another."‡ It is very certain that these Love-Feasts were prompted by kind feelings of those in better circumstances, to assimilate, in this act, with their indigent brethren, and to remove, at least for the time, all difference of rank and possession; and it is generally understood to have been observed in imitation of the last supper of our blessed Redeemer, and constituted a part and parcel of that solemn repast.‖

It is a mooted question among theologians, whether the supper of our Lord and Master with his disciples on the night he was betrayed, was the Jewish Passover, or a distinct meal—some contending that he celebrated the Passover and immediately afterwards instituted the sacrament of his body and blood; others supposing, from the example of the Gallatians, that he ate the Jewish Passover on Thursday evening, or rather on the first hour of the 14th of Nisan, while the Jews did not celebrate it until the last hour reaching to Friday evening, and that the Supper at which he instituted the sacrament was a "social repast" in the last hour of the 14th of Nisin, and was a pattern for the disciples to imitate and perpetuate in the church. Again, some maintain, that he did not celebrate the *Passover* at all the last year of his life; and others, to reconcile all conflicting doubts, make him eat the Passover and then another distinct meal (supper) with his disciples, on the same evening. I may take another opportunity to discuss this controverted point, and therefore shall, here, only remark, that as the Paschal Lamb was a type of the Lamb of God which taketh away the sin of the world, and as he said of himself, that all things concerning him (typified of him) have an end, consequently the "*Passover*" was no longer to be observed, under the new dispensation; yet after this he was found eating a Supper* and breaking bread unto his disciples; which leads to the inference of it being a *new institution* to be perpetuated in the church. That he gave it a *new phase* and a *new significance* is incontrovertible, when he rose from the table before they began to eat and washed the feet of the disciples, then resumed his place at the table and partook of the Supper, at which he presented to them the emblems of his broken body and shed blood. Neither the beginning, (feet-washing,) nor the end, (the communion,) was part or parcel of the Jewish Passover. Peter, who was perfectly familiar with the observance of the Passover, did not understand it so; and the whole transaction bears *prima facie* evidence of it attaching, throughout, to the *new dispensation.* And thus I am *inclined* to regard the *Lord's Supper*, to consist in commencing, as he commanded, and gave the *example*—not a *precept* but an *example* to do the very same *act*, with washing each other's feet, partaking of a solemn social repast, and closing with the communion of the body and blood of the crucified Redeemer. Although only the *feet-washing* and partaking of the emblems of the Redeemer's body and blood are made obligatory in the ordinance, yet the "social repast" is admissible if not expressly required; and we should be careful that we do no damage to this institution by disjointing the consecutive acts constituting the ordinance—both those expressly enjoined and those tacitly implied by the nature of the circumstances attending its introduction.† The only place that we have the term "*Lord's Supper*" used in the Scriptures, is in reference to this very festival—the Aagapæ. When schisms and irregularities crept into the Corinthian churches, and heresies and divisions prevailed amongst them, they no longer walked together as one man, as a household of faith, but instead of partaking of the one meal in harmony, they individually brought their own provision, and enjoyed it without sharing it with the others, so that "some had much, others less; some ate to excess, others had scarcely enough to satisfy nature; *one was hungry and the other drunken*—was *filled to the full*. The Paulians, the Rephites, and the Appolleans continued to be distinct parties, and ate their meals separately even in the same house," although it was a "grand feast of the church;"‡ which unbecoming conduct the Apostle condemned—not the repast itself, but the shameful manner in which it was conducted—it was the schisms and the selfishness that he reproved.

This stigma, it appears, was fixed upon the church, for a long time afterward, as we find Tertullian laboring to remove the prejudice which it had excited, and which was continued to his day (the fourth century,) while at the same time he defends the observance of this festival, and proves it to have been continued regularly in the church at that period. "We Christians," says he, "look upon ourselves as one body, actuated as it were by one soul; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members. And is it any great wonder that such charitable brethren as enjoy all things in common, should have such frequent *Love-Feasts?* It is for this you traduce us, or reflect upon our little frugal suppers, not only as infamously wicked, but as exceedingly scandalous. The nature of this supper may be understood by its name, for it is the Greek word for *love.* We Christians think we can never be too expensive, because we consider all to be given that is laid out in doing good When, therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the hungry, because we know God takes a peculiar delight in seeing us do it. If, therefore, we feast with such excellent and noble designs, I leave you, from thence, to guess at the rest of our discipline in matters of pure religion. Nothing earthly, nothing impure, have admittance here. Our souls ascend in prayer to God before we sit down to meat. We eat only what suffices nature, and drink no more than what is strictly becoming chaste and regular persons. We sup like servants who know that they may awake in the night to the service of their Master; and discourse as those who recollect that God hears them. When supper is ended, every one is invited forth to sing praises to God, and by this you may judge of the measure of the drinking at a Christian feast. As we begin, so we conclude all with prayer, and depart with the same degree of temperance and modesty with which we came, as men who have not so properly been drinking as imbibing religion."*

MANNER OF CONDUCTING THE LOVE-FEAST.

We have every reason to believe, notwithstanding it was abused in the earliest days of the church, by their selfish schisms, that while "they did eat their meat with gladness and singleness of heart," it was regarded as a solemn and holy repast, for which their hearts were prepared by acts of devotion. Even profane historians bear this testimony to the purity and devoutness of the believers in attending to this token of fellowship. Pliny, who wrote in the first century, in his letter to the Emperor Trajan, says, concerning this festival of the Christians: "Their practice is to meet before day and sing a hymn to Christ, and bind themselves by a solemn covenant to do no wickedness; these things performed, they separate and meet again to partake of a common and innocent meal."

Regarding it as a token or manifestation of fraternal affection, of a family recognition among believers, some few denominations in modern times have restored this festival and observe it regularly in their churches. Among others who have revived this usage, are the Moravians of Germany, the Wesleyans of England, the Sandemanians of Scotland, the Dunkers or German Baptist Brethren, and the German Seventh-day Baptist of America; all of whom have the same design—token of fellowship—but differ in the manner of conducting it.

The Moravians assemble in their place of worship, with such Christian friends as they may bid to the feast, and celebrate it apart from the communion, in a most frugal and cordial manner On these occasions, all present are supplied with a *light* cake and a mug of coffee, of which they partake, while their deep-toned organ, inspiring orchestra, and thrilling choir, chant loud anthems of praise to God their Maker. The Methodists observe it with still more simplicity. Meeting with closed doors, yet admitting spectators who may make the request, to witness this festival, after singing and prayer, bread broken into small pieces and a bowl of water are passed round to each in union. This despatched, they continue in prayer and relating their individual religious exercises during the remainder of the evening. Among the Sandemanians, it consists of dining together at each other's houses in the interval between the morning and afternoon service; and of which every member is not only *allowed* but *required* to partake. The Dunkers, or German Baptist Brethren, like the Moravians, serve rusk and coffee, preceded and followed by singing and prayer, and afterward give the *kiss of charity* to each other. These brethren all shadow forth the same design in this service—brotherly union—fraternal fellowship. The German Seventh-day Baptists, however, imitate more closely the festival of the primitive Christians, who originally observed it as a *social repast*—a regular well-provided meal; and in the exuberance of their benevolence did not confine it to membership or professing Christians, but extended it to all persons present. Bountiful preparations are made days in advance; and the meeting, usually commencing on sixth-day evening, continues to first-day morning, during which time the whole multitude are feasted three times a day. This custom arose from the force of circumstances around them in the infancy of the church; which was planted in a wilderness; and the people of the sparse settlements having but little opportunity to hear the preached Gospel, came from all the surrounding region on these occasions; and the Society, acting on the principle which moved our divine Master, when the multitude came to hear his words, and were empty, he took pity on them and fed them; and thus they got into the custom, which has been continued to the present day. In the early days of the society (of Ephrata,) the meal on the evening after the close of the Sabbath, was regarded, more especially, as *the* Love-Feast. In approaching it they humbled themselves in the act of *Feet-Washing*, and ended with partaking of the communion; but of late years, with a dense unruly populace, they find that impracticable with open doors (which they, as yet, have not attempted to close,) as there is generally so much confusion from the crowd, that of late they have but two meals a day, at eight in the morning and at three in the afternoon, and dispense with the meal at the communion. The Love-Feast is regarded among them, as the meeting of all the *members* of the neighborhood and from abroad together as one family, to engage in holy exercises—enjoying, during the continuance of the meeting, a common board, supplied for that purpose, and in renewing their pledges of love in Christ Jesus, by partaking of the emblems of his broken body and shed blood.

To part of this practice I fully accede, but from part I do dissent and have always expressed that dissent. In making the appointment for the recent festival held at Ephrata, I expressed my views and feelings on the subject very freely; but residing ninety miles distant, I found it impossible to break up old rooted usages, however pernicious they may become; for the reckless portion of the community for miles around take advantage of their very great liberality, and make a frolic of it instead of respecting it as a solemn religious festival, and thus frustrate, in a great measure, its grand design as well as destroy all comfort and satisfaction to those engaged in it. I cannot see any necessity for feeding the swarms of idlers who congregate, not to worship, but to revel and disturb the meeting; but we always experience much annoyance and positive evil resulting from it. It takes away entirely the solemnity which ought to characterize such a meeting. In my opinion, they ought to be conducted in as plain and quiet a manner as possible; and to effect this object, and confine it within its legitimate sphere, the entertainment should be exclusively for the *members of the church.* Calmet says, the "*faithful*" ate together. Pliny says, the "*the followers of Christ;*" and Tertullian says, the "*believers on the Lord Jesus.*" Aside from all the annoyances, the design of the festival—a token of fellowship, a family recognition—is totally destroyed by admitting the heterogeneous multitude to a participation. It thus becomes as much a token of fellowship with the world as a token of fellowship among the members of the church. Should the propriety of feeding the multitude, who come on those occasions to hear the Gospel, be legitimately sustained, it proves most conclusively the propriety of continuing the "social repast" in connection with the administration of the communion, as observed in the primitive church, to constitute a Love-Feast; which should not only be restricted to the disciples of the Lord, but be enjoyed in privacy, apart from the general congregation.

As the design of the Love-Feast is to maintain, not only by word but in deed, a practical family recognition, I consider the following regulations necessary to attain and preserve that object, viz:

1st. Where the members of the Society are scattered abroad, as that of Ephrata, and a Love-Feast is appointed, preparations ought to be made to entertain *all the members of the church* at one table, in a plain and frugal manner, during the continuance of the meeting; including the *invited friends* from a distance, but no others.

2d. Public services be dismissed before the evening of the administration of the "Lord's Supper," and the members of the Society, and any serious persons who may desire to be present, as *spectators*, meet alone, and attend to these solemn exercises in privacy and quietness.

3d. Where there is no general meeting in contemplation, let the members of the local church meet alone and have the family recognition revived and preserved, by restoring the "*social repast,*" shared by our precious Redeemer, in his last hour, with his disciples, and for so many years perpetuated in the primitive church, and crown all by partaking of the sacramental signs of his body and blood—the seal of covenant love with the head of the church.

CONCLUSION.

A very judicious writer has said: "If there are on the one hand, those who identify the primitive Agapæ, with the stated ordinances of public worship, it is scarcely less censurable to discard them wholly, as is too much the case with multitudes of Christians in the present day, and to consider them as matters altogether undeserving their regard. It is demonstrable from the writings of Pliny and Tertullian, that they (the Love-Feasts) were observed at a very early period of the church, and that they were continued so long as the Christian profession was preserved in its original purity. * * * * But since the abuse of a thing can never be fairly quoted as an argument against the thing itself, it merits the consideration of Christians of the present day, whether the revival of this ancient practice might not possibly be rendered, under proper regulations, productive of beneficial results, and made subservient to a restoration of that fervent love of the brethren, which so distinguished the first churches of the saints.*"

In all I have said, I do not elevate the simple Love-Feast, *per se*, to a "stated ordinance of public worship," nor do I attempt to make it of binding obligation; because the social repast is not commanded; whereas the *Feet-Washing* and the *Communion* are distinctly enjoined; yet I believe that it is not only admissible, but that there is a great propriety in connecting it with the administration of the Eucharist; yea, I repeat, I am *inclined* to think that it ought to be made a part and parcel of the "Lord's Supper." Still I do no wish to be *too tenacious* on that point; nor should I quarrel with any disciple for omiting it. The "*Communion*" may be administered without the "*repast,*" and be valid; but I should not call *that* the "Lord's Supper"—that is the "*Communion.*" The "social repast" constituted part of our great *Examplar's* proceedings in the matter; and inc arrying out the institutions of the New Testament, we should be careful, like Moses in building the tabernacle, "*to make all things according to the pattern showed unto us.*"

I may take another opportunity, some time hereafter, to express my views, at length, *on the Administration of the Lord's Supper*, wherein I shall endeavor to show that there was in ancient times much significance and a sanctity attached to a "*social repast,*" not at all appreciated in the present day, and which may aid to impress us with the propriety of restoring it to its proper place in that last precious legacy of our dying Lord.

Bordentown, Dec. 1844.

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* Encyclopedia of Religious Knowledge.

† Church Member's Guide.

* Gatherings—Human Sympathy.

† Acts 2: 44, 45; and 4: 32.

‡ Dictionary of the Bible.

‖ It was an early custom in the church, before receiving the Sacrament, to have a feast; to which all the poor (brethren) were invited at the charge of the rich, as an expression of their mutual love and charity. In these feasts the Corinthians did not observe due order and decency.—*Burkitt.*

It is very unreasonable to call this custom in question, or to imagine that St. Paul here rather referred to a *Paschal* Supper, than to this *Appendix* of the supper of the Lord. When I call it an *appendix*, I do not mean that it was eaten by them after the Lord's Supper—*to take before his own supper*, shows the contrary, viz. that this banquet was celebrated before the Lord's Supper; but only that it was joined to the Lord's Supper in imitation of our Lord who celebrated the Sacrament after the Paschal Supper.—*Whitby.*

After the model of the Jewish Passover and the first institution of this rite, the celebration of the Lord's Supper *originally* was *joined* with a *general meal* and both together formed *one whole*; and because communion of believers with the Lord, another brotherly communion with each other, were called the Lord's Supper.—*Neander.*

* Some confusion has arisen from the erroneous translations of the first sentence of the second verse of the 13th chapter of John. "*And Supper being* ENDED," which produces much difficulty to a correct understanding of the narrative. All commentators of erudition, however, of every denomination, agree that it is entirely the reverse—Supper was *come*—was *prepared*—was *made ready*, &c. See Whitby, Felbinger, Henry, Doddridge, Clarke, Thompson, Campbell, and Barnes, who say that the Arabic and Persian translations give it this meaning.

† The vantage ground Baptists have over Pedobaptists arises from like circumstances respecting the ordinance of baptism—"going down into the water"—"coming up out of the water"—"near Salim, because there was much water there," which for that purpose are regarded as legitimate arguments.

‡ Adam Clarke.

* Apology for the Christians.

* Encyclopedia of Religious Knowledge.

A HEART-SEARCHING QUESTION.—Tell me, thou child of God, hast thou not more singleness of purpose, more definiteness of view in thy worldly undertakings, than in thy religious plans? Is not thy religion subservient to thy business? Art thou as zealous, as single-hearted for the salvation of souls and the interests of the Redeemer's kingdom, as thou art for the success of thy worldly schemes? Settle it with thy conscience this very hour, "Am I doing all in my power to convey the world?"

The Sabbath Recorder.

NEW YORK, FEB. 6, 1845.

MORAL OBLIGATION—EXPEDIENCY.

Much has been said among theologians about the standard of moral obligation. Some of them make it to consist in conformity to reason and nature; others, in the fitness of things; and others still, in utility and expediency. But the advocates of each of these opinions, when they come to apply their theories to practice, have met with insurmountable difficulties. They have found reason and nature too much obscured and depraved to be an exclusive guide. They have found that their abstruse speculations about the fitness of things, though they may be very interesting to the refined, are altogether above the capacities of the mass of mankind, and totally powerless to regulate their lives. And they are compelled to acknowledge, that to judge of a course of action by its utility and expediency requires more comprehensive views than most men possess. In the light of such considerations, we believe the only trustworthy conclusion in this matter is that which refers moral obligation to the simple will of God, as that will is revealed to us in our relations and his written Word. This brings before the mind at once the lawgiver and the subject—the duty enjoined and the best reason why it should be done. It is a standard which may be ever present, easily applied, and can never mislead. It is, therefore, the standard which we need, and to which we ought to bow.

But while it is allowed that the will of God is the standard of moral obligation, there is in this age, if we mistake not, a strong disposition to modify and interpret this will by what are supposed to be the demands of expediency. The old-fashioned doctrine, that *obedience to God is always expedient*, is secretly doubted or openly opposed; the human understanding and man's judgment of propriety are often substituted for plain commandments; and the Scriptures, instead of being received as a sufficient rule of faith, are criticised and explained according to some system which has been previously adopted. All this is done on the plea of expediency, and not unfrequently with the utmost self-complacency. With such expediency we have no fellowship. It is of the earth, and not from above. Yet there are undoubtedly some circumstances in life with reference to which the Scriptures do not contain any specific rules, and in which, therefore, the judgment that God has given us must be exercised, or, in other words, expediency must be to some extent consulted. We believe it will be found, however, in all such cases, that the general principles of the divine law are a sufficient guide for those who are disposed to apply them and walk in their light. To exercise the judgment in regard to the application of these principles, is not only justifiable, but praiseworthy; and to do it is a very different thing from sitting in judgment upon the principles of the law to decide whether it is expedient or inexpedient to carry them out at all. It is merely deciding how the law shall be carried out in those points—not whether it shall be.

Many are the illustrations of that expediency, falsely so called, which sets itself up in opposition to the law of God, and practically denies all moral obligation. It is seen in the pious apologies for slavery, notwithstanding the divine command to "break every yoke and let the oppressed go free." It is seen in the countenance which religious men often give to intemperance, in defiance of the declaration, "Woe unto him that giveth his neighbor drink." It is seen in the image-worship which prevails, in spite of the command, "Thou shalt not make unto thee any graven image." It is seen in those popular church arrangements, where the plain and personal application of the truth is restrained from fear of offending the fashionable and wealthy. But a more palpable illustration than either of the foregoing is seen in the course which is pursued with reference to the fourth commandment. The word of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Yet leading doctors and religious teachers combine to encourage and practice working upon the seventh day, of which God has said, "in it thou *shalt not* do any work." When the subject is directly pressed upon them, they often give up all attempt to vindicate their course from Scripture, and rely alone for an apology upon the difficulty and inexpediency of changing the day commonly observed. They deliberately decide, that it would not be expedient to do what God enjoins, and then labor to vindicate their course in the face of the divine commandment.

Such are some of the forms in which moral obligation is resisted on the plea of expediency—the law of God made void through the traditions of men. These cases of making the truth subservient to expediency are daily occurring, and we cannot escape the conviction that they are the crying sins of the present day. They weaken the restraining influence which a deep reverence for divine authority was designed to exert; they open a door to almost universal license; and worst of all, they destroy the very foundations of moral obligation. "If the foundations be destroyed, what can the righteous do?"

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Sunday Travel on Railways.—The recent English papers contain a correspondence between the Hon. Somerset Maxwell and Sir Andrew Agnew, on the subject of desecrating the Sunday by travel on Railways. It seems that the former of these gentlemen refused to co-operate in the formation of a railway, on the ground that it would be required to do business on Sunday; whereupon the latter, who is the chief mover for reforms in that matter, addressed him a letter, maintaining that Christians ought to take shares in the concern in order to have votes and the power to protest. To this Mr. Maxwell replied, arguing that the best way to protest is by refusing to have any thing to do with an evil. This drew out Sir Andrew again, and led to a pretty warm discussion.

PRECEPT *vs.* PRACTICE.

The Unitarian churches of Boston and its vicinity have within the last twenty years made many complaints about the illiberality and bigotry of the orthodox churches, in refusing them invitations to exchange pulpits. But a case has recently occurred which puts their principles severely to the test. Mr. Theodore Parker, one of the fraternity, has avowed doctrines widely at variance with the Unitarian creed. He maintains that the miracles of Christ are "myths and fables;" that Christ was frequently "mistaken;" that "the evangelists have mingled with their story puerile notions, and tales which it is charitable to call absurd;" that the Christianity of the present time is "little better than heathenism." In consequence of his avowal of these doctrines, Mr. Parker has been excluded from most of the Unitarian pulpits, and one or two preachers who have refused to exclude him, have been severely admonished. Hereupon Mr. P. denounces his former friends as illiberal and bigoted, and as doing the very same things for which they have blamed the orthodox! There is little room to doubt the sincerity or consistency of the Unitarians in the course which they have adopted. But we do not see how they can hereafter charge Trinitarians with illiberality for refusing their pulpits to those who deny the divinity of Christ, the atonement, and regeneration by the Holy Spirit—doctrines which they deem fundamental to Christianity. Nor do we think the application of the principle ends here. It will require them to allow, that men may refuse to co-operate with those who differ from them in many other points, without being justly chargeable with illiberality and a want of the Christian spirit.

THE TWO BIBLE SOCIETIES.

A controversy is now going on between the friends of the American Bible Society and of the American and Foreign Bible Society, about the incorporation of the latter institution. It will be remembered, that this Society was organized some years ago, in consequence of a refusal on the part of the old Bible Society to assist in the circulation of those versions of the Scriptures in which the word *baptizo* was translated instead of being transferred. Since its organization, the Society has several times applied to the Legislature for an act of incorporation, but without success. Application has been made again the present winter, accompanied with numerous petitions both from Baptists and others. Yet this application is opposed by a remonstrance from the Board of Managers of the American Bible Society. What the result will be, is yet undetermined. Meanwhile it is natural to inquire as to the justness of the objections which are raised against its incorporation.

It is said, in the first place, that the name, *American and Foreign* Bible Society, is very likely to be confounded with that of the *American* Bible Society—an objection having about as much weight as if *John* Smith should remonstrate the Legislature against allowing his neighbor to be called *Joe* Smith, lest the said Joe Smith should be confounded with himself. The Society has already been known for several years by this name, and it is difficult to see why a change of its name should be made a condition of its incorporation. To name the Society is no part of the Legislature's business.

Again, we are told that it is a *sectarian* institution, and its name ought to indicate that fact. Yet by a reference to the preamble and constitution, it will be seen that the new Society was founded upon the principle of making the inspired originals the only standard of sacred Scripture, and of requiring faithful translations therefrom, without transferring any word which could be literally translated. The old Society, on the other hand, makes King James' translation the standard, and requires a general conformity to that. If a translator in a foreign land, under the patronage of the new Society, should conscientiously think the word *baptizo* ought to be translated either *sprinkle* or *immerse*, he would have a perfect right so to translate it; but if that same person be under the patronage of the old Society, he must transfer the Greek word, and leave the reader to guess at its meaning as best he can. Which of the two manifests the most catholic spirit in this respect? To us it certainly appears, that if the new Society ought to be required to introduce the word Baptist into its name, because it happens to be supported by Baptists, then the old Society ought to be required to introduce into its name the word Pedobaptist, because it is supported by Pedobaptists. But we do not believe that the interests of truth require such restrictive titles in either case; nor have we any sympathy with that spirit, though found among the leaders of benevolent societies, which would exclude a sister institution from important benefits unless they should be accepted upon such conditions.

◆

American and Foreign Bible Society.—The petition of the friends of this Society for an act of incorporation, was referred to a Committee of the Legislature, by whom it has been reported upon. It seems that there was a difference of opinion among the members of the Committee. The majority have reported in favor of granting the prayer of the petitioners, but leave the question about the name to be decided by the Legislature. The minority are opposed to granting the request, and in their report they argue the case at some length.

Doing Evil that Good may Come.—A Doctor of Divinity of the Romish Church has recently admitted the fact that St. Peter's Church at Rome was built from the sale of indulgences. Instead of lamenting it, however, he says, "If there was no other proof of the utility of indulgences, the erection of that splendid temple, mainly due to them, is a monument which would suffice to remove every other cavil." Many persons very justly express a pious horror at the bold announcement of this doctrine. But how very like is the logic of this doctor to that of some orthodox Protestant divines, who think the blessing which has attended the observance of Sunday ought to "remove every cavil" about the change of the Sabbath.

EXTRACT FROM A LETTER.

[The following extract is taken from a business letter of a brother in Western New York. The concluding remark reminds us of Ahab's question to Elijah, "Art thou he that troubleth Israel?"—and Elijah answerd, "I have not troubled Israel; but thou and thy father's house, in that ye have departed from the commandments of the Lord." A return to the commandments of the Lord would soon do away with all trouble from the no-Sabbath doctrine.]

"I have just held a public debate with a Mr. Jones, a Disciple, (Campbellite,) on the subject of the Sabbath. He took the no-Sabbath ground in the fullest sense, publicly declaring that it was not sinful for a non-professor to work on Sunday. When pressed with the question whether it would be sinful for a professor to work on Sunday, he would not answer. He maintained that Sunday was a *festival*, and as such should be kept *by the church*. The no-Sabbath doctrine prevails to a great extent in this country, especially among the Baptists, whether Freewill or Calvinistic. An intelligent and worthy Baptist deacon, a short time since, having stated that the Baptists were fast coming to that belief, was asked the reason of it, and frankly answered, that it was because the Seventh-day Baptists kept stirring the subject so that they were compelled to!"

RELIGION IN GERMANY.

The Western Christian Advocate publishes a long communication from Rev. Wm. Nast, now on a mission to Germany under the direction of the Methodist Church The object of Mr. N.'s mission is mainly to counteract the influence of various publications in Germany characterized by bitter hostility to the Methodist Episcopal Church, and also to collect information and secure correspondents for a German newspaper published in Cincinnati, of which he is editor. He gives a dark picture of the state of religion in that country. Popery is on the increase. No marriage is regarded as legal, unless the ceremony is performed by a clergyman of the Lutheran or Roman Catholic Church. A Baptist Society was recently formed, standing in direct opposition to the established church, which was at first greatly persecuted, but is now undisturbed in its religious rights, although subject to many civil disabilities. The following is Mr. N.'s account of the manner in which Sunday—which he calls the Sabbath—is observed among the representatives of Martin Luther:—

"He arrived at Winnenden on Saturday night about 12 o'clock. This town contains professedly the most religious population in the kingdom of Wurtemberg. He, however, found the great majority of the peasants engaged in dancing at the taverns, which amusement they kept up till Sunday morning. There appears to be a very general desecration of the Sabbath. Mr. Muller, who acts in some degree as a missionary under the sanction of the English Wesleyan Church, told Mr. N. that he could double the numbers in Church membership with him, especially of mechanics, if he would allow them to keep open their shops on the Sabbath! All kinds of sales and bargains are prosecuted on that day. The streets are full of hucksters and venders of fruit and vegetables. It is the principal day for making and returning calls and visits of every kind, and the ladies think nothing of sewing and knitting; and this, Mr. Nast says, among the religious as well as the profane, insomuch that he heard an evangelical minister of the Established Church, in a missionary meeting, exhort the ladies to sew for the missionary society one or two hours on the Sabbath afternoon."

◆

The Jews of Mogadore.—The suffering and loss to the Jews on account of the bombardment of Mogadore, Africa, by the French, is even greater than was at first supposed. There was almost an entire destruction of property, the affluent and the poor being alike reduced to ruin. Thousands of fugitives are wandering over the country, stripped of every thing. A subscription has been opened in London to aid the sufferers. The appeal upon the subject has been liberally responded to.—Among other subscriptions, the Messrs. Rothschild subscribed $2,500, and $1,000 was given from the Captives' Fund of the Bevis Marks Congregation.

◆

Missions in Iowa.—In addition to the clergymen of the different denominations in the territory of Iowa, there are twenty-five sustained by the American Home Missionary Society. They occupy the most prominent positions, and are exerting a powerful influence upon the character of that community. Five churches have recently been constituted through their instrumentality, in the valley of the Des Moines river, the former residence of Abner Kneeland, of atheistic notoriety, where he prophesied that infidelity would reign triumphant.

◆

A Catholic Seminary.—The Freeman's Journal, a Catholic paper, says it is in contemplation to erect a Diocesan Theological Seminary in New-York, for the education of Roman Catholic priests. That paper contains reports of contributions for the purpose in various parts of the state, showing a remarkable liberality. From five congregations in this city about $7000 have been received. Other congregations have contributed equally well.

MASSACHUSETTS ANTI-TEXAS CONVENTION.

A large and spirited Convention was held in Faneuil Hall, Boston, on Wednesday and Thursday of last week, to enter the solemn protest of the people of Massachusetts against the violation of the Constitution threatened by the Annexation of Texas. The delegates nearly filled the Hall, and made up an assemblage seldom equaled for respectability, age, and patriotism. The deliberations were harmonious, though participated in by representatives of all the parties. Several strong resolutions were passed, after able speeches in support of them. An Address to the People of the United States was reported by a Committee appointed for that purpose, and adopted by the Convention. It is spoken of as a masterly production, full of truth intelligible to all, which will find ready access to every mind. The proceedings throughout were characterized by intelligence and decision worthy of the representatives of Massachusetts, and their influence will be extensively felt.

MISSIONS IN JERUSALEM.

Since the establishment of a mission in Jerusalem, a growing interest has been felt in the religious condition of that city and the surrounding country. The following description of its present state is given by Dr. Hawes, who returned from a visit to the country last summer. It differs widely from some of the accounts we have read.

"Our next and last visit was to the station in Jerusalem. There, our work was soon done. In regard to this city, viewed as a field for missionary labor, I saw nothing which should give it any special claim on the attention of our benevolent societies. It has indeed a considerable population, amounting to seventeen or eighteen thousand. But it is such a population as seemed to me to bear a near resemblance to the contents of the sheet which Peter saw let down from heaven by the four corners. It is composed of well nigh all nations and of all religions, who are distinguished for nothing so much as for jealousy and hatred of each other. As to the crowds of pilgrims who annually visit the Holy City,—a gross misnomer, by the way, as it now is,—they are certainly no very hopeful subjects of missionary effort; drawn thither as they are chifly by the spirit of superstition, and during the brief time that they remain there kept continually under the excitement of lying vanities, which without number are addressed to their eyes and poured in at their ears."

WHO IS JOHN B. GOUGH?

Our readers have all heard about this eloquent advocate of temperance, who has been lecturing in different parts of the country for some months past. They will be interested in the following incidents of his history, which we copy from the Christian Observer:—

He is a native of England—the son of a pious mother; his parents were so poor that they were unable to afford the expense of apprenticing him to a trade in that country. An acquaintance of his parents brought him to this country, promising him the advantage of a school and preparation for business—a promise which was never fulfilled. At the age of twelve years, he found himself a friendless boy, in a strange land. He was sent to live with a farmer in Western New York, where for two years he was abused and trampled upon. He then returned to New York city, lonely as an orphan, without a single acquaintance. His mother came to New York in 1834, or '35—a period when many of the poor could find no employment. Their distress from want of food, and the means of a bare subsistence, in the winter of 1835, was most severe. His mother died in deep penury—and he and a sister were left to all the evils of orphanage and poverty. Subsequently he found employment—and in a social party, was enticed with others to take his first glass of wine! The temptation was repeated—he drank of the insidious cup occasionally—till at length, and before he was aware of the imminent peril, he was a victim to strong drink. After a woful experience, which none can describe but those who have felt the agonies of a drunkard's misery, he was snatched from the fiery current, and restored by divine grace, we trust, to himself and to the world.

"Such were a few of the incidents in the early career of this child of Providence—who has been in no school since he was twelve years old—whose training has been under the severe discipline of poverty, sin and sorrow. 'He was dead, but is alive again'—and lives to rescue others by his impressive eloquence from a vice which, if not corrected, may soon yield its bitter fruits in lamentation and woe."

◆

The Right Agency.—A writer in the Spirit of Missions, an Episcopal paper, makes the following suggestions, which apply equally well to all churches:—

"Much has been said concerning the mode by which funds should be raised for the support of our Missions. Will you permit one who has the subject at heart, to express the opinion that the ministers of the church, each in his own parish, should be the only agents required for the work? And that the greatest deficiency in our present system consists in the want of efficiency and responsibility on the part of our clergy, in making known the wants of our Missions, and their claims on our liberality, and in using their exertions and influence actively in their behalf. Let each clergyman feel it his duty to secure in each year at least as large an amount for the cause of Missions as in the preceding year; and he will doubtless be able to effect his object."

◆

Excommunication.—The Gazette des Tribunaux says, "Our last advices from Jerusalem mention that the Synagogue of that city, whose members are known for their deep aversion to every innovation, and to progress in general, have pronounced a sentence of excommunication against all the Israelites who should participate, either as collectors, or donors, in the subscription now open in Europe, for the purpose of encouraging agriculture among the Jews of Asia, and establishing, at Jerusalem, for the indigent of those same Jews, an extensive hospital and schools for adults and children of both sexes. Among the persons visited with anathema, are the heads of the different branches of the Rothschilds, who have subscribed 100,000 francs towards that charitable undertaking."

Revivals.—In the Morning Star we find notices of several interesting revivals in different parts of the country. In New Haven, Ohio, twenty-five were recently baptized. In Norway, N. Y., some fifteen have joined the church, nearly one half of whom are heads of families. At Eaton Rapids, Mich., at Roxbury, Mass., and Epsom, N. H., an encouraging state of religious feeling is said to exist.

◆

Medical Missionaries.—A Medical Missionary Society has been established in China, the object of which is to exert a religious influence over the minds of the Chinese through the intimate and friendly relation which springs up between the physician and his patient. By a report which the Baptist Record has received from a missionary of the Baptist Board, it appears that in Hong Kong, and in all the five ports open for commercial relations with foreigners, except one, hospitals are in successful operation, which have administered to the bodily sufferings of more than 12,000 patients within the past year. Since the existence of the Society 30,000 Chinese have sought aid from it. Many opportunities have thus been afforded the missionaries of explaining the way of salvation to the perishing.

◆

Cheap Postage.—There is not the least reason why the present system of high postage for the people, and no postage for those in power, should be continued longer. We believe it would not be, if the sovereign freemen of the nation, as one man, would make known their dissatisfaction. Let their voice be heard in the ear of Congress, and they would soon be placed on the same footing as their rulers in respect to mail privileges. Here is a petition on the subject, which ought to be signed by the citizens of every village in the country, and forwarded at once to those who have power to grant the request:—

To the Hon. the Senate and House of Representatives in Congress assembled:

The undersigned respectfully request that you will reduce the rate of letter postage, throughout the United States, to *two cents*, and that of newspapers and pamphlets in due proportion, and abolish the franking privilege.

◆

The Baptist Mission in China.—From the Baptist Advocate we learn that considerable success has attended the labors of the Baptist Missionaries in China. Ten natives have been baptized into the Christian faith by the Rev. Messrs. Shuck and Dean; seven by the former and three by the latter. The information is given in a letter from Dr. Macgowan, dated Hong Kong, September 24th. There are two churches there; the one in the care of Mr. Shuck numbers about twenty members, who speak the Canton dialect; the other in the care of Mr. Dean, numbers about fourteen, who speak the Tiechew dialect.

A commodious school house has been erected at Hong Kong, and the Missionaries and their wives have children under instruction. The food for a boy costs $18 per annum, and clothes $4; $25 a year will cover the whole expense of a boy thus placed under the instruction of the Missionary; a girl requires $30.

In a letter to the Christian Intelligencer, from Rev. Mr. Abeel of the Protestant Reform Dutch Church, dated August 23d, we have some interesting information from that Mission. He says that he is informed by the commander-in-chief of the British forces in China, that the English are going to evacuate Koolongsoo and restore it to the Chinese. The prevalence of fevers and other epidemics, Mr. Abeel says, is attributable to the stoppage of draining, as has been proved by experience. A return to draining has at all times stayed the ravages of the disease.

◆

Missionary to Slaves.—The Board of Missions in the Presbyterian Church, have appointed a missionary to labor exclusively among the colored population in Halifax county, North Carolina. For the support of this Mission, the Board are indebted to the liberality of an excellent lady in Raleigh, N. C., who has generously pledged her entire support.

◆

Scotch Free Church College.—This new College, in which about 500 clergymen, seceding from the established Church, are interested, has recently been opened under the most favorable auspices. Dr. Chalmers, at the opening of the Institution, dwelt with great force and variety of illustration, on the necessity of combining high scholarship and spiritual vigor in the qualifications of the ministry.

◆

Colored Methodists.—It is stated, on the authority of the Minutes of the General Conference, that there are *one hundred and thirty-seven thousand* colored members of the Methodist church, in the slave-holding States, and *eight thousand three hundred and forty-five* in all the non-slave-holding States.

◆

The London Standard says it has been calculated that the Romish clergy in Ireland receive annually for confessions, $1,350,000; for christenings, $150,000; for unctions and burials, $270,000; for marriages, $1,350,000; for prayers for purgatory, $450,000; for collections at chapels, $2,410,000; for curate collections, $101,000; for government grant to Maynooth College $45,000;—total $6,135,550.

◆

A Circular of the American Baptist Board of Foreign Missions states that their missionaries are translating the Word of God into more than twenty different languages and dialects, and that they are laboring to give the Gospel to more than 25,000,000 of Pagans, exclusive of Europe and the vast empire of China.

◆

The Episcopal Recorder states that in one of the counties of Pennsylvania there are from eight hundred to one thousand families destitute of a Bible. This is exclusive of Roman Catholics, of whom there are about one thousand families in the county.

◆

The late John Barker, of Roxbury, Ms., hasas left by his last will, $34,000 to various benevolent institutions, besides $60,000 more after the decease of his widow. Of this latter sum $50,000 is to go to Harvard University for the support and aid of such scholars as shall exhibit peculiar natural capacities for any science taught in that institution, that their education may be carried to the highest desirable point.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, January 27.

The **House**, in committee of the whole, discussed for a long time a bill for the purchase of 1500 copies of Greehew's History of Oregon, California, &c., to be distributed to members of Congress, Governors, &c. The bill was finally passed. The Oregon bill was then taken up, and remarks were made by Mr. Adams, who was opposed to the bill in some of its details; by Mr. Brown, who was in favor of it; and by Dr. Duncan.

In the **Senate**, the credentials of Messrs. Dix and Dickinson of New York, and of Daniel Webster, were presented. Petitions were presented against Annexation, and for an alteration of the Naturalization Laws. A bill on the Naturalization Law was reported from the Judiciary Committee. The Joint Resolutions for the Annexation of Texas were twice read, and referred to Committee on Foreign Affairs. Mr. Merrick discussed at length his Postage bill. The Senate then went into executive session with closed doors.

Tuesday, Jan. 28.

In the **House**, the morning hour was devoted to the reception of reports from committees. A large number of reports, not of general interest, were made. A resolution was agreed to, requesting the President of the United States to instruct our Minister to England to interfere in behalf of American prisoners in Van Dieman's Land.

Mr. Adams submitted a resolution which was passed, calling upon the President of the United States, if not incompatible with the public interests, to communicate to the House copies of any instructions given by him to our Minister in England, in relation to Oregon, since March 4, 1841; also, a copy of any correspondence which may have taken place between this Government and Great Britain, or one Minister to the other, since that time.

Mr. Murphy of New York offered a resolution that the Military Committee be instructed to inquire into the propriety of erecting a proper sepulchre for the bones now lying at the Wallabout, of those soldiers of the Revolution who died by reason of British cruelty on board of the Jersey Prison Ship, and for the erection of an appropriate monument over them. The committee to report by bill or otherwise.

In the **Senate**, Mr. Bagby presented the resolution of the Senate and House of Representatives of Alabama, *praying* that the postage on mail matter *be so modified* as to conform to the national *currency*. Ordered to be printed, and referred to the Committee on the Post Office and Post Roads.

Mr. Phelps presented a petition from the State of Vermont against the Annexation of Texas; and one also, praying for the abolition of slavery in the District of Columbia. The first was referred to the Committee on Foreign Affairs—the second was laid on the table.

Mr. Huntington presented a memorial against the Annexation of Texas, from citizens of Connecticut.

The bill for the modification of the postage on letters came up for consideration till the Senate adjourned.

Wednesday, Jan. 29.

The **House**, after the transaction of some unimportant business, went into committee of the whole on the state of the Union. The Oregon bill was discussed by Duncan of Ohio, Belser of Alabama, Bowlin of Missouri, and Thompson of Mississippi. Bills making appropriations for the Post Office, Pensioners, and Fortifications were reported and passed. The following are the appropriations for the Post Office:

For transportation of the Mail,	$3,050,000
For compensation to Postmasters,	970,000
For ship, steamboat, and way-letters,	12,000
For wrapping paper,	16,000
For office furniture (offices of P. Masters,)	4,000
For advertising,	30,000
For mail-bags,	16,000
For blanks,	22,000
For mail locks, keys and stamps,	6,000
For mail depredations and special agents	30,000
For Clerks of Post Offices,	200,000
For miscellaneous,	55,000

In **Senate**, the principal business was the discussion of the Post Office Bill. Several amendments were offered and reported. There has been no definite action on the matter yet. This, with the presentation of petitions, and the consideration of some private bills, occupied the attention of the Senate till the time of its adjournment.

Thursday, Jan. 30.

The **House** was occupied most of the day in discussing the Oregon bill. Several speakers asserted that England had assumed jurisdiction over American citizens there, and they therefore urged the immediate organization of a government. Other speakers opposed this movement with equal earnestness.

The **Senate** was occupied principally with the Post Office bill. It was still under consideration when the Senate adjourned. They adjourned over till Monday.

Friday, Jan. 31.

In the **House**, Mr. Tibbatts, by unanimous consent, submitted a joint resolution, that the law of 1808, appropriating annually two hundred thousand dollars for arming and equipping the militia of the United States and Territories, be so modified that one-fourth of the amount shall be applied to the purchase of Colt's water-proof ammunition.

Mr. Saunders, from the Committee on the Judiciary, introduced a bill to establish a uniform rule of naturalization, and to repeal all other acts on this subject heretofore passed.

Mr. Weller submitted a resolution to bring to a close to-morrow at two o'clock the debate on the bill to establish a Territorial Government in Oregon, which was passed.

The House went into committee of the whole, and took up the bill for establishing the Government of Oregon. The debate on this subject lasted until the adjournment.

Saturday, Feb. 1.

The House went into committee of the whole, and resumed the consideration of the bill to establish the Territorial Government of Oregon. Several speeches were made, and several proposed amendments introduced, some of which were rejected and others adopted. The bill was then reported to the House with amendments. The main question was ordered to be put, and the bill will be the first business in order on Monday.

The Oregon Bill.—This bill defines the boundaries of the Territory as follows:—"All the country belonging to the United States, lying west of the summit of the Rocky Mountains, and bounded on the south by the 42d, and on the north by the 54th degree and 40 minutes of north latitude." It then provides for the appointment of the necessary officers to organize a government. It forbids involuntary servitude, except as a punishment for crime. It provides for a grant of 640 acres of land to every white male inhabitant of the age of 18 years and upwards, who shall cultivate and use the same or any part thereof for five consecutive years, or to his heirs in case of his decease; and for a grant to every married man of 160 acres in addition to the previous grant, and for a grant of the like quantity to the father of each child under eighteen years of age, which he may have, or which may be born to him during the five years aforesaid. All this is restricted by a provision, that the future grants of lands contemplated by this act shall be subject to the settlement of any dispute now pending between Great Britain and the United States in relation to their respective claims, and subject also to the acquirement, by treaty and otherwise, of the Indian title to the said lands. Nothing in this act is to take effect until due notice of twelve months has been given to the British Government; and nothing is to be so construed as to interfere with any right of any subject of Great Britain until the expiration of that time.

[P. S. We hoped to have been able to give this week, the vote of the House on the Oregon Bill, which was taken on Monday last. But a severe snow storm, (which commenced on Tuesday morning, and continued twenty-four hours,) has retarded the mail from Washington so that what was due at 11 o'clock Tuesday evening is not yet received at 12 o'clock Wednesday.]

The Smithsonian Bequest.—The bill in reference to the Smithsonian bequest, has at length passed the Senate. The main provisions of the bill are that the interest of the main fund, amounting now to about $209,000 be devoted to erecting a building, and enclosing and preparing grounds for a library, and scientific and horticultural collections; that the main sum be loaned to the United States at six per cent.; that a sum not exceeding 5,000 dollars annually, be devoted from the interest of this sum to procure lecturers in the various departments of science and art, who shall lecture during the session of Congress, and submit their lectures to be printed in a cheap form; that a sum of 20,000 dollars be annually devoted to procuring a library; and that a board of seven managers be entrusted with the business of procuring lecturers, disposing of the monies, &c. The bill has yet to pass the House. [Cor. Ch. Watchman.

New York State Offices.—On Friday last the Members of New York State Legislature, both parties, held Caucases to select candidates for the State Offices to be filled this week. The following is the result:—

Democratic Nominations.

For Sec. of State—Samuel Young, of Saratoga.
Comptroller—Azariah C. Flagg, of Albany.
Treasurer—Benjamin Enos, of Madison.
Attorney General—John Van Buren.
Surveyor General—Hugh Halsey.
Commissary General—Henry Storms.
Regents of the University—Martin Van Buren,
Wm. C. Bouck.

Whig Nominations.

For U. S. Senator—John C. Clark, Chenango.
For Sec. of State—Arch. McIntyre, Albany.
Comptroller—Samuel B. Ruggles, New York.
Attorney General—B. Davis Noxen, Onondaga.
Treasurer—Judson W. Sherman, Allegany.
Commissary General—Isaac Teller, Dutchess.
Surveyor General—Edward Dodd, Washington.
Regents of the University.—James Stevenson, Albany,
Dudley Selden, New York.

Important Verdict.—The Albany Evening Journal says, that in the case of Chancey Rider, vs. Artemas Boughton, Daniel C. Sherman, Enos St. John and John Dietz, Jr., tried before the Circuit Court of Albany County on Friday, the Jury returned a verdict against all the defendants of 10,000 dollars; it having been proved that they were present when in 1841 the plaintiff as deputy sheriff was lynched by a company of Indians for attempting to serve a legal process in the town of Bern, and that *they did not in any manner discountenance the proceeding*. It will thus be seen that the law in such cases makes no distinction between the designing men who are the mere instruments in perpetrating an outrage of this character, and the men who, by their presence, and by a word, a smile or a nod, encourage or countenance the outrage. All are principals, alike guilty, and subject to the same punishment—even of death, if a murder is committed.

The Anti-Rent War in Cattaraugus.—By letters from Ellicottville, dated Jan. 26 and 27, we discover that the cause of the disturbances in that place, was an attempt by the deputies of the sheriff, to arrest the ring-leaders who attacked and roughly handled the sheriff and his deputies, in June last. Some eight or ten were indicted at the June court for the offence, but no attempt was made to arrest them until Friday night last.

The officers succeeded in bringing back one prisoner, after a desperate encounter. Col. Eldridge, with a party of six men, went through the settlement a short time after, and found a large collection at the school-house, and being ordered to halt, which orders he disobeyed, was fired upon with eight rifles. He returned the fire, and came home. Whether any were injured we are unable to say. On Monday evening, there were some 600 people in the village, 300 or 400 with arms, ready to act under the sheriff; at 12 o'clock, about 350, under the command of Gen. Huntly, proceeded with the sheriff, to the scene of disturbance, leaving about 300, with three pieces of cannon, to protect the jail and land offices. The report of a cannon was heard this morning at 6, in the direction of Dutch Hill, probably one the anti-renters have obtained from Cuba. They are strong in numbers. The opinion is, that the sheriff will march through without any difficulty, and that he will find the *men* among the missing when he gets there. A large flag has been erected in front of the court-house, bearing the following inscription:—"*The Laws must and shall be enforced.*"

Another Outrage.—*Sheriff attacked and Papers taken from him.*—On Monday the 27th ult. *Thomas Whitaker*, Deputy Sheriff of Cherry Valley, Otsego county, left East Worcester for the purpose of serving declarations on Abraham Harrington, of Worcester, in favor of Murray & Ogden, on contract—they having refused or neglected to pay the demand then due. The sheriff having served a declaration on Abraham Harrington, left to serve the remaining one on Jacob H. Harrington.

He was followed by Abraham, the son, who informed him that Jacob, his father, would be found at the house of a son-in-law in Summit, Schoharie county, two miles distant. He had not reached his place of destination when he was encountered by a party of thirty Indians, who stopped his horse, and proceeded to search for his papers, which Mr. Whitaker refused to give up. In the meanwhile, discovering the old man, Jacob B. Harrington, in council with the Indians, he attempted to serve his papers, but was hindered by their flocking around him, stopping the service, demanding the papers, &c. The Indians seeing that they were effecting nothing, became enraged; and presenting a pistol at the head of Mr. Whitaker, threatened his life should he refuse to accommodate himself to their designs—at the same time saying, that "dead men told no tales."

Mr. Whitaker, determining to do his duty as became his station, was, after being provoked and insulted to the last degree, ridden on a rail, his head tarred, his boots filled and drawn on, and finally sent away with the injunction that he must never again appear within "their dominions," under pain of death.

Land Slip.—On Monday evening last, a portion of the hill adjacent to the Steep Rocks on the the Hudson River, comprising an area of six or seven acres, and about 50 feet in depth, broke off in three masses at three several times, and slid down the face of the hill to the beach below, a distance of about 200 yards. Upon striking the level each mass broke into pieces, filling up a chaos of gigantic fragments of pure clay, intermingled with trees, some of them of large size. The perpendicular height of the hill is perhaps 150 feet. The action of the water, and the rapid succession of freezing and thawing at intervals, will account for this phenomenon. Providentially there was no dwelling in the course of the avalanche.

[Kingstown (N. Y.) Jour.

Pardon.—We learn from Jefferson City, that Gov. Edwards has pardoned the Abolitionist *Work*, who was sentenced to the Penitentiary about three years since for assisting in the escape of negroes from Marion County. His punishment was fixed at nine years. There are two others, sentenced at the same time for the same offence, who will probably remain until the expiration of their time. In the case of Mr. Work it is stated, that he has manifested proper constriction for his offence, and as he has a wife and several children—one of which he has never seen, public opinion will sanction and justify the clemency of the Governor.

Rev. Charles T. Torrey.—This gentleman is now in the penitentiary of Maryland, where he is to remain for six years, unless pardoned by the governor of that State. He can write to his wife once in three months, and on business matters oftener, if absolutely necessary. He is not permitted to answer his correspondents, but will receive their letters, provided, 1. That the postage is paid; 2. That they contain no allusions to slavery derogatory to the character of the institution; 3. That they contain no information of what is going on in the world.

From Mexico.—By the arrival of the Sarah Ann at New Orleans, dates were received from Mexico to the 9th inst. The following letter is published in the New Orleans Tropic:—

Tampico, January 14, 1845.

Dear Sir: Dates from Mexico to the 9th inst. arrived here last night by express. A desperate battle had been fought on the plains of Appan, between Santa Ana, on the one side, and Bravo and Paredes on the other, which ended in the total route of the former, who was captured in trying to make his escape! Five hundred men are reported to be killed, and Gen. Paredes had been despatched by Bravo in pursuit of the routed troops of Santa Ana. Bravo himself was to march back to Mexico, with his august prisoner.

Barbarous.—A slave in New Orleans, who was the paramour of her master, has recently been tried for the abuse of her mistress—abuse to which she was prompted by the husband and master. The following is her sentence:—

"We the undersigned, free-holders, forming the special tribunal, which was convoked and sworn to try the slave Pauline, belonging to Peter Rappeneck, *accused of striking her mistress so as to cause the shedding of blood*, do unanimously find her guilty, and agree to sentence, and do hereby sentence the said slave Pauline, belonging to Peter Rappeneck, to *death*, and do hereby unanimously fix and appoint the 21st day of February, 1845, between the hours of 10 A. M. and 2 P. M., as the time when the said sentence of death shall be carried into effect, the place of execution to be opposite the parish prison. And inasmuch as we are given to understand that the said Pauline is now pregnant, and this sentence could not be carried into execution while she is in that situation, we, in such a case, do farther unanimously order that said sentence of death shall be executed at the same hour and place, on the 28th day of March, 1846."

Barbarous Murder.—Three men, two of whom were overseers and the other a keeper of a grogshop near Cubatchee, Ala., flogged a negro man to death about two weeks ago, for no other cause than refusing them admittance into a house in which he slept. The negro was the property of Mr. John Shackelford, who offers a reward for the arrest of the murderers. After killing the negro, the wretches set their dog upon his wife, who in alarm had ran off. The dogs overtook the poor woman and wounded her dreadfully.

The Cultivator, for February, acknowledges the receipt of *eight thousand* subscribers in January—2,500 more than during the same month last year.

Treasury Department, Jan. 27, 1845.

The Secretary of the Treasury acknowledges the receipt, by an anonymous letter, of one hundred and fifty dollars, post-marked New York, and running thus:—

"Enclosed $150. Paid U. S. pursuant to a promise made to the LORD." [Madisonian.

Slave hunters from Maryland, seized a colored preacher, last week, at Harrisburgh, Pa. They gagged him, and were about to carry him off, when the authorities interfered and released him.

From the latest authorities, it appears that the number of distilleries in the United States is 10,406; the number of gallons of distilled liquors produced annually is 41,602,607, which, if sold at twenty cents per gallon, would produce $8,329,501 40. What untold misery is the result of this enormous and degrading traffic!

SUMMARY.

A bill has been passed by the New York Legislature reducing the salaries of Canal Commissioners from $2000 to $1600. A proposition was made to reduce the salaries of the Comptroller and Secretary of State, which was lost.

It is in contemplation to supply the city of Brooklyn with Croton Water by means of pipes laid at the bottom of the East River—the water to be received in a reservoir on Brooklyn Heights, and then conveyed over the city.

Considerable anxiety is felt about two Liverpool packets which sailed for New York some sixty days ago. The weather has been unusually severe this season, and it is feared that they may have been wrecked. Their cargoes were very large and valuable, though the number of their passengers was small.

The people of Manlius, N. Y., were recently thrown into a state of great excitement by the discovery that a grave in their cemetery had been robbed of its tenant. Two medical students were arrested and bound over for trial.

Five negro-hunters, according to the Cincinnati Herald, attempted to carry off a free black studying in the Seminary at Red Oak, Brown County, on the 18th ult. The negro man was carried off after a conflict, the other persons in the house being women; but was let go finally, the kidnappers being alarmed.

The citizens of Montibello precinct, Hancock county, (Ill.) have had a meeting to organize a plan of protection against Mormon thieving. A schedule was exhibited showing that property amounting in value to $1,336 50 had been stolen from the single precinct of Montibello.

The Illinois Legislature have repealed the Mormon charter unconditionally, by a very decisive vote—76 to 36.

A boy named Blakeslee, about 12 years old, stabbed another boy of the same age named Mayce with a pocket knife, in Hartford, on Thursday last. The wound came near being fatal.

A line of British steamers will be put upon Lake Champlain. The Americans have now a monopoly of the freight on that lake. A large trade is carried on with the States, by the route to New York, and the duties received from imports at St. Johns last year, go over $100,000.

A great Canal Convention was held at Rochester on the 20th to consider what action should be taken in the matter of the losses by the competition of the Welland Canal. The loss this year is estimated at $100,000.

The arrivals at Boston for the month of January were 298, of which 247 were coastwise and 51 foreign. The clearances were 233, of which 160 were foreign.

In the aggregate not less than two million pounds of wool were imported in 1844.

A Company of Boston Capitalists have secured a tract of territory for two miles along both banks of the Merrimack at Andover, where they contemplate the establishment of manufactures on a large scale.

We see it stated that *eighteen thousand* slaves have been landed from vessels bearing the American flag, at Rio Janeiro, in six months!

Over one million of books are now in the District School Libraries of this State, 700,000 children are taught in the schools, which is 50,000 more than last year.

"Wright" is to be the name of a new county in this State, to be formed from Chenango, Broome, Delaware, and Otsego, with Bainbridge as the county town.

Whether you attempt little or much, let every hour have its employment, in business, study, social converse, or diversion.

There are nine thousand three hunbred seventy-eight and a half miles of railroads in the United States.

450,000 persons have perished in slavery in the island of Cuba since 1764. The slaves in existence there, amount to 370,000. Taking from this number 80,000, the number of creoles, there remains 290,000, which sum, deducted from the total importations, 751,776, the mortality amounts to 460,776 negroes.

A buxom lass in Michigan has bet *herself* that Lewis Cass will be the next President.

A Virginian lately liberated by will all his slaves—54—who are now on their way to Ohio, where lands are provided by the executors.

A singular discovery has been recently made in taking a census of the island of Trinidad. It is that of two encampments of aboriginal Indians of the Island, belonging to a race perfectly distinct from any hitherto known.

The last news from the Hermitage reports Gen. Jackson's health to be such as to render his sudden death not at all improbable.

There are twenty farmers in the Senate, and forty-two in the House of Representatives of Ohio. That branch of industry is well represented.

It is computed that the trade on the western waters employs six hundred steamboats, with an aggregate tonage of 130,000 tons, navigated by 12,000 men, at an annual expense of twelve millions of dollars, with cargoes to the amount of two hundred millions of dollars.

Hon. Abbott Lawrence has given the sum of *wenty thousand dollars* to the Massachusetts Charitable Mechanic Association, to aid in the erection of a hall which shall do credit to that institution; and towards the establishment of a free school therein, for the education of mechanic apprentices in those branches of learning which may be most beneficial to their several pursuits.

The Legislature of Pennsylvania has passed a law providing for the payment of all the interest on the State bonds. The interest on the funded debt is $873,516. And the Treasurer shows that there will be funds applicable under the above law to the payment of interest on the first of Feb., to the amount of $902,398.

The Tribune counts on the Senate of the U. S. thus. For annexation 20; against it 24; doubtful 8. With the floods of Texas scrip which they talk of, floating about Washington, this estimate makes the resistance of the Senate a very *doubtful* case indeed.

In the Pennsylvania Legislature the judiciary committee have reported a bill in the House, repealing all laws allowing slaveholders to hold slaves in Pennsylvania for six months; also repealing all laws requiring constables to arrest runaways, and magistrates to commit them.

POSTSCRIPT.

Wednesday, 12 o'clock.

A destructive fire occurred this morning in the vicinity of our office, the smoke of which is yet rolling past our window. It is said to have originated in the publishing office of the New York Tribune, from whence it extended rapidly through the whole building forming the corner of Nassau and Spruce streets, which was reduced to ashes. We are informed that all the printing materials of the N. Y. Tribune, (not excepting the forms for the Weekly, which were just ready for the press,) were destroyed. The subscription books, however, were saved. Jansen & Bell, stationers, are said to have lost 10,000 dollars above their insurance. Wm. H. Graham, dealer in cheap publications; and V. B. Palmer, newspaper and coal agent, were considerable losers. The office of the Baptist Memorial was destroyed, though we have not learned with how great a loss. There were several other offices in the building, all of which are of course down.

LETTERS.

Nathan V. Hull, Welcome Prosser, M. A. Stillman, Josiah Langworthy.—Postmasters at Brand's Iron Works, R. I., Hopkinton, R. I.

RECEIPTS.

Westerly, R. I.—M. A. Stillman, $2.
Brand's Iron Works, R. I.—Welcome Prosser, $2.
Shannock Mills, R. I.—F. A. Larkin, F. G. Wilbur $2.
Hopkinton, R. I.—Joseph T. Barber, Lillibridge Barber, Benjamin W. Crandall, William C. Crandall, Burdick Kenyon 2d, $2 each.
Clarence.—Daniel Newcomb $1.

NEW SUBSCRIBERS.

Independence.
John C. Bassett,
Daniel S. Remington,
Nathaniel Perkins,
George W. Crandall,
Asa C. Burdick,
Walter Slingerland,
Briggs B. Livermore,
Hazard P. Clark.
Alfred.
Nathan Williams,
Chauncy Green,
Nathan Lanphear.
Hopkinton, R. I.
Joseph T. Barber,
Lillibridge Barber,
Benjamin W. Crandall,
William C. Crandall,
Burdick Kenyon, 2d,
John Webster,
Edward Wentworth.
Westerly, R. I.
Joseph L. Bliven,
Maxson Johnson,
Josiah Witter,
Edon Blake,
(5 copies.)
Almond.
Josiah McHenry,
David Vincent.
Little Genesee.
John Tanner,
Henry C. Crandall.
Westerly.
Miss M. A. Stillman.
Matuchen, N. J.
E. Mundy,
I. Cumpton.
Shannock Mills, R. I.
S. A. Larkin,
F. G. Wilbur.

NEW YORK CATTLE MARKET—Feb. 3.

At market, 1050 Beef Cattle, (120 from the South,) 100 Cows and Calves, and 1500 Sheep.

Prices.—Beef Cattle—A little more brisk, for prime retailing, best, $5 to $6 50, and a few choice higher. Cows and Calves—Sales at $14 a $30. Sheep and Lambs—All taken at $2 a $5. Hay—Loose 56 a 67½.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Subeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

From the London Christian Guardian.

WHAT IS LIFE?

Say, is there aught that can convey
An image of life's transient stay?
'Tis a hand-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis a courier's training steed;
'Tis a shuttle in its speed;
'Tis an eagle on its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight.
'Tis a vapor in the air;
'Tis a whirlwind rushing there;
'Tis a short-lived fading flower,
'Tis a rainbow on a shower;
'Tis a momentary ray
Shining on a winter's day;
'Tis a torrent's rapid stream,
'Tis a shadow—'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a landscape vainly gay,
Painted upon crumbling clay;
'Tis a lamp that wastes its fires,
'Tis a smoke that quick expires;
'Tis a furrow, which the keel
Ploughs upon the watery main;
'Tis an April shower of rain,
'Tis an iris on the spray,
Dashed by vessels in their way,
Catching some slant solar ray;
'Tis a meteor in the sky;
'Tis a bubble, 'tis a sigh—
Be prepared, O man, to die!

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 13.

WESTMINISTER ABBEY.

Westminister Abbey is a place of sepulture for the poets, philosophers, heroes, and kings of England. The bare mention of its name gives rise to reflections of paramount interest and attraction. How wonderfully are these reflections deepened by a visit to the venerable old pile itself! It has been the favorite and frequent resort of distinguished scholars in their hours of seriousness and meditation. The stillness and solemnity of the place, the use to which it is applied, and the condition of the people who lie in it, can not fail to fill their minds with a melancholy thoughtfulness which is agreeable rather than painful. A stranger's first visit to it will awaken within him thoughts, and send a thrill of delight through his heart, which will not soon be forgotten.

The early history of the Abbey is clothed in much mystery. Its site is supposed to have been once occupied by a Roman temple devoted to Apollo. When this was overthrown, Lucius, the first Christian King of Great Britain, is said to have "built thereon a church of Christianity." Sebert, king of the East Saxons, A. D. 616, demolished the old building which had been for a time devoted to heathen worship, and erected another in its place. It was extensively repaired by Edgar in 958; rebuilt with great magnificence by Edward the Confessor in 1050; taken down and rebuilt again by Henry III. some two hundred years afterward; since which time it has been enlarged by other appropriations, and completed under the supervision of Sir Christopher Wren. All the sovereigns of England have been crowned here since William the Conquerer; and nearly all of them have been buried here.

The visitor enters the Abbey through what is denominated the Poet's Corner—a title given to this part of the building from the number of monuments erected here to commemorate poetic genius. It is the most intensely interesting spot in the whole building. The monuments of wits and statesmen are strangely commingled here, yet so as to give the greatest effect to the whole collection. Here is a monument to Shakspeare, presenting his own lines on the mutability of human affairs—

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

Near by is a monument to Matthew Prior, the poet and diplomatist, who wrote his own epitaph—

"To me 'tis given to dye, to you 'tis given
To live; alas! one moment sets us even.
Mark how impartial is the will of Heaven."

The author of Paradise Lost and Paradise Regained, who was buried in Cripplegate church, has here a tablet and bust, directly under which is a monument to the memory of Thomas Gray, who is represented as pointing a finger to the bust of Milton, with this inscription—

"No more the Grecian Muse unrivall'd reigns,
To Britain let the nations homage pay;
She felt a Homer's fire in Milton's strains,
A Pindar's rapture in the lyre of Gray."

John Gay, author of the "Beggar's Opera," is kept in memory by a monument, presenting two lines, written by himself, and characteristic of him—

"Life is a jest, and all things show it;
I thought so once, but now I know it."

Many other monuments of nearly equal interest grace this favored "Corner," which is constantly open to the public, and is the great attraction of the Abbey.

Leaving Poet's Corner, the visitor is conducted through a series of small chapels surrounding the choir of the Abbey, filled with curious antique monuments and the effigies of their royal occupants. Among these chapels, none interest the stranger so much as those of Edward the Confessor and Henry the Seventh. In the center of the former, stands the venerable shrine of St. Edward, once a proud ornament, but now sadly defaced. Here are the two coronation chairs, under one of which is the celebrated stone formerly described by the monks as having been Jacob's Pillow. The Scotch used to believe that the person crowned over that stone would certainly rule their country. Hence Edward the First brought it from Scotland in 1267, since which time it has been the subject of many treaties and kingly conferences. The Scotch are said to have become reconciled to a union with England from the superstitious reverence attached to it. If one in looking upon these [illegible] could actually see an old king of England sitting in that chair, or Jacob's head laid upon that stone, his admiration would scarcely exceed that which appeared to possess our attendant in pointing them out.

Henry the Seventh's Chapel is neatly joined to the east end of the Abbey, and was erected by the monarch whose name it bears, as a place of sepulture for himself and family. It was commenced in 1504, and completed in nine years. The entrance to the chapel is through ponderous brass gates, curiously wrought. The roof and vaulting are supported by fourteen towers, richly ornamented. The lofty ceiling is wrought in solid stone, with an astonishing variety of designs. It has been called, in view of the labor bestowed upon it, "the wonder of the world." It was built as a tomb for royalty, and no one has been allowed to sleep there who could not trace his descent from some family of kings.

Having passed through the different chapels, we were conducted to the Nave of the church, and left to continue our observations as our fancies might dictate. Here is a vast collection of monuments to those who have distinguished themselves as warriors, statesmen, scholars, and divines. One to the memory of Major Andre, who was executed by the Americans as a spy in 1780, interested us. It is composed of a sarcophagus raised on a pedestal. He is represented as going with great fortitude to meet his doom; Britannia appears mourning his fate, and the lion seems crouching in a mourning attitude. There were many other monuments perhaps more deserving of attention. But this secured it because connected with the history of our own country. We strolled through this part of the Abbey until near nightfall; and when we retired it was in a serious mood, meditating upon the condition of those who had toiled through their lives to obtain a transient immortality, and had at length gone to the grave, with no attendant but the worm, and no eulogist but the silent epitaph.

ABOLITION OF MILITIA TRAININGS.

Nothing marks more certainly, though quietly, the decline of the war spirit among the great mass of the people, than their unwillingness to continue the ever extremely popular system of militia drills. It was retained in Massachusetts by a few war spirits, until nearly all men of sense became weary and ashamed of it; and then the Legislature in 1839 released from military drills all that had been liable to that service, and provided a fund of $50,000 a year to be distributed, at the rate of five dollars each, among any number of the old militia not exceeding 10,000, who voluntarily trained a certain number of times every year. Still, even this offer has never rallied in any year, more than 7,000 volunteers; and the number, we believe, is constantly diminishing.

MAINE, in 1843—4, entirely abolished the system of militia drills, repealing all her laws that required that useless service, but retaining the militia system, simply by continued enrolment of all that would be bound at her call to come forth for the support of her laws, or the defence of her soil.

VERMONT, at the recent session of her Legislature, has followed the example of Maine. She passed an act repealing all laws that had heretofore required militia drills, and substituted merely an enrolment, as for jury purposes, of all that would, under the old system, have been liable to military service.

Here are pretty unequivocal signs of the times; and we predict that *none* of the *free* States will much longer bear this expensive and contemptible nuisance. Even if advocates of the war system, we could consistently say this; for every intelligent officer knows, that our militia drills are utterly useless. Peace Societies have never, we believe, interfered on this subject, contenting themselves with the diffusion of the leaven; but we confess our surprise, that people of sense have in any State submitted till now to such a yoke.

[Adv. of Peace.

THE SEVEN YEARS WAR.

This war raged from 1756 to 1763, and nearly all the European powers were engaged in it. It originated in a dispute between England and France, relating to the Canadas; the French encroached on a tract of country claimed by the English, in the wilderness, uncultivated, and uninhabited, except by savages; and this war has often been called "a strife about so many acres of snow." The miseries which it occasioned in the interior of Europe, have been seldom equaled; and at length the Grand Signior invited the European Ministers at his court to hold a conference, and after stating to them the great abhorrence he felt at the bloody war thus raging between so many Christian nations, offered his mediation for effecting a general peace. The offer of the Mohammedan peacemaker was not accepted, but was rejected with pride and scorn, and hostilities were continued until poverty brought peace.

This war is represented by historians, as one of the most successful that England was ever engaged in. One hundred ships of war were taken from the enemy or destroyed, and nearly sixty millions of dollars acquired in prize money; but these glorious successes cost the nation 250,000 human beings, and about $600,000,000! The slaughter of the opponents and allies of Great Britain in this dreadful contest, was little less than 800,000 men!

FRANCE AND ALGERIA.—*Paying rather dear for the whistle.*—France, says the London Times, maintains an army of upwards of 100,000 men, at the cost of more than 80,000,000 francs per annum, for the protection of about 6,000 French colonists in Algeria; (which colonists do not pay a single franc back into the treasury!) and for these 6,000 colonists, already some 50,000 soldiers have miserably perished since the first occupation—and all this with increasing sacrifices of life and treasure. [Adv. of Peace.

"Pa, does wine make a beast of a man?" "Pshaw! child, perhaps once in a while!" "Is that the reason why Mr. Goggins, the tavern keeper, has on his sign, 'Entertainment for man and beast?'" "Nonsense! child, what makes you ask?" "Because ma says that last night you went to Goggins' a man and came home a beast—and that he entertained you!" "That's mother's nonsense, dear, run out and play; papa's head aches."

BEQUEST.—Mrs. Eunice Averill of Hartford, has left the sum of $13,000 to various charitable institutions.

TO THE SLANDERER.

'Blush! if of honest blood one drop remains,
To steal its lonely way along thy veins;
Blush! to be branded with the *Slanderer's* name.
And though thou dread'st not sin, at least dread shame
Blush! if the bronze long harden'd on thy cheek,
Can find ONE spot where the poor drop can speak.'

MISERY AMONG THE FLOWERS.

Esther Pierce, another pallid victim of the needle, was charged at Worship street with illegal pawning. Yes, famine took her to the pawn-broker with the goods of a Mr. John Halden, of 6 Bread street, Cheapside. Esther Pierce was employed to embroider a silk shawl with flowers—with no less than eighty silken blossoms—for the sum of sixpence! Well, this was a hard day's work; bringing something less than a half-penny an hour. The young woman had neither food nor drink; and so, with misery and famine at her heart—in the very despair of biting hunger—she took Mr. John Halden's property to the pawn-broker. She is urged, tempted—sorely tempted beyond the power of suffering nature to withstand—to commit crime, to make herself a felon, by the miserable wages awarded her by the tradesman of Bread street, Cheapside. *Bread street!* There is a cruel irony even in the address.

There is a society—all-honored be its object—for the relief and conversion of miserable young women, cast like weeds upon the world; for the wretched Magdalen, despised, outraged, degraded. This society calls with a voice of comfort to the defiled creature, and teaches her, in goodly season, modesty, self-respect. She is snatched from daily, hourly perdition, and restored to the decencies of life. She is no longer an animal, cursed with a soul. All praise be to the institution that works this goodness.

Yet, surely we think, the principle of wickedness must grin and hug itself at the gathering of this society—must chuckle, as the devil only chuckles—when the secretary, with grave face and self-complacent tone, reads the number of victims saved—of brands snatched from the fire—and turned to worthy uses. We say, this same wickedness must laugh at the small, retail humanity of such an institution, when, as in mockery of it, there are thousands and thousands of young women tortured by the injustice of the world, by its mercenary, heartless tasking, into a life of infamy. A feeble philanthropy saves indeed a few wretches; but then there is a giant injustice—iron-hearted son of avarice and trade—that drives his crowd into the street; that makes them in a wild despair of heart—for bread, horrid bread indeed so purchased—bind themselves to agony and shame! How many fall; how many, with heroic serenity of soul, their wounds bleeding inwardly, pine from day to day, and at length wither from the earth, no more accounted of than autumn flies! And now and then some haggard, white lipped creature, some famishing Esther Pierce, for the sake of a meal dares Newgate and the doom of a felon. And so it will be, until throughout all society it shall be preached, not meekly mouthed, but preached with a terrible, soul-smiting energy, that there are holier things than pounds and shillings; that human souls are in very truth of more account than bank paper.

Esther Pierce, our readers will rejoice at it, escaped prison; the benevolent pawn-broker (we should have liked to chronicle his name) giving up the shawl without payment, the shawl which contained the eighty flowers, worked for sixpence! In the East, they have a well known way of arranging flowers that, like words, they may discourse a passion. Alas! what a story may the eye of pity read in these eighty flowers, worked for a tester. On the one hand, what cruel, selfish, iron-hearted tasking! On the other, what misery, what weariness of life, what utter blankness of all that should comfort and sustain toiling humanity!

We should like to know the particular eighty flowers worked for sixpence by Esther Pierce for John Halden. Is it possible that for such a tradesman any of them could be heart's ease?

Mr. Halden, in a letter to the Times, says that "he gives considerably more than sixpence" for such work; but then, with the diffidence of genuine liberality, he does not specify how much more.

Mr. Halden also observes that the wretched story of Esther Pierce is "calculated to do him serious injury." We do not think it unlikely.

In conclusion, however, we should say to all wholesale dealers in embroidered shawls, give something more to female toil than sixpence for eighty flowers. Something more considerate, masters! So that while your wretched slaves are working flowers, your own consciences may not—for the after time—be working nettles.—*Punch.*

A CHILD'S FAITH.

A beloved minister of the Gospel was one day speaking of that active, living faith, which should at all times dwell in the heart of the sincere follower of Jesus, and related to me an illustration, that had just occurred in his own family.

He had gone into a cellar, which in winter was quite dark, and entered by a trapdoor. A little daughter, only three years old, was trying to find him, and came to the trapdoor, but on looking down, all was *dark, dark*—and she called, 'are you down cellar, papa?'

'Yes, would you like to come, Mary?'

'It is dark. I *can't* come, papa.'

'Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you.'

'O! I shall fall, I can't see you papa.'

'I know it,' he answered, 'but I am really here, and you shall not fall or hurt you. If you will jump I will catch you safely.'

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, and then advanced a little further, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

'Yes my dear, in a minute,' he said, and had just time to reach his arms toward her when in her childish glee, she fell shouting into his arms, and clasping his neck, said, 'I *knew*, dear papa, I should not fall.'

And now, my dear little readers, the Lord Jesus is calling you to come to himself. Many of you, I trust, have already obeyed his call, and chosen him as your portion, but he is still saying, 'Suffer little children to come unto me and forbid them not,' and, 'they that seek me early shall find me.' Though like little Mary, you cannot *see* him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he "took little children in his arms, laid his hands on them and blessed them."—*Ch. Witness and Advocate.*

THE FULL DEVELOPMENT OF THE GOSPEL.

NONE possess an adequate idea of what the Gospel can do when its power is fully developed. Often have we repeated and sung—

"This is the word of truth and love,
Sent to the nations from above,
Jehovah here resolves to show
What his Almighty grace can do,
This remedy did Wisdom find
To heal diseases of the mind:
This sovereign balm, whose virtues can
Restore the ruined creature man"

But we are much inclined to set bounds, saying practically, here are the deep roots of depravity which the Gospel cannot eradicate; here is a disease of the mind which even the Gospel, though provided by Infinite Wisdom, cannot heal; here is a "ruined creature," whom the "sovereign balm" itself cannot restore.

The Christian world ought now to look for manifestations of the grace of God in the rescue of the licentious, which shall be as mighty in achievement over the strong hold of sin, and as far extending in regard to the number of the fallen, as has been exhibited in the temperance reformation. Not to look for this, is to limit the Holy One of Israel.

In the application of gospel truth for the salvation of the licentious, there must be a special adaptation of it to their case, not only in the mode of presenting that truth, but also in all the accompanying facilities which shall be proffered to encourage reformation, and in all the precautions which shall be employed to guard against relapse. Legal restraints may be necessary to establish habits of sobriety, industry and order, among those who profess a desire to return to the paths of chastity: let such restraints be systematically enforced by city authorities, and in perfect coincidence let the gospel be proclaimed to them, saying, "Look, and live;" "Go, sin no more!" and who can tell what trophies grace may gain.

From among such fallen beings, many may be taken to become the companions of holy angels; while thousands of self-righteous moralists may reject salvation by the blood of the Lamb of God, and thus sink deeper in perdition than the fallen angels.

J. R. J.

Williamsburgh, L. I. Jan. 16, 1845.

Adv. Moral Reform.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several States included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do Red Backs	⅓	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'on	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton, Grey Lock, Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co. Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Phila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Gallipolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm, Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va., Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan—Michigan & Branch 88.

NEW YORK PRICES CURRENT

(Corrected weekly.)

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g. 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do. Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½ a 7½
Brazil	6½ a 7½
St. Domingo	5¼ a 5¾
COTTON.	
New Orleans	5 a 9¾
Alabama	5½ a 10
Upland, good and fine	8¼ a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6¼
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4 4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½ a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾ a 3
Borax	16 a 16½
Camphor, ref	62½ a 65
Cream of Tartar	14¼ a 14½
Cochineal	1 40 a 1 50
Copperas	1½ a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrrh	12½ a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾ @
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½ @ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale do	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 @ 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass. do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL	
Genesee	4 68 @ 4 75
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 62 a 4 68
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 37 @ 3 12½
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	90 @1 00
Do South new	05
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refin'd	80 00a — —
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	12 @ 14
Damaged	12½@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turp W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @95
Linseed, Amer	73 @75
Whale	35 @40
Sperm, fall	90 @ —
Do winter	95 @97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 00
Do prime	4 50 @ 5 00
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5¼ a 6
Cheese, Am lb	5 a 6½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6¼a
American	5 a
Spring	5½a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¼a 17½
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Plates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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TERMS.

$2,00 per year, payable *in advance.*
$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

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The Sabbath Recorder.

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The Recorder.

LETTER FROM ALLAN B. MAGRUDER.

The following letter was addressed to a brother in New Jersey, by whom it was handed to us for publication. The kind and candid spirit manifested by the writer entitles him to a respectful hearing. As he has consented to the publication of his letter in the Recorder, we presume he will look for a reply vindicating the views of Sabbath-keepers. Should any of our correspondents see fit to reply, and do it in the right spirit, we shall be happy to give them a place.

Our readers have seen the name of Mr. MAGRUDER connected with that of Mr. LEMMON, in the proceedings of the Baltimore Convention. These getlemen, it will be remembered, endeavored to dissuade the Convention from the inconsistency of calling the first day of the week by the name of *the Sabbath*. For doing so, they were treated as disorderly persons, interrupted in their remarks, and finally hissed. This letter of Mr. Magruder gives a very frank statement of his objectionable views, and will be read therefore with interest. It is the policy of the professed friends of Sunday, we are well aware, to *take for granted*, both that the Sabbath law is still binding, and also that it requires the observance of the first day of the week. But we doubt the wisdom of this course, and are altogether in favor of a free discussion of each of those questions, confident that the truth will not suffer thereby. It ought to be said, perhaps, to prevent misunderstanding, that Mr. Magruder is not a clergyman, as represented in some of the newspaper reports. His profession is that of the law, in which he has been engaged for the last ten years. ED. REC.

CHARLOTTESVILLE, Va., Dec. 15th, 1844.

DEAR SIR,—I have received from my friend and brother Mr. Lemmon, of Baltimore, a pamphlet, Address to the Baptists of the United States, on the observance of the seventh day as now obligatory on Christians who acknowledge the authority of the *Sabbath*; which he forwarded to me at your *request*. I have read with attention the pamphlet *in question*, and beg leave to tender my thanks for your kindness in sending it. I take leave, in all Christian kindness, to give you briefly my opinion too of the subject on which it treats. Being myself an inquirer for truth, and both willing and anxious to take a "*thus saith the Lord*" as the *only* worthy authority in religious faith and practice, I read with avidity the views set forth in the pamphlet. I wonder that any one, who like you acknowledges the binding obligation of the law of Moses in relation to this subject, can escape the conclusion that Saturday and *not* Sunday is the day which ought to be kept as the *Sabbath*. Your reasoning on the subject is invincible. This was the position I attempted to defend in the late Convention at Baltimore, of which, I suppose, we were both members. As, however, I and those who are associated with me in keeping the commandments and ordinances of the Master—who claim to be simply "Christians," or "Disciples of Christ," though we are often, but most *unjustly* and *opprobriously*, called "*Campbellites*"—do not admit the existence of the obligation, *in this dispensation*, to keep *any day* whatever as the *Sabbath* day, I am forced to *dissent* from the conclusion to which you arrive. I believe heartily in the consecration of Sunday, or the *Lord's day*; not, however, as a *Sabbath* day, in any sense of the word, but as a day commemorative of the *resurrection of our Lord*, and not in memory of the creation, as was the Sabbath. There is no doubt in my mind, that the Sabbath was *exclusively* a Jewish law, and is now no more binding on Gentile Christians than circumcision, the passover, &c.

You seem to argue very elaborately the proposition, that it was only the *ceremonial* law which was abrogated by the Christian institution. But permit me to observe, that this distinction between *moral* and *ceremonial* law is a *scholastic* and not a *scriptural* discrimination. He who was greater than Abraham or Moses taught, that "on these two commandments, hang ALL the law and the prophets," viz: to "love the *Lord*, with all the heart," &c., and "our neighbor as ourself." Now it seems to me almost unaccountable, that you should contend that the law of Moses—*any part of it*—is *now* in force. Jesus came, as he says, "not to destroy but to fulfil it." Is there any further use, (except as matter of history,) for an institution which is *fulfilled*, which has answered the purpose for which it was intended. Is a will or a deed of any further use after *all its provisions* have been carried out, or "*fulfilled*." Besides, *consider* such passages, as these, "The law and the prophets *were until John*," &c. "The *law* was given by *Moses*, but grace and truth came by Jesus Christ." "The *law* was our schoolmaster *to bring us to Christ*, but after faith is come, we are *no longer* under the *schoolmaster*." Gal. 3: 25. See the whole epistle on this subject, particularly 10th and 11th verses of the 3d chapter. Observe, too, that Paul in 2d Colossians the 16th, expressly *prohibits* the observance of the Sabbath. See too Heb. 4: 11. Now, surely, I do not see how we can observe the Sabbath, (I mean *your day, Saturday*,) without actually setting the Apostle's authority at defiance.—Well, you perceive that *in my humble opinion*, both yourself and *all* Sabbatarians are in the *wrong*, though you are certainly right in observing *Saturday* as the day, if *any* day is to be observed as a day of rest.

Now I hold that it is right, *in imitation of the example of the apostles and primitive disciples*, to keep holy the Lord's day, (Sunday,) in honor of Christ's *resurrection*; and that on each weekly recurrence of that day, we (Christians) should "*break bread*" and attend to the other ordinary acts of religious worship, as set before us, in the example of the *first* church at Jerusalem, established on the day of Pentecost. See Acts 2: 42d and 47th verses—also Acts 20: 7. *Pentecost* was the first day of the week. In this place, therefore, as well as 1 Cor. 16: 1 and 2, we learn the manner of the *apostolic* consecration of the first day of the week, or the Lord's day as it is called in the Revelations. *This is what we do.* Can you show us a "more excellent way?" If so, we are ready and willing to learn it.

I think you have come very near a faithful delineation of our principles and positions in what you say under the second head of your pamphlet, on page 10, and from thence to the beginning of the first paragraph on page 12. It is true, we should differ widely as to the binding authority of the *example* of the Apostles. With us, their example is equally authoritative with a positive precept. Jesus *requires* our submission to it, for he says, "Teach them (the disciples) to *observe* all things whatsoever *I* have commanded *you*;" and Paul says expressly to the Christians of his day, "Be ye imitators of us, (the Apostles.) See also Phill. 3: 17; also, Phill. 4: 9. Here we are taught to do "whatsoever things" the Apostles did. In 1 Thess. 2: 14, "the churches in Judea," set in order by the Apostles, are held up to our *imitation*. It is indeed in obedience to their *example*, for there is no *command*, that we perform any religious duties on the first day; and I would remark, that the same authority (their example) which leads us to preach, pray, sing, read the word, on Sunday, requires us likewise, and with equal obligation, to break bread and attend to the fellowship, or collection for the poor saints, on *that* day also. To do all this, the suspension of all secular business on Sunday is highly expedient, if not necessary; and *therefore*, not because it is *commanded* to be observed as a day of rest in the Old or New Testament, we do abstain from work, that we may the better attend to the Lord's business. Besides, it is a wholesome municipal regulation, and enjoined by the laws of the land, which Christians are commanded to respect.

Thus, in a spirit of Christian candor and good feeling, I have briefly set before you my sense of the nature, obligations, and duties of the Lord's day. As somewhat farther explanatory of the same, I send you herewith a paper by Mr. Lemmon, and a Card which I published in one of the Baltimore papers. Should you, or any of your friends, feel any further interest in the subjects here touched upon, it will give me pleasure to impart any information I may have, always referring you to "the law and the testimony"—the word of God being the only source of authority with me on these or any subjects connected with religion.

That we may all learn the whole truth, and finally attain to a resurrection unto life eternal, is the sincere wish and prayer of

Yours faithfully and benevolently,
ALLAN B. MAGRUDER.

To Isaac D. Titsworth, Shiloh, N, J.

A GOOD DEACON.

Those who have lived for forty or fifty years, can recollect the time when the office of deacon was held in high estimation. The fortunate incumbent was considered as occupying a place about mid-way between the minister and the people, and hence he had a seat assigned him half-way up the pulpit, where he sat in solemn dignity during the service. But in these latter days, he has a pew on a level with the rest of the worshipers, and is undistinguished by any outward form of elevation. The office has also descended far in public esteem; and no wonder, for it has been treated with a levity sufficient to bring almost anything into disrepute. For this degradation of a thing sacred, many of the most popular lecturers in some departments of moral refom are to a great extent responsible. Grave deacons have not unfrequently stood in the way of their radical movements, and they have set themselves to work in earnest, by all the power of satire and ridicule, to "break down" their influence. Hence, when they have wanted to say a sharp or witty thing, they have selected some deacon, and held him up for the scorn or amusement of a gaping audience. Many sober, considerate people have listened and laughed with the rest, little aware that what was sport to them, was death to the dignity and sacredness of an office which they ought to have protected.

There doubtless are some very unworthy deacons, as there are unworthy men in every office, divine and human; but there are also many who "use the office of a deacon, being found blameless." I knew one such who filled the station through more than half of a long life, and filled it creditably. He regularly visited his pastor once a week, and inquired if there was any way in which he could aid him, either in his temporal affairs, or his parochial duties. He often visited the sick, the aged and the poor, and from his own funds, as well as from the church treasury, ministered to their necessities. He was constant in his attendance at the meetings of the church, and prompt to sustain the appointed services. His talents were small, and his pecuniary ability was restricted, but all he had was devoted to the cause of Christ, and no good object was treated with coldness or neglect. His family was well regulated, and presented a lovely model of a household ruled in love by its pious head. He lived beloved and respected by all; and died in Christian triumph universally lamented. [Christian Watchman.

HOW TO WIN A JEW.

We have been deeply interested in reading a couple of volumes entitled, "Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839." The mission was undertaken by four distinguished ministers of the Gospel—Dr. Black, Professor of Divinity in Marischal College, Aberdeen; Dr. Keith, whose writings on the evidence from unfulfilled prophecy have been extensively read; Rev. R. M. M'Cheyne, and Rev. Andrew A. Bonnar. The results of the mission were such as to encourage the Scotch church to enter with great vigor upon a mission to the Jews, which has proved quite successful. We shall take occasion now and then to make extracts from the Narrative, and are confident that our readers will be interested in them. The following is a specimen. ED. REC.

It was not till evening that we were able to ascertain any interesting facts regarding the Jews in this place (*Boulogne*.) We had been told that two Jews had lately come from Dover, who resided near our hotel, but that they were men of the world rather than devout Israelites. In the evening, however, we were visited by a very interesting Jew, a person of education and agreeable manners, who spoke English fluently. He told us his history. Originally possessed of a small fortune, he had exhausted it in traveling for the sake of his brethren, having gone to North America, to investigate the question, whether or not the Indians there are really the descendants of the *ten tribes*. He had lived a year among the Winebagos and Micmacs, learned the Cherokee and Oneida languages, conformed to their manners, often living almost naked, all in order to ascertain that question, which he did not hesitate to decide in the negative. He was now spending his time in retirement, with the view of being able to recruit his resources, so as to undertake new journeys among his brethren in other parts, and especially in Palestine. The circumstance of our being on our way to Palestine had chiefly induced him to visit us. In the course of conversation, we stated the feeling of love to Israel which had led us to go forth on this journey; and Dr Keith, with great fervor, pictured the outcast state of Israel, and how plainly in seemed to be on account of some sin lying at their door, urging him to consider what that sin could be. He then spoke of God's general love and mercy; and when we in return exhibited the way of pardon and acceptance, he became much affected—"chiefly," he said, "because we manifested such interest in him, and kindness." He added, "he wished there were more of the Church of Scotland's missionaries;" but immediately explained himself, "that it was only in one sense he could express such a wish, for he could not desire our success in converting his brethren—only, if any should accomplish this, it would be in the way of kindness." He had been long seeking the truth, and thought he was still doing so, but was not convinced that it lay with us. He argued that the Jews had got their laws "*for ever*;" but he was silent when we pointed to the new covenant promised in Jeremiah. (Jeremiah xxxi. 31.) In speaking of *Jesus*, he made some interesting admissions. "The character and doings of Jesus Christ were most wonderful, and the success of Christianity in the world was the doing of God, in order to alleviate the misery of men; for, had Christianity not existed, he shuddered to think what might have been the state of nations." When pressed with the question, "Would Jesus, so excellent a character as he admitted him to be, declare himself *Son of God*, if he were not really so?" he was again silent, and seemed confused. He thought that God may possibly have prospered Christianity for the sake of the *Jews*; for *true Christianity* had never persecuted them. He had heard of Dr. Keith's work on Prophecy—expressed delight at meeting with the author—and on being presented with the Doctor's last work on the Evidences, requested him to write his name upon it. When presented with a Hebrew New Testament, on which we had written that we would often pray that he might be brought to light and peace, he showed much emotion. Once or twice, after rising to go away, he resumed his discourse. On finally taking leave, which he did with tears running down his face, he said with great emphasis, "*If you wish to gain a Jew, treat him as a brother.*"

ORIGIN OF BELLS.

Bells were first used upon the horns of sheep, to assist the shepherds in finding their flocks. Then upon the heads of cows, cattle and horses, for similar purposes. They were afterwards found useful in house. And the Romans had a bell attached to their public baths, to give notice when the baths were open for use. The first great bells for the use of Christian churches were introduced about the year 600. And because they were supposed to be the invention of Paulinus, Bishop of Nola in Campania, they were called in Latin, Campana. The practice of baptizing or consecrating bells with holy water, was introduced into the Papal church, by Pope John XIII. who consecrated one, in the Lateran, and named it John the Baptist.

Some papists have attributed to bells the power to drive away demons, and dispell storms. But this is explained away by saying that Satan flies before the influence of prayer; and bells are a signal to summon men to prayer; and are therefore inferentially, a terror to demons. Bells were used in the churches in England before the time of Bede, who makes mention of them; that is in the eighth century. They were first introduced into the Greek church, in the year 865.

There is a canon of the Romish church made in the thirteenth century, requiring the bell of the parish church to be rung, when the Bishop of the diocese visited the parish, or when he even passed through or near it. The clergy were the first bell-ringers. Afterwards there was an officer called bell-warden, who had the care of the belfry. The uses which the Papists attached to bells are well told in an inscription upon a bell in Venice, as follows: "I worship the true God, I call the people, I gather the clergy, I adore the saints, I mourn for the dead, I chase away pestilence and devils." [N. E. Puritan.

VIRTUE OF PATIENCE.

From Tertullian, a writer of the Second Century.

Patience is the guardian of Faith, the preserver of Peace, the cherisher of Love, the teacher of Humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consumates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every age Behold her appearance and attire; her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eyebrows sits cheerfulness and joy; her mouth is lovely in silence; her complexion and color, that of innocence and security—while, like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorne. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules, not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of Peace.

"DAYS OF OLD."

SUBMISSION THE BEST CONSOLATION.

A change had come over the spirit and over the face of the camp of Israel. Since the creation to the present time, never did man, much less a host of men, stand in so strange, so awful a position between life and death. God had to each individual above a very youthful age, "set him his bounds that he could not pass;" beyond forty years each one saw, could see, nothing but eternity; and to render this prospect the more solemn, each one knew that on earth no home, no abiding place remained for him; but in the wilderness must he wander, "the great and terrible wilderness, where were fiery serpents, and scorpions, and drought, where there was no water," save only the miraculous supply yielded by the rock of flints. Alas! how soon that gushing stream became itself a cause of offence in Moses and Aaron, the meek Moses, the consecrated Aaron, the two brothers whose holy mission had hitherto been so blamelessly fulfilled. But they were provoked by the murmurings which the Eternal bore with; and when commanded to speak to the rock, that it might yield a fresh supply, Moses had lifted his rod and smitten it, yea, twice he smote it, speaking in anger to the people, whom he was not at that moment commissioned to rebuke, but to meet with a new instance of Almighty love. For this, Moses and Aaron were included in the interdict, and they too must die on this side of Jordan. He knew that the Judge of all the earth did right; and if the Holy One of Israel was to be glorified, and beloved Israel more feelingly admonished by his removal, welcome was death to the bosom of Moses; welcome the summons to abide for ever in the presence of his God!

It was beautiful to see the zeal, the care, the anxious affection with which the fathers of Israel now watched the daily walk of the stripling youths, and guided and taught the young children of their respective houses. These were to inherit Canaan; these were to pass the waters of Jordan, and plant the standards of their tribes in the promised land. Whether for one day, or for forty years their own mortal existence should be prolonged, none among them knew; but the sands of the desert must entomb their bodies, and happy were the souls who, in that sure conviction, so numbered their days that they applied their hearts to wisdom; and walked thenceforth humbly with their God!

Jabin, on a sultry day, bore his pitcher to the mysterious stream that had again gushed forth at so dear a price to Moses. He was pensive, yea, he was sad. He had passed a group of Benjaminites, who were recounting in a sort of melodious chant the mighty works of the Eternal, when first He broke the rod of the oppressor, and delivered the chosen people from their bondage. The passage of the Red Sea, described in glowing language; the miracles of mercy in the wilderness, and the praises of the good land flowing with milk and honey, the glory of all lands into which the Saviour of Israel would still guide his flock, these furnished the theme of their wildly beautiful song. They were stately men, in the prime of life, and all the proud comeliness of manhood; and what they seemed to have forgotten pressed on Jabin's mind with painful consciousness—not one of those stately warriors should see the promised land! With slow and heavy step he gained the stream, and there beheld a youth, his senior by a year or two, reclined under a projecting ledge of the rock, his cheek resting on his hand, and his tears mingling with the dust of that parched soil. Jabin paused; he knew the youth to be one of the most ardent of Israel's sons, and his soul mourned because of the doom that had blighted his young hope, and shut out for ever the prospect that had been to him as the light of heaven. Great was his surprise when, looking up and recognizing him, Ahira smiled joyously through his tears, and extending his hand said, "Jabin, my brother, good is the word of the Eternal; help me to praise Him. Thou shalt inherit the land, the goodly, glorious land, while my carcase must fall in the wilderness. Good is the Eternal, let us praise Him, for His name is lovely." "Ahira! dear brother! I feared lest thou wast murmuring at the sore decree." "Murmuring, Jabin? no, Ahira hath not murmured; far be the accursed thought of rebellion from this heart. I wept at the contemplation of the beauty of wisdom that even poor, blind, unbelieving man may trace in the work of Him, whose way is perfect. Seest thou not that in the course of nature the present rebellious generation, now come to man's full estate, must die off at the end of forty years; while an army of warriors, trained and disciplined in a school where the Eternal is their teacher, and knowing to what that training tends, some in the early bloom, some in the meridian vigor, but none in the feebleness of declining life, will enter upon the possession of the land, our land, the land that God hath given us, and established therein the nation which from of old hath been destined there to dwell, there to flourish, there to exhibit to all the earth how happy are the people whose God is the Eternal."

All the fire of young Ahira's character had kindled while thus he spake. Starting on his feet, and pointing with out-stretched arm in the direction of the promised land, he resumed, "There is thy house, O Jabin; there, O Israel, the place where thy foot shall rest. Sin not against the Eternal the grievous sin of resting satisfied short of that possession. Be thou wandering in the wilderness, O Israel, or be thou scattered to the four winds of heaven, rejoice not, linger not, but press towards thy home. There the Eternal will choose Him a place to put His name; there will He meet thee, there will He bless thee; and when thou art away from thence, be as the banished dove, not idly lamenting her distant nest, but stretching a strong wing to regain its hallowed boundaries. My carcase will fall in the wilderneos, Jabin; but my free, unfettered spirit, hovering above the ranks of my advancing tribe, will doubly rejoice in your joy, praising, in songs as yet unlearned, the God of Abraham, the covenant-keeping God, who will yet, and finally, bring His ransomed people into that good land, and cause them to dwell therein for ever!"

THE MARTYR SPIRIT.

The following reply of one of the martyrs of the days of Queen Mary, Rogers Coe, an aged shearman, a plain unlettered disciple, shows the genuine martyr spirit.

The Bishop inquired whether he would obey the laws of the king and queen. He replied, "As far as they agree with the word of God, I will obey them." The Bishop told him that whether they agreed with the word of God or not he was bound to obey them, even if the king was an infidel. Coe quietly observed, "If Shadrach, Meshach, and Abednego, had acted thus, Nebuchadnezzar would not have confessed the living God." This undaunted man chose to be burned alive rather than do any thing that would diminish the faith of others in the Gospel.

When Latimer and Ridley were at the stake together, the former said to the latter, "Be of good comfort, Master Ridley, and play the man, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

As in evidence that the martyrs were compelled to choose death by a powerful internal constraint —a conviction of duty—let the following be read with attention. "At their burning, it was evident that these witnesses for the truth could only face the cruel torments which awaited them, when strength was supplied from on high. Haden had been remarkable for his cheerful reliance on the Lord, both previous to his apprehension and during his imprisonment, but after he was fastened to the stake with his companions, he came from under the chain to the great surprise and sorrow of many who concluded he was going to recant. But as Fox relates, he felt more in his heart and conscience than they could conceive; but alas! he was compassioned with great dolour and grief of mind, not for his death, but, for lack of feeling of his Christ; and therefore being full of cares, he humbly fell down upon his knees and prayed earnestly and vehemently to the Lord, who at last (according to his mercies) sent him comfort. Then he arose with great joy as a man changed from death unto life, and said, now I thank God, I am strong, and mind not what man can do unto me."

Lawrence Saunders, one of the earliest who suffered in that region, said to a pious shoemaker, who came to give him his parting blessing, "Pray for me; I am the most unfit person for this high office that ever was appointed to it." He shrunk from the flames, but could not deny Christ. In the final moment his strength was equal to his day. Being fastened to it he kissed it, singing, "Welcome cross of Christ, welcome everlasting life."

Glover was taken from a sick bed to prison, and from prison to the stake. Shortly before his martyrdom he had great doubts and apprehensions, complaining of the deadness of his heart, and his want of spiritual comfort; previous to his execution he continued all night in prayer, and "was carried in sight of a stake, yet his mind was weighed down with a burden, almost too heavy to be borne." But on a sudden he was powerfully filled with God's holy comfort, a foretaste of heavenly joys.

Christians of this age, it is to be feared, live so much under the influence of the support of worldly comforts that they are ignorant of the power of religion to fill the soul with true heavenly joys. We are not called to such sufferings, and to inflict sufferings which God has not appointed is wrong; still there never will be a time till the world be converted, when sacrifices for Christ will not be required. Nor will such sacrifices ever fail to receive their spiritual reward. [Macedonian.

The Sabbath Recorder.

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POPULAR OBJECTIONS.

It is sometimes instructive, though it may be painful, to notice the objections which flippant disputants raise against unpopular or unwelcome doctrines. Such objections will often be found destructive of each other, and directly at war with principles and practices which the objector himself allows in other things. This is especially true of a large class of objections raised against the observance of the *seventh day* as the Sabbath, by those who profess to be fast friends of the sabbatic institution, if it can only be observed on the *first day* of the week. Let us look at some of these objections, to see how they correspond with each other and with the profession of regard for the institution.

Among the first objections is that text of Scripture, "*The Son of Man is Lord of the Sabbath;*" from which it is argued, that because he was Lord of the Sabbath, therefore he changed the day on which it should be observed. To this it may be answered, that the Lord of the Sabbath had an undoubted right, if he pleased, to change or to annul it; yet it does not by any means follow that he did so. On the contrary, it follows much more naturally, that because Christ was Lord of the Sabbath, therefore he did and ever will maintain it, since to maintain what belongs to him is the proper business of a lord. One might as well argue from the fact of Christ being Lord of the quick and dead, that he would therefore destroy the living and raise the dead, as to make such a use as the objector does of this passage. All that can be justly made out of it is, that in a case of necessity Christ had authority to set aside certain restrictions concerning the Sabbath; but shall we thence argue that the Sabbath may be changed or annulled without any necessity?

A second objection is, that "*Old things are passed away, behold all things are become new.*" In the application of this passage, it is argued thus, "Old things have passed away; the Sabbath is an old thing; therefore the Sabbath has passed away." But, carrying out this mode of arguing, it may be said with equal propriety, "Old things are passed away; all the ten commandments are old things; therefore all the ten commandments are passed away." But alas for this theory, the Apostles of Christ have again and again directed us to those old things. They say, "Whatsoever things were written aforetime were written for our learning;" and also, "I write no new commandment unto you, but an old commandment." The Apostle, in the passage under consideration, speaks of the old man and old ungodly practices. To apply his words to the Sabbath, is to wrest them from their true meaning. Besides, if applied at all to the subject, they would do away with the institution wholly, and not with the seventh day alone.

A third objection is, that in Joshua's time, "*the sun stood still in the midst of heaven, and hasted not to go down about a whole day;*" from which it is argued, that time was so confounded as to prevent our knowing which is the seventh day, and of course to do away with the duty of keeping it. But if this objection is good for any thing, then neither the prophets nor any of the church of God since the standing still of the sun, have been able to obey the fourth commandment. Neither have they been able to keep the Passover on the fourteenth day of the month; nor any of the other feasts on their proper set days. To such conclusions would this reasoning drive us—conclusions which facts and common sense plainly disprove, and which no one would allow for a moment, except to support a favorite theory or escape from an unpleasant duty. Again, if this objection be a good one, how comes it that in Christ's time there was no difficulty about knowing which was the first day of the week? The persons who raise the objection are often the most strenuous advocates of the observance of the *first* day, on the ground that it was the day of the resurrection. Their practice, therefore, denies their belief in the validity of their own objection.

In connection with this objection, it is not uncommon to hear about the long days which occur in some latitudes, and the impossibility of keeping precisely the same time all over the world. But, if the objection raised hereupon be good against the seventh day, it is equally good against every other day, and so all regard for particular days is swept away at once. Further, if the exceeding length of days in some countries is a good reason why the people of other countries should neglect the seventh day, then the fact that some persons cannot honor their parents because they have none, is a good reason why those who have parents should neglect to honor them. But it is quite probable that the persons who raise this objection would have been the very first to condemn the Jews if they had argued that they could not keep the Sabbath in Canaan because it was remote from Mount Sinai, where the commandment was given.

Another objection to the seventh day, which is in the mouths of almost every body, and is the common resort when every other subterfuge fails, is that *it matters not much which day is kept if we give to God the duties of the day.* To this view there are several serious objections. God has seen fit to join the day and its duties together in one commandment. Would he have done this, if there was really no importance attached to their union, and no evil resulting from their separation? There is this evil from their separation, to say the least, that it puts asunder what God has joined, and thus mars one of those commandments which we ought to esteem in all things to be right. If whosoever breaketh one of these least commandments shall be called least in the kingdom of heaven, surely the Lord will not hold him guiltless who mars one of them in this way. But the evil does not end here. By such objections a door is opened to still greater license, through which enters instability of character and total disregard of divine authority. Proof of this is seen in the fact that wherever the purity and perfection of the fourth commandment is forgotten, the day of rest either becomes a holiday, or is entirely neglected. We regard it as a great sin in the Romish Church, that she has, by her refined speculations, blotted out the second commandment. Yet is it greater than the sin of many Protestants in their dealing with the fourth commandment? And does not the course of Protestants in this very thing give countenance to the Romanists? We believe it does; and we cannot, therefore, regard it as unimportant.

These objections, and a great variety of similar ones, are often raised by persons holding entirely dissimilar views, and for altogether different objects. One uses them against all Sabbath-keeping; another against keeping the seventh day; and a third against strictness in keeping the first day. This fact shows clearly, that while they clash directly with each other, they must also clash with the professions of some of those who raise them.

"IT IS FINISHED."

How many interesting associations cluster around those last words of our Redeemer when he gave up the ghost. His self-denying labors, his subjection to temptation and the power of the adversary, were then at an end. The atonement, which he came into the world to make, and which could only be secured through his death, was perfected. The law of God, which man had so wantonly violated, was magnified and made honorable. A way was opened by which God might be just, and yet the justifier of those who should believe. It was *finished*—the promise that the seed of the woman should bruise the serpent's head, was fulfilled; those realities which the types and sacrifices had but faintly symbolized, were now manifest; and the true light now shone. Full of meaning were those words, carrying the mind backward to what had been promised and endured, and forward to what should yet be enjoyed. They marked the end of the great evil, and the beginning of the great good. Thanks for the assurance, "It is finished." Who will dare to undo?

VOCAL MUSIC IN PUBLIC SCHOOLS.

In nearly every civilized country, vocal music is now regarded as an important and appropriate subject of instruction in primary schools. It is true, that the utilitarian character of the people of our own country has kept us somewhat behind the times in this matter; but we are rapidly coming to take right views, and to carry our views into practice. A report has recently been published by a committee appointed to consider the propriety of introducing vocal music into the public schools of Philadelphia, which presents a great variety of facts, and argues conclusively the advantages of the system. These advantages are ranged under two distinct heads, each of which is copiously illustrated.

The influence of vocal music in the discipline and culture of schools, is most valuable. Next to religion, music and song are the greatest harmonizers. They are sources of innocent recreation and pleasure, which increase the activity of all the social affections, and promote in a high degree the development of the moral sentiments. This is the influence of even the irregular musical exercises of individuals. How much higher and better must be the moral stimulus, when large numbers of the young engage together in the exercise. It is stated as a matter of fact, that in many schools where vocal music has been introduced, corporal punishment has been almost entirely dispensed with, the pupils learn their lessons better, and a striking improvement is seen in the discipline of the schools and the dispositions of the scholars. Of course great care must be taken in regard to the character of the music and the words of the songs, since injudicious selections might change the tendency of the exercise, and defeat its design. This consideration makes it especially important that religious teachers should interest themselves in the subject, endeavoring to encourage and direct the cultivation of music in common schools, and in every other sphere where it can be introduced with advantage. It ought to be remembered, that the songs of a nation often give stamp to its character. And it is a superficial and hurtful notion, that an interest in them is incompatible with the dignity and sacredness of the ministerial office. The notion will not be encouraged by any who rightly estimate the power of music to impart pleasure, to excite and strengthen the social principle, and to develop the finer sensibilities of human nature. Twenty-nine teachers in Boston unite in the following statement of the influence of singing, as conducted by Lowell Mason, on the schools under their charge:—

They state that its tendency, as proved by three years' experience, was to "increase the number of pupils, and secure a more constant attendance;" that it gave the children a "strong bond of attachment to the school;" that it was attended with an "increase of harmony in the government and discipline of the schools;" that it exerts "a happy and useful influence upon schools;" that of all sciences, "it appears to be the most susceptible of general attainment;" and that "apart from its interesting associations as a mere science, it sheds such a cheerfulness over the dry details of the school, gives renewed vigor to the before indolent perception, spreads a spirit of union and kindly feeling over the pettishness of the school boy; sustains by its perfect relation of parts to the whole, that correct discipline so much to be desired in a school, and, in short, in all its operations and results, so conduces to the well-being and moral advancement of the pupil, that its introduction as one of the common branches of education, is considered an auxiliary of vast influence to the teacher."

The influence of vocal music upon the health and temperament of the scholars, is another important benefit. The good effects of proper exercise in speaking are well known. It strengthens all the organs connected with the voice, expands the lungs, and contributes very much to defend them from those diseases to which the climate and other causes expose them. Even when the lungs are delicate, a moderate exercise of them communicates strength. In cases not a few, individuals who were predisposed to consumption, have ascribed their exemption from it to the effects of a systematic exercise of the voice. Add to this the influence of music upon the spirits in promoting cheerfulness and kind feeling, and it is easy to see that both the health and temperament of scholars must be greatly benefited by it.

THE INDIANS.

The report of Mr. Crawford, Superintendent of Indian Affairs, contains some interesting and curious statements. It seems that the whole number of Indians indigenous to the country west of the Mississippi river, is 168,290. The number removed, wholly or partially, is 89,348. The present western population of the tribes is 85,473; number remaining east, 31,587. The condition of the Indians is said to be improving, and slowly approaching to civilization. They give evidence of being in no respect inferior to our own race for aptitude to learn the sciences, and the arts of civilized life. Want of employment and incentive to exertion, which results from a joint ownership of the land, is their great drawback. They have found, like other nations, that separate and individual proprietorship of property, is indispensable to high civilization. It is gratifying to learn, that though there are no individual titles to property, yet many individuals are taking possession of and cultivating tracts for themselves. The iniquitous system of the whites in furnishing the Indians with the means of intoxication, is a great evil. Mr. Crawford uses the following appropriate language concerning it:—

"Worse for the red man, however, than the flood and army-worm, is the traffic in whiskey, to which our own citizens lend themselves from the most contemptible and sordid motives. Outraging every principle of morals, all law and the dictates of humanity, they deliberately place the instrument of destruction in his hand, and persuade him to use it—brutalizing him, and making victims of his wife and children, that they may fraudulently pick his pocket, and strip his back of the blanket that covers it. To this crime—among the greatest, in my opinion, a man can perpetrate, however it may escape punishment, or however inadequate the penalties of its commission—there seems to be, near the scenes of its occurrence, a lamentable indifference. It matters not that these misguided creatures kill each other, or that (a species of retributive justice) they take the lives of those who, still more cruel, have stimulated them to their mutual destruction; the sale of whiskey has gone on; it has increased; but there is some reason to hope that it will be diminished.

"The general character of the information received on this subject is gratifying. There is less of ardent spirits used than in former years; but I believe that we are in no degree indebted to an abandonment of the traffic by white men for this improvement, but to amended Indian lives and better Indian morals. This is the lever to which I have always looked for lifting the red man out of the mire into which white cupidity and want of principle had sunk him, and are yet endeavoring to press him still lower. The resolution of each individual, or, perhaps, of the tribes respectively, is the great dependence for a thorough reform. The firm resolve is, after all, under Providence, the source of every valuable change in the condition of men."

BLACK LAWS OF MARYLAND.

The Legislature of Maryland has recently enacted two or three exceedingly cruel laws against the free black and mulatto population of that State. A law has been in force there since 1831, providing that on certain conditions any free colored person might leave the State and return again; but this law has been so altered as to forbid their return to the State after an absence of thirty days. Another bill has been passed bringing Baltimore city and Anne Arundel County under the provisions of an old law which prohibits any vessel from sailing on the waters of that State under the sole command of colored men. A bill has also been passed, requiring all free males, between 21 and 50 years of age, who are capable of supporting themselves by labor, to appear at the County Clerk's office and be registered. The registry fee is $1, and the penalty of failing to comply with the law is a fine of from $5 to $10, for the payment of which the person may be hired out. By this law, a man who is unable to pay his $1 for bring registered, may actually be fined on account of his poverty, and virtually sold into slavery to pay his fine. The editor of the Baltimore Visitor, speaking of these laws, uses the follwing just language:—

"We write not as a politician, but as a *man* pleading for our *fellow men.* And would to God, there were now in our Legislature, some one with enough of moral courage to *speak* for the downtrodden—to rebuke this spirit of heartless cruelty—to tell the projectors of such laws, that they cannot consistently complain of 'nothern interference' while a class of our fellow men are placed in as bad a light to the Yankee, as we of the South have been wont to view the Heathen of other lands! Would there were some member who had the courage to tell them that they are destroying, in their madness, that which they are aiming to preserve—that they are playing into the hands of their enemies, giving them fresh pretexts for the kind of action of which they so bitterly complain. God grant our legislators more wisdom and humanity, and a power to discriminate between needful laws and despotic cruelty! We go for the protection of slave-property, as other property, while it is recognized; but we will not consent to have it protected by laws of such needless severity."

Slavery.—The Christian Index notices the publication of a work entitled, "Slavery. A Treatise showing that S very is neither a Moral, Political, or Social Evil." The editor recommends those who wish for enlarged and correct views of the subject of Slavery to buy and read this work, because "several have said, we once believed slavery to be a moral evil," but this has "convinced us to the contrary." An extraordinary book that must be, surely. Perhaps if Paul had read it, he would not have advised, "If thou mayest be made free, use it rather."

American Genius Appreciated.—The late English papers bring full accounts of the attention which Mr. Coleman's Æolian Attachment for the Piano Forte is receiving in that country. It has been submitted to the Queen and Prince Albert at Windsor Castle, and has received the unqualified approbation of the most distinguished musical professors. The fine arts, especially music, have been regarded as having little to expect from this country. It is therefore exceedingly gratifying to know, that an American invention in the department of music meets with success in those places to which we have hitherto looked exclusively for improvements. It is an honor to the individual and his nation.

The Æolian Attachment, which has excited so much attention in the musical world, consists of a piece of mechanism so simple and compact in its construction, that it can be applied in a short time to every variety of piano-fortes, without changing the external appearance or internal arrangement of the instrument. The result of it is, that the tones of the instrument may be sustained to any required length, and the performer may without the slightest effort, swell or diminish whatever notes he pleases, the quality of the tone being pure and distinct, resembling that of the human voice with an orchestral accompaniment. Its introduction will produce an entire change in the character of piano music.

Schools and Scholars.—The question of admitting colored children into the same public schools with white children, is receiving considerable attention in Massachusetts, and is likely to cause some difficulty. In Nantucket, a ticket for School Directors is opposed because a majority of the persons named are opposed to commingling the colors in schools. This is certainly a good reason why the friends of equal rights should refuse to countenance them by their votes. But it is painful to learn, that this question needs discussion in a Christian community at this age. Surely those places devoted to the cultivation of the mind and heart ought to be kept free from the unholy prejudice against color.

Benevolence.—A Hebrew Benevolent Ball was recently held in Philadelphia, the proceeds of which amounted to $568 49, which was divided equally between the three benevolent societies.

RUINS OF NINEVEH.

The researches and excavations going on under the direction of the French Consul, among the ruins of Mosul or the mounds of ancient Nineveh, are revealing objects of great interest. The mound Khorsabad, which stands in an enclosed area about one mile square, is now in process of excavation. Remains of towers have been found in various places, which were originally faced with large square stones. Eleven rooms have been excavated, one of which is 100 feet in length by 30 in width, with thick stone walls, on which are executed various figures in bas-relief. The following account of these sculptures is from a letter of Rev. Mr. Laurie, dated August 8, 1844, which appears in the Missionary Herald for February:—

The sculptures represent a variety of objects. In one place is a royal feast, with chairs and tables in European style. In another they prosecute a siege; and while some use the battering-ram, or advance under the testudo, others fire the gates, while the devoted defenders fall, transpierced, from the walls. In one instance, a row of figures in front of the fortress are impaled by the breast. In another dead bodies and headless trunks are seen floating down the river which flows in front of the beleaguered fortress. The names of most of these castles are inscribed upon them. Elsewhere, captives loaded with chains approach the conqueror on bended knee; and the executioner, standing by a pile of heads, waits, with uplifted sword, the nod that is to decide the fate of each one as he passes by. One room is entirely occupied with a royal hunt. The king's chariot is driven through the forests; birds perch on the trees; deer run beneath them; and the timid hare flies at their approach. Slaughtered game bears testimony to the success of the hunters, some of whom are seen carrying it in their hands.

The most remarkable sculptures, however, are those at the gates. These are guarded on each side by a five footed monster, of gigantic proportions. To the body of a bull, fifteen feet high and eighteen in length, is attached an immense human head. The side of the bull is concealed by wingst which spring from his shoulder; and a fifth foot was added by the artist, that two might appear in front as well as in the side view. But what is still more strange, the huge monster is sculptured on a single stone, four feet in thickness. How they managed to transport it, or set it up on the mound, is a qestion no one as yet has presumed to answer. Fifteen of these monsters, more or less perfect, have been found already. In connection with these generally stands the figure of a man with a bird's head, like the image of Osiris in Egypt.

There is a great variety of dress and armor in the several groups. In some cases a large umbrella is borne over the king. Some dresses claim a remote antiquity; while resemblance to a more modern style may be traced in others. But these are things understood better from painting than description. As to features, amid other diversities there is one head that is decidedly African. The sculptures are admirably executed. The muscles are distinctly and correctly delineated, and every countenance wears an expression corresponding to the situation of the individual.

For the Sabbath Recorder.

LETTER FROM MERLE D'AUBIGNE.

New York, Jan. 27, 1845.

My Dear Brother,—I have just received a letter, by the Steamship Cambria, from Dr. Merle D'Aubigné, of Geneva, in which he authorizes me to say to you that, in order to obviate all difficulty in relation to the future publication of his History of the Reformation in the Sixteenth Century, by the American Tract Society, he will endeavor to put the work in such a form that it will be possible for you to issue it without censure from any quarter. He states that he will revise the omissions made, and see which of them he can adopt. He will also prepare an appropriate Preface for this New Edition. By some slight additions, he deems it possible to remove some of the obstacles which have been in the way of the Society's publishing the work as it was originally written.

Yours most respectfully,

R. Baird.

Rev. Wm. A. Hallock, Cor. Sec. Am. Tract Society.

In a note to the Society dated, Geneva, Nov. 11, 1844, Dr. D'Aubigné says, "I render thanks to God that he has permitted me to be a co-laborer with a Society so excellent as yours; and of the fruits with which he has deigned to crown my humble endeavors, there is none which is more precious to me, than the thought of spreading abroad the great truths and great things of God among the destitute settlements of your Great Valley, and other obscure and neglected portions of your country. But Oh, gentlemen, beseech the Lord, and call on your agents to pray, that he will not permit the volumes to go *alone* through your destitute settlements, but that he will accompany each by his Holy Spirit."

Postage Reform.—By reference to the Congressional Proceedings, in another column, it will be seen that a bill has passed the Senate of the United States, reducing the postage of letters to five cents a half ounce for any distance. This measure, if carried out, is destined to do more for the enlightenment and improvement of our country than all the other measures which have been under discussion put together. It will begin a new era of intelligence and progress. But the important question is yet to be settled, whether the House will adopt or reject the bill? Intelligent members express a hope that the bill will pass, yet are by no means certain. Meanwhile it is the duty of every friend of postage reform, to make known his wish through petition or otherwise. *Let it be remembered*, that if this bill is lost, probably nothing will be done this session. Prompt action *only* will be sure to prevent such a result.

The Late Storm.—From every direction our exchange papers bring notices of the severity of the late storm. The weather, it seems, has been extremely cold—in many places colder than before known for a long period. The snow fell to such a depth as completely to block up most of the public roads, and greatly obstruct the conveyance of mails and passengers. Some amusing incidents are told of cars imbedded in snow banks, and steamboats locked up in floating ice. We fear that painful intelligence is yet to be received of disasters upon the sea.

Editorial Resignation.—Mr. N. Southard, editor of the Morning Watch, (late the *Midnight Cry,*) has been compelled by ill health to resign his connection with that paper. In doing so, he expresses entire confidence in the principles of interpretation for which he has contended, and speaks of the signs of the times as daily confirming his expectation of the Lord's speedy second appearance.

"Render to all their Dues."—We have been reminded of this apostolic exhortation, by noticing a considerable number of our editorials copied into other papers without the appropriate credits. In a single copy of one paper we counted some half a dozen of our articles without credits; in another paper we see occasional extracts from our Leaves of a Traveler's Note-Book likewise wanting in the credit; and in others still, we find less flagrant, though not less real, evidences that the Apostle's exhortation is too often forgotten. A word to the wise is sufficient.

A DARK PICTURE.

Rev. Mr. Phillips, a missionary of the Freewill Baptist Church, writing from his station in a heathen land, gives the following mournful account of the pilgrims and their pilgrimages. We find it in the Morning Star.

"The pilgrims are just now returning past our house from the *Ruth*, or principal festival of the year. There was, I believe, an unusually large proportion of deaths among them this year. Judging from the best accounts that have yet reached me, I think that one fourth of the whole number that went down, have perished, either at Pooree, or between this and Pooree, a distance of 180 miles. Probably not more than 80 or 90,000 pilgrims attended from this part of the country, this year—but how startling the fact, that one fourth of even this number have perished, unattended, in a foreign land! What would we, in the United States, think of being compelled to have an army of 80,000 men drafted yearly, with the absolute certainty that one fourth of this number would never again revisit their homes and friends? But the number of pilgrims this year is far below par. Not less than 200,000 assemble on some occasions! What a drain on the population of any country! What an army of souls to appear before the judgment seat, unprepared! At this very time, the dead and dying are to be seen thrown along the road in both directions, North and South, and the haggard forms, or rather walking skeletons, of those still able to move on, indicate plainly, that the work of death is by no means over! The half-eaten corpses, surrounded by dogs, vultures, and jackalls, quarreling over their prey, present one of the most disgusting, sickening sights I ever witnessed. But I will drop it."

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Feb. 3.

HOUSE OF REPRESENTATIVES.—J. Q. Adams presented a memorial relating to the National Institute. Resolutions of Louisiana Legislature on the subject of Annexation, were read. A bill was reported confirming and assenting to an act of the Legislature of Virginia, amending the act incorporating the Chesapeake and Ohio Canal Company, which led to a long discussion, and was finally passed. The bill to organize a territorial government in Oregon was brought up, several amendments concurred in, and the bill finally passed by a vote of yeas 140, nays 59—eighty-one majority. Soon afterwards the House adjourned.

SENATE.—Communications were received from the different departments. Several petitions, memorials, and remonstrances, against the Annexation of Texas, were presented. Also two petitions, praying that if Texas be annexed, Canada may also be taken into the Union. These last petitions led to considerable discussion. Mr. Barrow of Louisiana, made a speech against annexation, he believing that it would be detrimental to the interests of his State.

Tuesday, Feb. 4.

In the HOUSE, the bill to reduce and graduate the price of public lands in favor of actual settlers, was discussed for a long time, and a resolution passed that the debate should close to-morrow at one o'clock. Some unimportant business about individual claims was transacted, several bills from the Senate were referred, and six messages from the President, in answer to inquiries, were read.

In the SENATE, resolutions were presented from the Legislature of Indiana in favor of the occupation of Oregon, and for a reduction of postage. A resolution was passed calling upon the President for information in regard to Duff Green's mission to Texas. A report was made adverse to the bill providing for the collection, safe-keeping, transfer, and disbursement of the public revenue (the sub-treasury bill.) The Oregon bill was taken up and referred to a select committee. The Post Office bill was discussed at some length in committee of the whole. The Committee on Foreign relations presented a report relating to the annexation of Texas, accompanied by resolutions, that the joint resolution from the House of Representatives be rejected, and that all petitions on the subject be laid upon the table. The report and resolutions were ordered to be printed.

Wednesday, Feb. 5.

The HOUSE, immediately after the reading of the minutes, went into Committee of the Whole, on the Bill to graduate and reduce the price of Public Lands, Mr. Boyd in the chair. The Bill was discussed by Messrs. Hamlin of Maine, Houston, McDowell, and Rathbun. An amendment offered by Mr. Hamlin of Maine was adopted, and the Committee rose. Mr. Vinton of Ohio moved to lay the bill on the table—yeas and nays ordered,—Yeas 103; Nays 91. The House then went into Committee of the Whole on the Indian Appropriation Bill. On this a discussion was continued till the House adjourned.

In the SENATE, Mr. Benton presented a bill to provide for the annexation of Texas to the United States, recommending the formation of a State out of the present Republic of Texas, which shall be admitted into the Union, as soon as the terms of admission and of the cessation of the remaining territory, shall be agreed upon by the governments of the United States and Texas. The bill also recommends the appropriation of $100,000 to defray the expense of missions and negociations to agree upon the terms of admission and cession. It was laid over.

The Senate then took up the post office bill, on which they were engaged until the hour of adjournment.

Thursday, Feb. 6.

The HOUSE, in Committee of the Whole, resumed the consideration of the bill making appropriations for the Indian Department, and for fulfilling treaty stipulations with Indian tribes. The whole subject of Indian claims was brought under consideration, and some cutting remarks were made upon the past course of the government towards them. Mr. Giddings, and Mr. Black of Georgia, were led into a discussion about slavery, in the course of which Mr. Black made some exceedingly offensive remarks, to which Mr. Giddings replied with great severity. At the conclusion of the contest the bill was passed—Yeas 103, Nays 44.

SENATE.—After the transaction of some unimportant business, the Senate went into consideration of the special order of the day, which was the bill for the reduction of the rates of postage. The provision (9th section) restricting the Members of Congress to only five stamps and envelopes per day, during the session, was negatived by a vote 35 to 2. Several other amendments and propositions for altering the provisions of the bill were under consideration.

Friday, Feb. 7.

In the HOUSE, a number of reports from committees were read, chiefly upon private bills. A large number of private bills were considered in committee of the whole; the joint resolution of the Senate in regard to counting presidential votes was agreed to.

In SENATE, several memorials against the annexation of Texas were presented. A resolution was passed fixing upon Wednesday, 12th of Feb, as a time for the Senate and House to meet to examine the votes for President and Vice President. 10,000 copies of the map of Texas were ordered to be printed. The Senate then went into a consideration of the post office bill, adopted several amendments, and ordered that the bill be engrossed.

Saturday, Feb. 8.

The HOUSE was occupied chiefly with the third reading of bills reported from the committee of the whole. A long discussion arose upon a bill to pay James C. Watson for money expended by him in the purchase of negroes captured from the Seminoles during the war, and afterwards restored to the Seminoles on their removal beyond the Mississippi. Mr. Adams and Mr. Giddings protested against the bill. The discussion continued until the House adjourned.

In the SENATE, the Post Office bill was farther amended, and passed, by a decisive and gratifying vote of 38 to 12. The Senate then went into executive session.

THE POST OFFICE BILL.—This bill provides that every letter or parcel not exceeding half an ounce shall be deemed a *single* letter, and shall be conveyed to *any* distance for *five cents;* and five cents a half ounce to be charged for any additional weight. Newspapers of less than 1900 square inches, or 50 inches by 38, may be transmitted by the editors or publishers thereof to any person within thirty miles of the place of publication, *free* of charge; but for distances over thirty miles the postage is to continue as at present. Newspapers over 1900 square inches, and Magazines, are to be charged two cents per ounce. Printed circulars, handbills, or advertisements, two cents each. The franking privilege is to be abolished, except for Members of Congress, business of the departments of Government, the President, Ex-Presidents, and widows of Ex-Presidents. The bill also appropriates $750,000 to supply any deficiency in the revenue of the Department, consequent upon the reduction of postage. Should this sum prove insufficient, the deficiency is to be paid from the Treasury, providing that the whole expense of the department shall not exceed $4,500,000.

FIRE AT SALEM, N. J.—We learn from the Philadelphia Sun, that on Saturday morning the poor house at Salem, New Jersey, was completely destroyed by fire, which is supposed to have originated from the chimney. When the conflagration took place there were not less than one hundred inmates.

But what rendered the scene one of unusual excitement and terror, was the fact that several of them were lunatics, and were *chained fast in their cells.* We thought that this enormity had ceased to exist, in this country at least, and have seen and heard it asserted that such was the fact: In this instance, had it not been for the humanity and courage of some of the citizens or keepers, who at great peril, rushed into the cells and liberated the poor sufferers, the results of the fire must have been horrible in the extreme. One lunatic had been thus chained for twenty years, and when his rescuers entered his cell the wretched being started back in alarm and cowered down within the limit of his chain. When told of his danger his alarm and excitement were fearful; as soon as he was liberated he dashed off with more than Indian swiftness, and has not been retaken. The other chained ones were also liberated, re-taken, and lodged temporarily in the jail. [Commer. Adv.

INCIDENTS OF THE STORM.—Among the many disagreeables of the late storm, most of them very funny to all except to the poor victims, we were very much amused at the ingenuity of an Irishman, in Brooklyn, who was endeavoring to get home a couple of stray pigs. After trying in vain to drive them, he caught one of them in his arms, and, after carrying him a few yards, plunged him head first into a snow drift. While poor piggy was working his way out, Paddy went back after the other, who, in his turn, took a cold bath, and the process was repeated until they were both safely ensconced at home. [Express.

A SHIP SAILING 18,000 FEET ABOVE THE SEA.—Some very remarkable particulars are given in a Montevideo journal of British enterprise, one of whose most remarkable features is a "ship sailing 18,000 feet above the sea." The gold mines of Tapuana, and the emerald mines of Illimani, are situated on the banks of the Lake Chiquito. The only vegetable produce of the district is a species of red potato, called the *chusma*, and a few nutritious plants; but to the east of the Lake, at Copacassaua and in the valleys of Bolivia, are cultivated maize, barley, and fruit-bearing trees. The difficulty of feeding from their own scanty region, the large body of Indians working in the mines, suggested the idea of building a vessel for the navigation of the lake. An old brig was accordingly purchased and stripped of her anchors, sails, and rigging; and stocks being built, after two years of painful and unceasing labor, the vessel was launched on the lake, and a regular communication opened with the produce of the valleys of the Bolivia. The brig is well furnished with all the necessaries except anchors, which even the perseverance of these English speculators could not raise to so great a height. The same enterprising parties have transported a steam engine across the Cordilleras, dug through the metalliferous hills of Lacaycota, a canal 2000 feet in length, traversed by nine locks, and laid down a railway at its extremity, for the conveyance of their ore. The island of Titicaca in this lake, is assigned by tradition as the cradle of the earliest Peruvian civilization, and the sacred burial place of the ancient kings of the country.

THE UNICORN DISCOVERED!—A recent number of the "Journal Asiatique," (published in Paris,) states that M. Fresnel, the profound Orientalist, now French Consul at Jedda, in Arabia, has published a notice of the existence of the real unicorn in the wilds of Hadramant! This strange beast has a *single horn*, attached to its head by a joint, through which it can elevate or depress the horn at pleasure; remarkably confirming Psalms 92: 10, where it speaks of the "horn being *exalted* like the horn of the unicorn." This will throw great light on other passages of Scripture, which ignorance of Arabia prevented our comprehending. [Forum.

NEW JERSEY.—The following appointments have been made by the Governor of New Jersey, and confirmed by the Senate: Oliver S. Halstead, Chancellor; Joseph F. Randolph and Thomas P. Carpenter, Associate Judges of Supreme Court; Abraham Browning, Attorney General; Elias P. Seeley, John C. Ten Eycke, William C. Morris, and Isaac W. Scudder, prosecuters of the Peace; James Speer of Passaic, Aron Roberts of Warren, Ferdinand S. Schenck of Somerset, Jonathan J. Spencer of Burlington, Joseph Porter of Camden, and Joshua Brick of Cumberland, Judges of the Court of Error and Appeals. [Com. Adv.

CHOCTAWS.—Some three or four hundred of these Indians are now encamped on the Big Black, about eight or ten miles from Canton, Miss. They are waiting the arrival of the rest of the tribe, to proceed to their homes beyond the Mississippi, Messrs. Forrester, of Mississippi, and Anderson, of Tennessee, have the contract for their removal.

LONGEVITY AT NEWPORT, R. I.—The Newport Mercury of Saturday last has a list of 25 persons who died during the year 1844, whose united ages make 1956, giving an average for each of 78 years. The youngest in the list was 71—and there were eight, each of whose years exceeded 82—varying from that to 89. These 25 formed about a fifth of all the deaths in the town for the year.

LATER FROM THE SOCIETY ISLANDS.—A letter has been received in this city from Valparaiso, dated Oct. 4, which states that a vessel had arrived there from Tahiti, bringing accounts of a battle between the French and the natives, more sanguinary than any previous battle, which terminated in favor of the French. The natives had two hundred killed, and the French one hundred. The battle took place at Matavai Bay, Point Venus, on the West Coast of Tahiti, in the latter part of August or early in September. Our last previous advices were to August 12, for some weeks previous to which there had been no fighting, the natives having probably been engaged in preparing for a powerful effort to rid themselves of their oppressors.

Queen Pomare had gone to Bulobulo, an island about 60 miles south of Tahiti. The French had banished from the islands a great many foreigners who had taken up arms on the side of the natives, or otherwise assisted them in their warfare with the French. [Boston Dai. Adv.

AN EMBARRASING QUESTION.—A man convicted of having successively married three women, all three living, and not divorced, has just been arrested in Baltimore. But an embarrasing question is about to arise in the case. It has been discovered and proved that the man is the son of a colored woman, a slave at Annapolis, and consequently *a slave himself*, not subject to the law. Now his marriage with these *three white women*, according to this fact, is declared null by the laws of Maryland. It seems, therefore, no punishment can legally overtake him. If the jury decide it thus, this conclusion will be the result—That *a slave may commit, with impunity, a crime for which the social laws punish a free man most severely!* [Ev. Mirror.

ENTERPRIZE.—It is said of Messrs. Hayden, of Haydensville, Mass. the celebrated Steel Pen Manufacturers, that they commenced about the year 1830 the business of making Buttons by hand, employing only two or three persons besides themselves. They gradually enlarged their business, and in 1838 they had a capital of $10,000 and gave employment to 200 persons. In 1839 they added the business of manufacturing Steel Pens to that of Button-making, and now they have a capital of 75,000 and employ daily 275 hands. The number of Buttons manufactured at their establishment daily, in 1844, was 1,600 gross, and the number of Pens per day 100 gross.

LUNATICS.—The sixth annual report of the Lunatic Asylum of Ohio gives the whole number of patients in the Institution as 511. Their occupations are thus stated:

Farmers	117	Laborers	37
Teachers	16	Carpenters	12
Shoemakers	10	Clerks	8
Tailors	8	Merchants	7
Tailoresses	7	Preachers	7
Blacksmiths	6	Lawyers	6
Students	3	Musicians	2

A STEAM BALLOON.—A patent has recently been obtained by J. H. Pennington for a machine to navigate the air by steam. We have before us a view of one of these machines representing ten section balloons, instead of one entire balloon, a very obvious improvement. The engine is proposed to be placed in the upper story of the car appended to the balloon, and will be of about one and a half horse power. The steerage power is a rudder or an oar connected with the bottom of the balloon. To secure a light constrction, care has been taken to select only such materials as combine great strength with comparatively little weigh. [Cin. Gaz.

STATISTICS OF THE SCHUYLKILL COAL REGION.—The Miners' Journal furnishes some interesting facts in connection with the coal operations in that county. It says, few persons out of that region are acquainted with the necessity which exists in many instances, for mining below the water level, and the consequently enormous outlays for steam engines and machinery, and the heavy expenses constantly occurring for raising the coal and draining Mines. There are already 22 Collieries below the water level, and 41 engines employed in pumping, raising and breaking coal, with an aggregate horse power of 1278. A horse power is calculated as equivalent to the strength of eight able-bodied men—a man ordinarily labors but 10 hours in the 24; but the engines can, and some of them do run day and night; consequently they can perform, for each horse power, an amount of work equal to the labor of 16 men, and an aggregate of work equal to the labor of 20,448 men every 24 hours. The cost of these engines, pumps, and the necessary machinery, will not fall much short of $250,000, and the consumption of coal will amount to 40,000 tons per annum. The whole consumption of coal in this region, during the last year, is estimated at 100,000 tons.

A letter from a distinguished source in Washington says: "Texas, I *think*, is dead for this session."

THE NEW STATE PRISON IN CLINTON COUNTY.

RANSOM COOK, of Saratoga, the well known agent of the new Prison, has submitted a very interesting report to the Legislature, of its present condition and future prospects. It is now well known, that the very important experiment of driving trip hammers of the Catalan forge by means of the *escape* heat, while melting the ore, has been fully attested and found eminently successful. The importance of this discovery will be fully appreciated when we state, that water power is no longer necessary for carrying on great iron works, but that the heat which was heretofore allowed to escape, without being used, is now applied by a system of conduction to generate steam which drives the hammers of the forge. Its importance is still more palpable, when we add that the expense is less than to use water power.

He also finds, by experiment, that the ore from the Skinner bed, which has been purchased for the prison, is of a superior quality, that good steel is made while manufacturing iron. Therefore he thinks, with reason, that steel hereafter can be made with facility.

All the cast steel we use in this country is imported from England; and most singularly the iron is previously imported into England from Russia or Sweden. The charcoal has also to be imported. It is a very remarkable fact, which shows the commanding resources of our country, that steel must be manufactured from the charcoal iron, which England has not and cannot make. Her pit coal will not answer this purpose. Here, our means of obtaining charcoal are boundless and inexhaustible. By manufacturing steel at the prison, it competes *only* with the foreign manufacturer.

The new prison is to be called the Clinton Prison. It is situated fourteen miles nearly West of Plattsburgh, in Clinton county.

SUMMARY.

The number of common schools in Pennsylvania, according to the Superintendent's Report, just published, is 5,993, teachers 7,585; pupils 288,403.

The Springfield (Mass.) Republican of Saturday, states that last week, a party of *ninety-nine* persons, "old and middle aged ladies and gentlemen," from Bristol, Ct. arrived there in the morning, spent the day after the old fashioned sort, and returned in the afternoon.

It is said that the U. S. Government is about to make a *peremptory* demand upon the British Government, through Mr. Everett, for the delivery of a gang of eight or nine slaves who burned a house in Florida, and then escaped to Bermuda.

Samuel H. Smith, Esq. Treasurer of the National Monument Society, at Washington, reports the amount of money on hand, principal and interest, in different investments, to be $49,783 70.

John Powers, recently pardoned by President Tyler from the Kentucky penitentiary, in which he had been incarcerated for robbing the mail, has been arrested at New Orleans charged with abducting a slave and committing forgery.

A handsome monument now designates the spot where the remains of Nash and his brother officers who fell at the Battle of Germantown, lie interred.

A writer in the National Intelligencer states that he observed a short time since, in a bookstore in New York, a package of pamphlets, weighing *sixty-six pounds*, addressed to a bookseller in Illinois, who, being also a postmaster, his merchandize went *postage free.*

Mr. Kelsy, of this city, takes short pieces of roots of wild or other vines, and inserts his grape cuttings into them. The root and one bud of the cutting are buried in the ground. He says the cuttings take better, and grow faster.

The new Canal Commissioners of N. Y. have apportioned the canals among them. Mr. Jones takes this end, as far as Oneida Creek; Mr. Earll the middle, and Mr. Clark the West end. Mr. Bissell is not an acting Commissioner.

At Utica, on Sunday morning, Feb. 2d, the thermometer at sun rise ranged from 12 to 20 degrees below zero, and was but very little if any above zero during any portion of the day. At Boston 3 degrees below, and at Dorchester 10.

The French Catholic Church at West Troy, was destroyed by fire on Thursday morning. There appears to be no doubt that it was the work of an incendiary.

Churchill Houston, lately deceased, has bequeathed to various useful and benevolent Associations in the City and Districts of Philadelphia the sum of $13,000. Mr. Houston was a merchant.

The St. Louis Republican states that Lewis Rogers, son of the old Chief of the Cherokee Nation, was murdered, a short time ago, by several of the Ross tribe. He was attacked with bowie knives and literally butchered.

The length of Gov. Wright's Message has been definitely ascertained to be 120 miles. The clerk of the House commenced reading it at 12, and finished at 4 o'clock—at 12, Pomroy's Express started with it for Rochester, and at 4, was 120 miles on its westward way.

James Twyman, son of Dr. Leo Twyman, of St. Charles, accidentally hung himself. He was playing with a rope and barrel, at the residence of his brother, in St. Charles County; the rope was fastened to the joist of the building and round his neck. The head of the barrel on which he was standing broke in and he fell, and was soon after found by the other boys hanging by the neck, and life was totally extinguished.

The Editor of the Alabama Journal has been presented with a novel vegetable of the Cabbage kind, raised from seed sent from Belgium by the Hon. H. W. Hilliard. This vegetable is about the size of a small hen's egg, and is a perfect Cabbage, firm and white; it is said to be a most delicate dish, and superior to any of the same family of plants. The seeds are sown in May and transplanted in August, as other Cabbage-plants are, each plant producing from thirty to forty of these beautiful little Cabbage-heads.

MARRIED FOR A JOKE.—A bill has passed the Senate of Missouri declaring the marriage of Congrave Warner and Elizabeth Crocket null and void. The parties were at a wedding, and upon a banter given, probably by the gentleman, they mounted their horses and rode to a justice's, where the ceremoney was performed. Upon their return, and ever afterward, the lady insisted that it was all a joke, and refused to consider it otherwise. The gentleman desired to stand up to the joke, but the lady would not.

FREE BLACKS AND MULATTOES.—A bill of importance, concerning the interests of this class, has just passed both branches of the Maryland Legislature. By an act of 1831, they were allowed to leave the state for an unlimited period and return again, upon filing with the clerk of the county of their residence, a bill stating the reasons of their departure, and their intention to return. This clause of the bill making such provision, was stricken out—whereby under no circumstances will they be allowed to return to the state, after having absented themselves for thirty days.—*Jour. Com.*

DIED.

At Adams, of Consumption, on the 24th of Nov. last, in the 24th year of her age, Miss NANCY SOPHRONIA GREEN, daughter of Mr. Edward Green.

The deceased was hopefully converted a number of years ago, and became a member of the S. D. Baptist Church in Adams, and continued so till her death. Her experience as a Christian exhibited nothing unusual while her health continued firm, and during the earlier part of her sickness, which was a protracted one of about nine months, she was distressed with gloomy doubts as to her adoption as a child of God, and her nature recoiled at the prospect of being cut off in her youth, and clung to her friends and to life, with the utmost tenacity. But a few months before her demise, after a most painful mental struggle, she was blessed with a full evidence of her acceptance with God, and rejoiced in the light of his countenance, with scarcely an intermission, till her release from the pains and sorrows of this life, to enjoy in endless fruition "the end of" her "faith."

For many weeks previous to her death she had been deprived of the power of speech; till within a few days of that event, she stated that she was now able to speak for the last time, and wished to address her friends on the importance of a timely preparation for death. A numerous family was convened at a late hour of the night, and she delivered to them her dying message, with a strength and clearness of voice, and a calmness and energy of expression, which astonished all who heard her. Her appeals to her unconverted friends were intensely moving, and will not be son forgotten.

After this she spoke no more, but remained about two weeks on the borders of the Heavenly Canaan, in the uninterrupted enjoyment of the blessed assurance of a glorious immortality into which she entered on the day above named. In her long and painful illness she was habitually patient, and near its close constantly cherished the "desire to depart and be with Christ." Her funeral sermon was preached to a large and deeply affected audience, by her pastor, who had visited her very frequently in her sickness, much to his own profit, and to her comfort. May her piety be imitated by her numerous friends who survive her, and the church of which she was a member. [Black River Journal.

In Brookfield, Madison Co., N. Y., on the 20th ult., Mr. HENRY C. MAXSON, son of Josiah G. Maxson, aged 24 years. He fell a victim to consumption, which had preyed upon his system for years. His decline and sickness were borne with great fortitude and patience. Death had no terror for him; but the hope heaven buoyed him up in view of it, and enabled him to give the brightest evidences of fitness for another world. He possessed a bright intellect, fine sensibilities, and a sympathetic heart. He was a warm friend of the slave, and labored earnestly for his benefit. His death is felt to be a loss to society.

Farewell! dear brother;
No more shall sickness, pain and grief,
Thy youthful frame decay
For death hath brought thee kind relief,
And called thy soul away.

When spring above thy youthful grave
Shall breath its gentle sigh,
No sound shall break thy deep repose,
No voice awake thine eye.

Sleep on, kind friend, till Gibriel's voice
Shall call thee from thy rest;
Thy mem'ry shall be ever dear,
Then rest, dear brother, rest.

D. E. M.

LETTERS.

Andrew Babcock, Joseph Goodrich, Wm. Henry Potter, Samuel Davison, S. P. Stillman, I. D. Titsworth, John R. Butts. Postmasters at Scott, Princeton, N. J., Meadville, Pa.

RECEIPTS.

Scott—George M. Fisbie, $2.
Onondaga, Mich.—Adna Hunt, $2.
New Market, N. J.—George Dunham, $1.
Milton, W. T.—Israel F. Burdick, $1.
Shiloh, N. J.—C. Shepard and I. C. heritage, $1
East Winfield—Dr. Nathan Spencer, $1.
South Kingston, R. I.—Samuel Green, $1.
Westerly, R. I.—Lydia Cottrell, Samuel Merritt, J. W. Brown, $2 each; John Femer 2d, David S. Maxson, Wm. Stillman Jr., E. H. Maxson, Hoxie Green, $1.

NEW SUBSCRIBERS.

Onondaga, Mich.
Horace Garlick.
Westerly, R. I.
Lydia Cottrell,
Col. Jonathan R. Wells,
Christopher C. Lewis, Jr.,
John P. Knowles,
Benjamin F. Clark,
John Fenner 2d,
David S. Maxson,
Wm. H. Green,
Hoxie Green,
Ethan Larkin,
Henry C. Burdick.
Milton, W. T.
Israel F. Burdick.
Scott.
Henry Lee Burdick,
Wm. B. Wells.
New Market, N. J.
George Dunham,
Jacob Titsworth.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen — Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co—M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

THE MOSS ROSE.

A German poet thus explains the origin of that elegant flower, the Moss Rose:

"The angel of the flowers one day
Beneath a rose tree sleeping lay;
That spirit to whose charge is given
To bathe young buds in dews from heaven.
Awaking from his light repose,
The angel whispered to the rose—
'O, fondest object of my care!
Still fairest found where all is fair,
For the sweet shade thou'st given to me,
Ask what thou wilt, 'tis granted thee.'
'Then,' said the rose, with deepened glow,
'On me another grace bestow.'
The spirit paused in silent thought—
What grace was there that flower had not!
'Twas but a moment—o'er the rose
A veil of moss the angel throws—
And, robed in nature's simplest weed,
Could there a flower that rose exceed?"

THE BROKEN HEART'S APPEAL.

Give me back my childhood's truth!
Give me back my guileless youth!
Pleasure, Glory, Fortune, Fame,
These I will not stoop to claim!
Take them! All of Beauty's power,
All the triumph of this hour
Is not worth one blush you stole—
Give me back my bloom of soul!

Take the cup, and take the gem!
What have I to do with them!
Loose the garland from my hair!
Thou shouldst wind the night-shade there:
Thou who wreath'st with flattering art,
Poison flowers to bind my heart!
Give me back the rose you stole!
Give me back my bloom of soul!

WOMAN,

HER CHARACTER, INFLUENCE, SPHERE, AND CONSEQUENT DUTIES AND EDUCATION. NO. I.

If I were commissioned to labor in the most promising department of either human improvement or reform, and allowed to make my own selection, that choice would fall on WOMAN; because she is the fountain head of those streams that go forth to bless and to perfect mankind; or else to embitter and deteriorate our race. As are the *women* of any nation, of any age, so that nation, so that age. As is the mother, so are the sons—the latter being perpetual certificates of the character, the talents, the virtues, the vices, the all, of the former. Show me the stream, and I will show you the fountain. Show me the son, and I will show you his mother. Woman makes our laws, and then executes them; not by uplifting her voice in the councils of the nation, but by stamping her own image and likeness, mentally and morally, in like manner as she does phyisically, upon her sons, which likeness is but the type of both legal legislation and execution. Woman bears, and then educates and governs, our sons. Our sons guide and govern mankind. Second-handed, but effectually, does woman guide and govern the world. She wields that mighty Archimedian lever, whose fulcrum is childhood, whose length is time, whose weight is the world, and whose sweep is eternity. *From her* our race receives its greatest boons—its greatest banes. And by far the most effectual way to reform and perfect mankind, is to reform and perfect her; because every item of such perfection is felt at once and with augmented power, throughout all the ramifications of society.

Though the influence of young women upon the taste and tone of society, upon the manners, customs, conversation, everything, is indeed great; and though woman's influence as a wife, upon the character, pursuits and destinies of her husband, is incalculable, yet it is proposed here to limit attention to her educational influences only—her influence in moulding the character, shaping the conduct, forming the opinions, directing the tastes, and determining the destinies of the rising generation.

That the influence of *mothers* in these and other similar respects, is almost infinitely greater than that of fathers, is both a plain matter of universal observation and experience, and a clearly demonstrated principle of phrenological science; and by two of its fundamental laws: the one that early impressions are written upon the tablet of mind as with the point of a diamond, never to be erased; and the other, that we drink in our principal influences from those we love; and that mothers can, and generally do, secure the first and strongest affections of their children, and thereby hold unlimited sway over these first impressions.

Upon the fact, that the impressions of childhood and youth are indelible, I will not enlarge. It is too apparent to require it. Its efficacy, its universality, we all *feel*. We know it to be a law of mind. But it is important that we show,

First, The power which love gives the one beloved over the one loving; and,

Secondly, The faculties which mothers possess for gaining the affections of their children, and thus of moulding their characters.

First, then, The all-powerful influence which love gives those beloved over those who love. As long as one *dislikes* another, all the latter does and says, be it good or bad, right or wrong, is disliked, and therefore regarded with the same aversion with which its author is regarded. To gain the displeasure of another is to lose all influence over him—nay, more—is to influence him in a directly *opposite* direction. Let a minister, beloved by one hearer, be disliked by another, utter a giving sentiment, be it what it may, and the mere fact that the former likes him, makes him like it, and gives it a controling influence over him, which increases this like; while the fact that the latter dislikes its *author*, makes him reject it as irrational, offensive, and perhaps even *monstrous;* which aversion repels it from the mind, and precludes its exercising any influence over him; besides its rendering the author still more odious. Be the sentiment true, and even self-evident to an unprejudiced mind, his prejudice shuts his eyes against even the most palpable evidence of its truth, and he quibbles every way to convince himself of its erroneousness. Indeed, it has become a proverb, that "there are none so blind as those that *won't* see"—a fact both caused and accounted for by this very principle we are now urging. The author of the sentiment not only has no bond which binds him to his prejudiced hearer, but a partition wall has been erected as a barrier between them, which even the force of truth will not surmount.

But the friendly hearer has a connection already established. He likes its author, and that causes him to confide in him; and this confidence both opens his mind to conviction, so that he even yields up opinion, feeling intellect, everything to him who is beloved. This is the very nature of love. Indeed, love consists in this confidence, this blending and intermingling of spirits. And the greater this love, the more powerful the influence imparted thereby. Send a child to a teacher whom he loves, and he will progress astonishingly, but send him to another, perhaps still more talented, whom he does not love, and he may forget what he already knows, instead of learning more. A preacher of transcendent talents and virtues may preach with the words of angels, but, however solemn, however clear and convincing, his usefulness is at an end when his people, or even a few of them, become disaffected towards him; whilst another, be he lame of speech and slow of intellect, and even injudicious if not depraved, so that he has the affection of his people, will mould their opinions and their doctrines to his liking.

So we insensibly but effectually become what our friends are. If they swear, we swear; if they pray, we pray; if they reason, we reason. We assimilate ourselves with those we love—doing what they do, and becoming what they are. In short, friends *magnetize each other*, and this causes them to *partake of each other's nature*.

A kindred illustration of its influence over those who love, is to be found in the service friendship will do, and the sacrifice it will make as it were for those beloved. Not Solomon with all his glory; not Nero or Cesar with their power; not Crœsus with all his gold, if sick and friendless, could have bought, could even have *enforced*, those attentions to their wants which a loving sister, or wife, or mother would cheerfully bestow. Nor will any other principle, neither the deductions of intellect, nor the stubbornness of facts, nor the mighty power of selfishness, nor the fear of death, nor even the sense of moral obligation, or of praise or any other emotion whatever, secure the whole-souled co-operation and complete influence which affection of itself secures.

Now, to appeal from this principle itself, to its practical workings. And I call up as witnesses, all the distinguished men of all ages, and ask them if they did not ride into their elevated seats of influence in church, in state, and even in science, on the mighty car of friendship? But suffice it to ask each reader both to observe mankind at large, and then to consult the secret closet of his own soul, and then say, if, of all other means of moulding character, forming opinions, and shaping conduct, LOVE does not eclipse intellect, moral principle, the monitions of conscience, the voice of reason, the charms of sympathy, and all other motives whatsoever.

And now for the practical application of this great law of mind to maternal influences. The organ of Philoprogenitiveness is vastly larger in mothers than it is in fathers. This, all phrenologists will affirm. Indeed, from the extreme development of this organ mainly, can the female scull generally be designated from that of the male.

Not in size mainly, but in increased *activity*, is this faculty more powerful in woman than in man. So related are *mothers* to their children, from generation to adolescence, as to call the full power of this faculty into constant and most intense action. I need not particularize. Take the fact. Fathers will sleep soundly over their sick children, while mothers will watch and weep, night after night, year in and year out, taking mere snatches of sleep only, few and short, from their incessant watchings.

Now, since love *excites* love, this whole-souled affection of *mothers* for their children, causes children to love their affectionate mothers more than any other being, or more than all other objects put together. The principle that affection excites affection, as well as anger, anger, devotion, devotion, fear, fear, and so of all other human passions and faculties, need not be demonstrated here. Only two things can excite affection, the one is affection in another, and the other is the happiness taken in the one beloved. It is human nature to love what loves us, and what makes us happy; the former, perhaps, being a part of the latter. Nor do I know any other incentive of love. Mothers ought to love, do love, their children almost infinitely more than fathers. So constituted are they moreover, that their very circumstances compel them to do ten times more for their comfort than fathers; illustrations of which occur in feeding, clothing, talking with, and all the little, and all the great incidents of childhood and youth.

And now, intellectual reader, put these two facts together—a mother's love, a mother's perpetual supply of their constantly returning wants, and you have the reason why mothers so completely engross the affections of their children—and this tells the story of a mother's influence.

To apply this principle more in detail. Mothers mould the *moral and religious* character, opinions, and conduct of their children. For two reasons. They are religious themselves. Two females to one male will be found to have registered their names on the records of our churches. Woman was last at the cross, and first at the sepulchre; and *female* influence and effort have done more to propagate the pure and peaceful religion of Jesus, than all other earthly influence combined. True, woman does not occupy the pulpit, does not control the religious press—but she moulds the minds and forms the opinions of those who do. By precept, by example, she teaches her sons what to believe, and how to pray. She does not preach to the present generation, but the rising one. Those religious opinions that now prevail, are those taught by our *mothers;* while the mothers of the present day are now writing those homilies and creeds which will govern the religious opinions and practices of the generation that shall follow. Ask any eminent preacher of the day, where he learned to pray, and from whence he derived those landmarks which make his religious creed, and he will answer, "*From my* MOTHER." Nor can that religious teacher be found who had not a praying mother; or is scarcely to be met with who does not believe and preach *with his mother*. A single illustration is found in the general fact that in cases where the religious opinions of fathers and mothers differ, ninety-nine in every hundred believe and go with their mother—to mass, if she uttered mass; to the baptismal font where she goes; to the altar where she sacrifices. And I call upon every reader to say, not only from what source he derived his earliest and strongest religious impressions, but also whether they do not yet hang to him, though shaken off for the hundredth time, though repulsive to reason, and even though you know them to be palpably erroneous. Is it possible to efface them, even by any means? On our *own experience*, reader, I rest this point. Let that tell you the power, the importance, of this principle. Mothers should know that if they teach religious errors, those errors are to become fountains of unhappiness to the idols of their affection for life. Modern sectarianism, with all its diversity, with all its deformity, owes its perpetuality, its virulence, to maternal influence. Nor can the corrupt stream of the religions that are, be cleansed till this maternal *fountain* be purified. At your feet, mothers, lie the sin, the bigotry, the ridiculousness, of sectarian creeds. You teach them; and so teach them as to becloud reason, bedim observation or distort what it sees, darken the moral sentiments, and lead the human mind farther from God and truth than all other influences combined.

The summing up of this whole matter is simply this. The earliest affections of the child—the first going forth of its soul—turns to its mother. She then guides the stream as seemeth her good. Its channel once formed, the banks of predilection, perhaps the hills of prejudice, environ its course, if they do not render its direction unchangable. I beseech you, mothers, ponder well this principle. Pause, tremble, in view of your momentous responsibilities. Teach them religion, you certainly should, but teach them RIGHT. Some of you—most—are certainly in error; for, truth is *one*, but you differ heaven-wide—teaching doctrines directly at war with each other. But few of you can *possibly* be right. Most of you, therefore, are necessarily sowing the seeds of error, which are soon to spring up and bear evil fruit, "some twenty fold, some sixty, and some an hundred," to your shame, to their sorrow. Beware, I beseech you, what you instil, lest you sow tears and reap sin—sow the wind, but reap the whirlwind. At *your hands* will their blood be required. For *your sins* will those you most love also suffer, as well as yourselves. Learn what is truth *yourselves*, that you may teach your children truth only. Banish bigotry lest you infect them also therewith. Pray to the true God, lest you teach them also to pray to the idle of your sect, or else sicken them with your nauseating creeds, till their moral stomachs disgorge the errors imbibed in childhood along with all moral guidance and restraints, and sate their disordered souls on the carcase of infidelity, or are starved by the emptiness of atheism.

And here let me humbly suggest, (humbly? nay, but in the confidence of *truth*,) that they should be taught *God, in his works*—be taught *natural* religion, not sectarianism. But, as to fully present this subject will extend this article beyond our present limits, we will take another opportunity, probably in the next number, to show what religious impressions and doctrines should be inculcated, and what not; as well as the importance of a correct religious belief and practice.—*American Phrenological Journal.*

LIBERTINISM A CRIME.

Again have the petitions of many thousands of the virtuous mothers and daughters of our State been presented at Albany, praying that those crimes by which the peace of families is destroyed and innocence and happiness changed to pollution, shame, and misery, shall be declared an offence against the body politic, and punishable like any other crime. A Select Committee of the Assembly, of which Mr. Huntington of Ontario is Chairman, has considered these petitions and reported in favor of granting their prayer, with a promptitude and heartiness for which we tender them our fervent thanks.

We have as little faith as any one in reforming men by scourging them or in repressing evil passions by the denunciation or infliction of penalties. * * * * * * But to many persons the Law is the standard of rectitude, and it is every way important that the Law shall be equal and just in its inflictions. Whenever it gives impunity to one wrong, while punishing another less heinous or less hurtful, it does great injustice and tends to subvert the moral sentiment of the community. * * * * * *—*Tribune.*

REPORT *of the Select Committee on the subject of Licentiousness.*

The Select Committee to whom was referred certain petitions, praying for the passage of a law to punish as crimes seduction and adultery, beg leave to offer the following

REPORT:

The Committee regard the subject submitted to them as vital to the well being of the whole community, and yielding in importance to none that will demand the deliberations of this Assembly. This opinion derives additional strength from the structure of our Government, which is essentially based on the purity of the public morals. Whatever, then, has a tendency to deteriorate and lower the standard of public virtue, strikes at the root and endangers the stability of our free institutions.

The subject has long agitated the public mind, and annually has your table been loaded with petitions, imploring in the strongest terms, (evincing the deep feeling which pervades that virtuous and estimable class of our citizens from whom they emanate,) legislative aid to suppress the evils of which they complain.

Whether the difficulties with which the subject was supposed to be invested, or some other inexplicable cause, has induced each succeeding Legislature to leave it as a legacy to their successors, we know not; but your Committee believe that our tardy legislation has emboldened the licentious to throw off all restraint, and riot unrebuked in those corrupt indulgencies, which reduce their votaries to a level with the tenants of the stye.

Of all the fierce and fell passions which afflict fallen humanity, rendering indispensable for the protection of society the enactment of penal laws, none, it is believed, can compare with lust. It rushes to indulgence, reckless of consequences, trampling on all laws, human and divine, prostrating in its mad career, like the dire sirocco of the desert, all that is valued, beautiful and lovely in the domestic circle; desecrating all that is sacred around the hearth and the family altar, planting daggers in the bosoms of parents and friends, provoking the arm of private vengeance, and not unfrequently terminating in homicide and murder.

Its demoralizing influence is felt through all the ramifications of society, in its direct or incidental consequences inducing, it is believed, more suffering than any other individual cause. Your Committee humbly conceive that the first duty of the Government is to cherish and reward virtue, protect the public morals, secure and defend the rights of all, and visit merited and speedy punishment on the head of the guilty; and that that Government which does not achieve thus much for the benefit of the governed, has signally failed of accomplishing the object for which it was created.

The Committee do not feel called upon, in the discharge of the duty assigned them by the House, to furnish any extended statistics of those loathsome vices with which the public are, unhappily, but too familiar. Some idea, however, may be formed of the extent of the evil, from the fact that there has been ascertained to be not less than twelve thousand public prostitutes in the city of New York alone; and there is good reason to believe that they are to be found pro rata in our populous villages along the line of our canals.

From this data, it may be assumed that the State contains not less than twenty five thousand of these degraded women, migrating, by all our public conveyances, from place to place; contaminating the moral atmosphere, and scattering destruction in their path.

In the metropolis of England, it was stated before an investigating committee of the House of Commons, that the average life of women, who had abandoned themselves to prostitution, did not exceed five years.

On that supposition, five thousand in our own State annually perish. Passing over the suffering attendant on this wanton waste of life, with all its fearful consequences, we ask, from what source is this fountain of corruption to be supplied? Where are the five thousand annual recruits for this army of prostitutes to be sought for?

Foreign emigration it is admitted will furnish its full quota, but who can doubt that the great majority are to be drawn from the families of our citizens in every walk of life?

The demoralizing effect of such an influence upon our youth of both sexes, must be too obvious to demand an argument. But while we admit the evil, and lament its prevalence, does it not behoove us to enquire after the procuring cause, that in our public capacity we may devise and apply an adequate remedy?

The existing laws against rape recognize the physical incapacity of the female to protect herself against her ravisher. But what enactment is found on your statute book for her protection, recognizing her moral and intellectual incapacity to detect the designs of the villain who approaches her under the guise of honorable intentions? Or to forestall the insidious wiles of the practiced seducer, who not unfrequently adds force to circumvention, fraud and falsehood, which the victim of his brutal lust conceals from burning shame, thus putting herself entirely in the power of her betrayer, who improves it with the malignity of a demon, to hedge up her return to the paths of virtue, till satiety gives place to disgust, and the wretched female finds no alternative but an Alms-house or brothel.

And shall we wonder, if like a fallen angel, ruined herself, she seeks the ruin, not only of him who dashed the untasted cup of bliss from her lips, and blotted out forever the bright visions of future happiness which glowed in youthful imagination, but that of all his sex? One whose graphic pencil drew human nature to the life has told us,

> "Heaven hath no plague like love to hatred turned,
> Nor Hell a fury like a woman scorned."

And the records of some of our criminal courts, furnish a practical illustration of the sentiment.

Your Committee are therefore constrained to believe that the early action of the Legislature alone can prevent the recurrence of similar scenes, or those more tragical, which have transpired within a short period in two of our sister states, as chronicled by the public press, where the prompt hand of a father, or a brother, executed speedy vengeance on the seducer and the ravisher, and sent them without a moment's warning to their final account. Much as these acts of violence are to be deplored, in the absence of legal provisions to punish the crimes which provoked them, the public voice has hailed them as the dictate of common justice, and the triumph of right.

These facts speak a language not to be misunderstood, and admonish us, that while public opinion visits its terrible retribution on the head of the offending female, and affixes a mark of infamy, which neither the tears of penitence, nor a return to the paths of virtue, can entirely obliterate, it will no longer tolerate impunity to the guilty cause of her degradation, or screen him from the stroke of private vengeance.

Moreover, when we reflect upon the peculiar position of a majority of these numerous petitioners who are primarily interested in the subject matter of their petitions, but who, by the usages of society and the laws of the State, are excluded from any voice in electing the law-making power; their appeal to us, not only in our legislative capacity, but as the fathers, husbands and brothers, those endearing relations which we sustain to them in social and domestic life, forbid that they should be coldly repulsed or their petitions treated with indifference and neglect.

Much less can we consent that their motives should be impugned, or admit for a moment, that they have "overstepped the modesty of nature," or violated the most rigid rules of female propriety and prudence, in their efforts to procure even-handed justice for their sex, and wipe out the stigma of your present law, which regards them as personal chattels whose wrongs are to be measured by the loss of service to their possessors.

Believing that the evils of which the petitioners complain, exist to an alarming degree, and that the neglect on the part of the State to provide adequate laws for their suppression has conduced to their present magnitude, your Committee respectfully submit, that this Legislature cannot regard them with indifference, or refuse to pass such acts as will repress and punish them, without a dereliction of duty calculated to encourage the guilty, and expose this House to the merited censure of the constituent body.

With these views, irrespective of the sneers of the libertine, or the clamors of those who pander to lust, the Committee have come to the conclusion that the prayer of the petitioners ought to be granted, and ask leave to introduce the following bill.

J. HUNTINGTON, Chairman.

AN ACT to punish seduction and adultery as crimes, and for other purposes.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

[Sec. 1. Prescribes, for the seduction of a female under 18, by a married man, State Prison not more than five years, or a fine of not more than $3,000.

Sec. 2. Do. for seducing a female over over 18, State Prison not over three years, or County jail not more than one year, or a fine of not over $1,000.

Sec. 3. Seduction by an unmarried man of a female not over 18, same penalties as last above.]

Sec. 4. If any person shall inveigle, entice, or take away any female under the age of eighteen years, from her father's house, or wheresoever her residence may be, for the purpose of concubinage or prostitution, and every person who shall aid, abet or assist in such abduction, shall be punished by imprisonment in the State Prison, not less than three nor more than five years.

Sec. 5. Every person who shall keep a house of ill fame, or assignation for the purpose of prostitution, shall be punished by imprisonment in a county jail not exceeding one year, or by fine not exceeding one thousand dollars, or by fine and imprisonment both.

Sec. 6. Every person who shall let or lease any building or tenement, for the purpose of being kept as a house of ill fame, or as a place of assignation for the purpose of prostitution, shall forfeit for the use of the poor of such city or county, where such building or tenement shall be situated, the rents and profits of the same for two years, to be recovered in an action in assumpsit by the overseers of the poor or commissioners of the Alms-house.

Sec. 7. This act shall take effect immediately.

The *Journal of Commerce*, after inserting a summary of he above, remarks as follows:—

"Let a law of this description be enacted and enforced, and it would be the salvation of thousands of amiable young women, who otherwise will be destroyed. The object of leaving the penalties, to such an extent, at the discretion of the Court, is doubtless to provide for the different degrees of guilt which in different cases attend the crime. Virtuous men need not be alarmed at the enactment of severe laws on the subject; and as to others, it is time that they should be alarmed. If the voice of their victims could be heard now, as it will be hereafter, it would utter words of terror that would drive them to distraction.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia;	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix —, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6,

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton (Grey Lock), Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff. 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38 West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila, Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24.50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8.50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1.06a1.10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1¼a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 75
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 62 a 4 68
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 37 @ 3 12½
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	90 @1 00
Do South new	05
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— — a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14¼
Damaged	12¾@ 13¼
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Ga [pine, M ft	20 00@25 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 00
Do prime	4 50 @ 5 00
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 — 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9
Do Brown	6⅜a 8
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¼
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6¼ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 90
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 5½
Souchong	21¼a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER FIFTEEN.

No inspired writer gives the distinctive title "Lord's Day" to the first day of the week.

"Luther's" exegesis of Rev. 1: 10, in No. 32 of the Recorder, so nearly coincides with my own thoughts upon the subject, that it is unnecessary to record them in this place. I wish, however, to observe, that such an exposition of that text may be supported by reference to the inspired title of the book, contained in verses 1 and 2—"The Revelation of Jesus Christ," &c. The Gospels are inspired narratives of the life and doctrines of Jesus Christ; the book of Revelations is a prophetic account of the events that are to transpire during the mediatorial government of Jesus Christ as High Priest of his people, and Prince of the kings of the earth, until that great day of his power, when he shall come to consummate all his designs upon earth. In his introduction, John asserts the divine origin and authority of the vision of which he is about to give an account, affirming that it was from God the Father and from Jesus Christ. He then gives an intimation that the vision related to the ascended glory of the Saviour and the events preceding his second coming. He next relates the circumstances in which the vision was shown unto him. When opening the vision itself, he says, "I was in the spirit on the Lord's day." By this expression John meant to say, that the Spirit transported him in vision to see the great, glorious, and dreadful things, which are to transpire during the mediatorial government of Him who is the Alpha and the Omega, the beginning and the end of all things.

That the phrase, "I was in the spirit," signifies a state peculiar to prophetic inspiration, is supported by every account of similar revelations given in the Old and New Testaments. Ezekiel 1: 1, says, "I was among the captives by the river Chebar." Dan. 10: 4—"I was beside the great river Hiddekel." Paul, Acts 22: 6—"It happened that as I made my journey, and was approaching Damascus." John, Rev. 1: 9—"I was in the Isle called Patmos," &c. So much for the *places* where these events happened. Of the *time*, Ezekiel says his vision occurred on the fifth day of the fourth month, *in the thirtieth year* of their captivity. Daniel's in the four-and-twentieth day of the first month, in the third year of Cyrus. Paul's about noon, as he approached Damascus on his persecuting mission. John's during his banishment to the Isle of Patmos for the word of God and the testimony of Jesus Christ. Neither Paul nor John give us the year, the month, the day of the month, or the day of the week. And it were just as authoritative to guess that Ezekiel and Daniel meant the seventh day of the week, and Paul the first, as to guess that John meant the first. If John had meant to designate the day on which this vision occurred, he would, like Ezekiel and Daniel, have connected it with the circumstances of his abode; but as it stands now, it is incorporated with the nature and subjects of the vision. That this is so, will be seen by putting the accounts of several visions in juxtaposition. Ezekiel 8: 3—"The spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." Ezekiel 11: 24—"Afterward the spirit took me up, and brought me in a vision by the spirit of God into Chaldea." So John, Rev. 17: 3—"So he carried me away in the spirit into the wilderness;" and again, at chap. 21: 10—"He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem."

Farther, that it was of a state peculiar to prophetic visions that John wrote, is manifest from the first effect of the vision upon the beholder. Ez. 2: 2—"I fell upon my face, and the Spirit entered into me when he spoke to me, and set me on my feet." Daniel—"There remained no strength in me; then was I in a deep sleep on my face; and behold a hand touched me, and set me on my knees and the palms of my hands." Paul fell to the earth; and after he arose, they led him into the city, and he was three days and three nights without sight, and neither ate nor drank. Acts 9: 1 to 11. John—"When I saw him, I fell at his feet as dead. And he laid his right hand upon me, and said, Fear not." Each of these accounts corroborates the fact, that humanity, in its present feeble state, is not able to bear the visions of spiritual glory, which are peculiar to the invisible world. Hence when they are given, they so overpower human nature, that it falls into a state similar to a deep sleep; when the person who beholds it becomes, body and soul, perfectly unconscious of all natural things that are passing around him. Peter calls it a trance; Acts 11: 5. Paul says he knew not whether he was in the body or out of the body; 2 Cor. 12: 2. In this state, the soul is introduced into the world of spirits, and is shown future times and things. In such a state was John when he was in the spirit, and saw the Lord Jesus Christ and the day of his power.

That John never intended to distinguish the first day of the week by the title of "the Lord's Day," is manifest, because unlike the appointment of every other sacred day in the holy Scriptures, no particular day is mentioned. Had the narrative said the first day of the week, as in the appointment of the passover it is said the fourteenth day; or like the institution of the Sabbath, where it is said the seventh day, all controversy on that subject would have been ended. But when no day is mentioned in the passage, it is impossible for it to teach that the first day of the week is to be regarded as a divine institution. Again, there is presumptive evidence that no particular day of the week is meant, because neither in his Gospel, (the last written of all the Gospels,) nor in either of his Epistles, (written after the Apocalypse,) does John call any day of the week by that title; nor does any other sacred writer give any intimation that the first day of the week was so called, or regarded as sacred time. John, writing of the resurrection, says, chap. 20: 1, "The first day of the week;" and again, "the same day at evening, being the first day of the week." That John wrote his Gospel after all the other three Evangelists, and near the close of the Apostolic age, is a circumstance on which the learned are well agreed. It is therefore incredible that the first day had acquired the distinctive title of Lord's Day, and yet in the only three instances in which he has occasion to mention the day, he simply calls it "the first day of the week;" and those instances in an account of the resurrection, in honor of which it is pretended it received the appellation Lord's day! Could language have been so used by a writer who eight times in his Gospel mentions the "Sabbath day" by its own appropriate name? Against such a pretence, there are five places in the New Testament, where, like 2 Thess. 5: 2, the time of the Lord's judgment is called the day of the Lord; and seventeen instances in the Old Testament, where the same form of expression is used, and with the same signification. It is certain that neither the Holy Spirit nor the Apostles ever so distinguished the first day of the week as peculiarly the Lord's day. Hence it follows, that to plead Rev. 1: 10 for that practice, is an unauthorized assumption. Would it not be better, and more in accordance with truth, to call it the Festival of the Resurrection?

To me the foregoing thoughts afford perfectly satisfactory evidence that the application of the title Lord's day to the first day of the week is unauthorized by any inspired Scripture. Yet it ought not to be concealed, that Beza, an eminent writer and translator, affirmed that in an ancient Greek copy of the New Testament, he found after the words, first day of the week, "the Lord's day," inserted in exegetical parentheses, with every appearance of its having been added by the copyist alone! Such was the anxiety of many in the early ages to secure some veneration for the first day! It is a historical fact, that Eusebius Pamphilius prefixed to the inspired title of the Apocalypse, "Saint John the Divine," or Theologian, which is retained in most versions to this day; and common readers suppose that title of the disciple whom Jesus loved, to be an inspired dignity conferred upon him. Who can wonder, then, at the popular delusion respecting the Lord's day? How much better is it to abide by the simplicity of the sacred Scriptures. They need not the arts of rhetoric or the aids of meretricious names.

S. D.

For the Sabbath Recorder.

EVENTS OF 1844.

I. RELIGIOUS EVENTS.

1. *The expulsion of the Jesuits from Persia*, on account of their political intrigue and wily arts for the spread of Romanism, occurred March 23, 1844.

2. *The Preliminary Division of the Methodist Episcopal Church*, on the question of retaining a slave-holding Bishop, was made by the General Conference of that church, during the month of May, 1844. It is to be carried into effect only on specified conditions.

II. SIGNAL PROVIDENCES.

1. *The fatal explosion of the "big gun," on board the U. S. Steamer Princeton*, took place Feb. 28th. By this awful catastrophe, the Secretary of State, Mr. Upsher; the Secretary of the Navy, Mr. Gilmer; Commodore Kennon, U. S. N.; Mr. Maxcy, recent minister of Government in Holland; Col. Gardner, of N. Y., and one other person, were instantly killed. The "big gun" would carry a ball of 225lbs.

2. *A great inundation occurred, at Adrinople*, Turkey, caused by a sudden thaw, and burying 3000 houses in its floods, March 1st.

3. *Disastrous Conflagration at N. Orleans*, which reduced ten squares to a heap of ruins, including 300 buildings and $500,000 worth of property, occurred May 18th.

4. *The Great Inundation of the Mississippi and its branches* took place during the months of June and July. Whole towns were destroyed, numerous lives lost, and property to the value of $15,000,000 ruined.

5. *Metamoras, Mexico, two-thirds destroyed by a Hurricane*, August 24th. Two hundred lives lost.

6. *Dreadful storm on our Southern and South-eastern sea-board*, Oct. 5th and 6th. This storm has scarcely had a parallel in severity and extent of devastation for many years.

III. WARLIKE AND REVOLUTIONARY EVENTS.

1. *Two battles in Givalior*, India, between the British under Sir H. Gough, and the Natives, in January. The former were victorious, with the loss of 1000 killed and wounded, while the latter lost 5000 in killed and wounded, and 50 pieces of artillery.

2. *O'Connell and the Traversers condemned* in March, *sentenced* to imprisonment and fine May 30th, and *finally liberated* from the Dublin Penitentiary by a decision of the House of Lords Sept. 6th. This was a triumph for the Liberator of Ireland.

3. *Mount Lebanon and the adjoining country (Syria) in arms* March 1st. The Marronites revolted against their Turkish oppressors, to the number of 12,000 insurgents. At the last accounts the difficulties were far from being adjusted.

4. *A new insurrection breaks out in Hayti*, which resulted in the establishment of another Republic in that distracted island.

5. *Romanist Riot in Philadelphia*, on the 5th, 6th, and 7th of May. The Irish Catholics began the work of death by firing in upon a peaceable political meeting of Native Americans. For three awful days, anarchy, pillage and death, reigned in the city of Philadelphia. Some 15 or 20 were killed, numbers were wounded, and houses and Roman churches burnt.

6. *Second awful Romanist Riot* in Philadelphia, July 7th and 8th, occasioned by the arming and fortifying of Roman Catholic churches. In this formidable and disgraceful riot, some 12 or 15 persons were killed, and about 50 wounded.

7. *Thomas W. Dorr*, the chief of the R. Island rebellion, who had been sometime previously arrested, was *sentenced* to the State Prison of that State for life, June 25th. Since that time the Legislature has offered to release him, on condition that he swear allegiance to the existing Constitutional Government. He refuses.

8. *The Revolution in Guatimala* consummated March 7th. It was effected by the allied army.

9. *Albania*, an important province of Turkey, in a state of revolt, in May.

10. *Battle* between the forces of the belligerent Republics of *Buenos Ayres* and *Uriguay* (S. Am.) May 21st. Gen. Urquiza of the former defeated the troops of the latter under Gen. Rivera. The Oriental Republic is now nearly crushed.

11. *Hostilities between France and Morocco*, begun by the latter, June 1. On the 14th of August occurred *the battle of Isly*, between the French under Gen. Bugeaud and the Moors, which resulted in the total defeat of the Moorish forces, with the loss of 2500 in killed and wounded. About the same time, the French fleet under De Johnville, bombarded and took the city of Tangier. The latter event alarmed the Moslem Sultan, who sued for peace, which was concluded in Tangier, Sept. 10th.

12. *Joe Smith, the Pseudo-Prophet of the Mormons, was murdered*, by a lawless mob, at Carthage, Ill., June 26th. Great excitement prevailed throughout that section, military called out, &c.

13. *Spain and Morocco commenced hostilities*, in July, but finally settle their difficulties.

14. *Armstice between Texas and Mexico declared by the latter to be at an end* June 11th. Santa Anna attempted to renew the war, but was hindered by anarchy at home.

15. *Defeat of the French*, under Gen. Comman, by an Algerine hord—the Cab-y-les—Oct. 15th. This reverse of the French was occasioned only by the failure of their ammunition. About 1000 were killed and wounded on both sides.

16. *Argentine Naval Squadron captured*, by U. S. fleet, under Commodore Voorhees, in October. This hasty step was immediately retraced by the valiant Commodore after mutual explanation.

17. *Dethronement of Santa Anna*, for many years the Military Dictator and Despot of Mexico, Dec. 6th. The fate of the Dictator has not yet reached us. Gen. Herara is now at the head of the Republic.

18. *The Manor Rebellion, or Anti-Rent Insurrection*, in Eastern N. York, was in serious progress during the last month of the year 1844.

19. *Sixty thousand Russian soldiers have perished* by the fortune of war, at the hands of the brave mountaineers of Circassia during the past year. Loss of the rebels 10,000.

IV. POLITICAL AND DIPLOMATIC EVENTS.

1. *Treaty Annexing Texas to the United States* signed, at Washington, April 12th, by President Tyler and the Texan Commissioners.

2. *The Texas-Annexation Treaty was rejected*, by the U. S. Senate, June 8th, by a decisive majority.

3. *Treaty of Peace, Amity and Commerce, between the celestill empire, China, and the United States*, signed on the 4th of July. This Treaty has since been ratified by the U. S. Senate unanimously.

4. *The Election of James K. Polk*, of Tenn., to be the next President of the United States, in November. He received the Electoral votes of 15 States, and in the popular vote had a plurality over Clay, but not a majority over all.

5. *The abrogation of the 25th Rule of the U. S. House of Representatives*, (the Gag-Rule,) which excluded abolition petitions, Dec. 3d. This was a triumph for J. Q. Adams.

V. A GREAT INVENTION.—*Professor Morse's Electro-Magnetic Telegraph completed*, and brought into successful operation, May 30th. In an instant, intelligence is communicated, and written down at the place of its destination, by this wonder of the age.

FIGULUS.

February, 1845.

HIS CHURCHES ARE HIS STEWARDS.

You can have no more right to live unto yourselves and to your families, than the missionary has to live for himself and his family; that is, neither has any such right. Why should not the American pastor, the lawyer, and the physician, —why should not the merchant, the mechanic, and the farmer, live as entirely for Christ and sacredly obey his commands, as the missionary? Why should not the sisters of the church here be as self-denying and as faithful to this cause, as their sisters in foreign lands? Did they not alike come to the cross for salvation? Were they not all pardoned upon the same consideration? Is it not one vineyard, into which they were all received as laborers? And are they not all to act upon one principle? Of whom is it said,—"Ye are not your own, ye are brought with a price?" of the missionary, or of all Christians? Is it not emphatically said,—"*No man liveth unto himself?*" Weigh, my dear brethren and sisters, the reasons why it is *our* duty to enter upon this work. Do not the same reasons press your entire consecration to this cause? Is there no language *to you* in the dreadful condition of so many millions of perishing ones? Are you not a part of those disciples to whom the Saviour commands,—"Go ye into all the world, and preach the gospel to every creature?" Again, prayerfully ponder the instructions of the Holy Spirit in Rom x: 11–15, and remember, that upon the amount of your co-operation will depend, under God, the number of those who personally enter the missionary field of labor, and the efficiency of their efforts.

[Binney's Address.

THE JEW'S LOVE FOR JERUSALEM.

We must never forget, that in the government of God throughout sacred history, as well as in the thoughts and feelings of the oriental nations, the city of Jerusalem is ever the center of all things. To the Greek, the Latin, the Armenian, the Jew, and even the Mussulman himself, it is still the Holy City, and the constant object of their frequent pilgrimages. Does anything extraordinary take place there, it causes as great a sensation in the synagogues of the Soudon, on the other side of the desert, as in those of Poland, on the banks of the Vistula; and the Jews, a people so remarkably sensitive, feel the vibration even to the farthest extremity of their national existence. Jerusalem now contains as many Jews as Mahometans, and they are drawn hither by two powerful reasons; the first is the study of the Scriptures of the Talmud; and the second, the happiness of being buried in the Valley of Jehosaphat. Even at the time when the Turks would not allow more than three hundred of them to inhabit the Holy City, every year were vessels seen touching at Jaffa, whose melancholy cargo consisted of the bones of Israelites on their way to be interred in Jerusalem. Could you see the Jew entering for the first time the city of his fathers, you would behold him, at one day's journey from it putting on his best clothes, and as soon as he perceives the Holy City, rending them, throwing himself on the ground. He weeps, he prays; and when at length he enters it, it is with dust upon his head. Never did exiled son revisit with greater tenderness his father's house, or never haughty noble behold with greater anguish the baronial hall of his ancestors in the hands of strangers. But above all, behold him on the day when the people have the custom of meeting under the western wall of Mount Moriah, to weep over the stones which they believe to have once formed a part of the foundation of the ancient temple! "Nothing is so affecting as this scene," says the traveler Wilde, "and years will never efface it from my remembrance. They stood in groups, mourning and singing the Psalms of David in the very places and in the very language in which David composed them, before those same walls which have echoed them twenty-four centuries before; their notes were mixed with sighs, or interrupted by sobs. They kissed the outer stones of the wall, but they could not enter within; the crescent of Islamism glittered on the pinnacle of the Minaret, and the blood-red banner of Mahomet floated over their heads. If ever I should be asked what interested me most in my journey on the Mediterranean, I should answer, that it was the sight of the faithful Jew weeping over the stones of Jerusalem."

[L. Gaussen.

THE SIN OF SLAVERY.

In a word, I believe that slavery is forbidden in the Scriptures just as almost every other sin is forbidden; that is, by the inculcation of moral principles which are utterly at variance with it. Is not this the almost universal method of the New Testament teaching? Do you not, my brother, so interpret it? When you attempt to teach men that they are sinners against God, do you enumerate the precepts which they have broken, or do you set before them the character of God and the universal relation to him? If their conduct has been at variance with all these relations, does not their own conscience pronounce them guilty? The case is, as I esteem it, similar here. God has thus taught us that slavery is wrong, a violation of his most holy law. And if so, it is our duty at once to abandon it.

The manner in which this is to be done may, I apprehend, vary with our circumstances. Such, I think, we may believe to be the teaching by example of the New Testament. A man, I suppose, delivers himself from the guilt of Slavery, at the very moment when he, in the sight of God, renounces all right in his fellow man, and acts in sincerity of heart, in the presence of his judge, in conformity with that renunciation. The manner of his acting out this renunciation may however, vary with the circumstances of the case. All that the gospel requires is, that, unbiassed by interest, unawed by persecution, he carry out the principles of the gospel wheresoever they may lead him. He is to do this as an individual, with respect to those whom he now believes that he has unjustly held in bondage. He is to do it in respect to the community whom, by his former precept and example, he has either led into, or confirmed in error. He is to bear his testimony to the truth, whatever sacrifice it may cost him. So soon as the church of Christ acts upon these principles, our land will be freed from the sin of slavery. Until she does this, the stain of blood guiltiness, and if it be a sin at all, it is a sin of appalling magnitude, is found on her garments.

[Dr. Wayland to Dr. Fuller.

PUBLIC WORSHIP IN LONDON.

1. When they enter their pews, they at once engage, for one or two minutes, in prayer. Episcopalians knelt for the purpose. Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

2. They had their pews as well supplied with Bibles as with Hymn books; and when the Scriptures were read from the pulpit, each hearer took a Bible and followed the reader.

3. I saw many persons, mostly young, taking notes of the discourses, and, therefore, giving a fixed attention, as if unwilling to lose a single thought.

4. The congregation were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the house of God as respectfully as they would from the house of a friend—they did not put on their hats until they reached the door.

[Evangelist.

CHARACTER OF JOSEPH WOLFF.

It is thus that Louis Way describes this eccentric being, who was his traveling companion for some time. "A man who, in Rome itself, called the Pope the dust of the earth—who told the Jews that the Gemara is a lie—who spends his days in arguing upon and his nights in examining the Talmud. A man for whom a trunk is a pillow, and a brick pavement a down bed. Who can make himself friends equally amongst the persecutors of his old and new faith—who conciliates a pacha and refutes a rabbi—who converses with the oriental nations without an interpreter; can live without food, and pay without money. One who remembers as little the insults as the flatteries that are heaped upon him—who is completely ignorant of the manners and customs of polished society, and is yet received by men of every rank, and gives offence to none. Certainly, such a man must fix the attention of a people which for so many centuries has never changed the uniformity of its manners; and it is by him that God is preparing his pathway in the desert."

[L. Gaussen.

CHRISTIAN CONDUCT.

It has been well remarked, that *conduct* is language that all can understand, and if it be true, as the saying is, that *actions* speak louder than words, then all can and may speak of the Saviour —all may preach the gospel of the blessed Jesus, in the distinct, earnest, and powerful eloquence of a holy and well ordered life. We can all plead for religion with living and acting argument—all proclaim its beauty and excellency by conduct which is without reproach, and above all suspicion. This is a mode of preaching which all may adopt, and which every Christian should do—which men cannot avoid hearing—which they must and will respect—and which they cannot but *feel* and cherish. An infidel once remarked in relation to an excellent man, "I never see that man without feeling my own unworthiness—he is a constant reproof to me—the sight of him has often made me humble," or rather adore his virtues. Reader, preach the gospel by your *conduct*, and your brother will embrace it.

WOMAN'S CHARITY.—That was a beautiful idea of the wife of an Irish schoolmaster, who, whilst poor himself, had given gratuitous instruction to the poor scholars, but when increased in worldly goods, began to think that he could not afford to give his services for nothing:—

"Oh, James, don't say the like o' that,' said the gentle hearted woman, 'don't, a poor scholar never came into the house that I didn't feel as IF HE BROUGHT FRESH AIR FROM HEAVEN WITH HIM. I never miss the bit I give them—my heart warms for the soft homely sounds of their bare feet on the floor, and the door almost opens of itself to let them in."

JESUITS NEVER SING.—A converted Roman Catholic priest, who spent his novitiate at Rome, and was familiar with the characteristics of the different ecclesiastical orders who throng and curse that city, states, that whatever else the Jesuits do, it is contrary to the rules of the order to sing. We are not surprised at this, knowing the humanizing effect of music, and the kind of work they have in hand. They would be half unfitted for their intrigues and plots of mischief for the world, if the spirit of song were to be allowed to breathe upon them.

We are reminded at once, on learning this fact, of the words of Shakspeare:

> The man that hath no music in his soul,
> Nor is moved with concord of sweet sounds,
> Is fit for treasons, stratagems and spoils.

The celebrated John Randolph once took up a Socinian pamphlet, in a bookstore in Baltimore. With an indescribable look, and that penetrating shrillness which none who ever heard it can forget, he exclaimed, "what a *Christian* religion is this! Christianity without a divine Saviour! It is like the famous play-bill in England, in which some strolling players announced *the play of Hamlet with the part of Hamlet left out*."

The Sabbath Recorder.

NEW YORK, FEB. 20, 1845.

THE DEMOCRACY OF THE GOSPEL.

That was a true saying of a distinguished scholar, "The Christian Religion is the root of all Democracy." The Christian Religion addresses itself to men, not in a national or ecclesiastical capacity, but as individuals, each of whom has his own life to live, his own character to develop, and his own soul to save or lose. It aims to perfect in him whatsoever things are true, honest, lovely, or of good report; and at the same time to subvert whatsoever, in political or social arrangements, would hinder his free and full development, or sacrifice his individual morality and spiritual health. It thus lays the foundation for true democracy by teaching the doctrine of individual responsibility, and enforcing those principles upon which alone democracy can securely rest.

If we mistake not, there is at the present time a growing disposition to apply practically the democratic principles of the Gospel, which makes it important to understand what the Gospel does really encourage and inculcate.

Few will deny, that the Gospel encourages direct appeals to the common people upon subjects of the deepest interest to men. In doing this, it treats with respect the popular intellect, and assumes that the poor as well as the rich can appreciate the profoundest moral truths, that they have a right to instruction concerning them, and that to enlighten their understandings and guide their aspirations is a work worthy of the highest order of intelligence. It acknowledges no aristocracy either of birth or intellect, but honors all by addressing itself to understandings and feelings common to all. It appears, indeed, to have been designed, without show or boasting, to be imparted to the most ignorant as well as the most learned, and to be taught in the streets and market places as well as in the schools. When the disciples of John came to inquire of Jesus whether he was the true Messiah, he deemed it a sufficient answer to say, among other things, that the poor had the Gospel preached unto them. That fact gave evidence that he was the promised One, and that they need not look for another. It proved likewise, that the Gospel was strictly an appeal to the common people, implying their capacity to understand and appreciate it. The history of its promulgation from that time to this shows that it has generally begun its work among the common people, and has from them extended its influence to the highest places. One of the apostles eloquently boasts, that it commenced with the foolish and weak things of the earth, but at length confounded the wise and mighty. Such has always been the policy, and we do not see upon what ground a teacher of the Gospel can justify a different course. It is not surprising that despots and aristocrats discourage its study among the poor, since it invariably strengthens men's sense of right and quickens their sensibilities to wrong. But that any person should discourage it from a pretended regard for the truth and the church, is a just occasion of surprise.

Again, the democratic tendency of the Gospel is seen in its opposition to all hierarchies. It every where teaches the equality of men in religious things. It is sent to the strangers scattered abroad, and not to an exclusive episcopally-ordained few. The Christianity which aspires mainly for a place in courts and parliaments, seeks out the uppermost rooms at feasts, and prides itself in the title of "Rabbi," finds no countenance in the maxims or practices of Jesus of Nazareth. On the contrary, he taught that the greatest should become the servants of all, and illustrated the doctrine by his own practice. The only aristocracy or hierarchy here recognized is that of personal goodness and faithful service. When these are manifested in a remarkable degree they will seldom fail to awaken respect and veneration in the minds of all beholders—respect and veneration which will do infinitely more to attract the people towards the right way than any ecclesiastical canons or titles.

The democratic tendency of the Gospel is perhaps equally apparant from the encouragement which it affords to free inquiry and individual earnestness in moral action. The Founder of the Gospel sent his hearers to search the Scriptures, and see if the things spoken were really so. Even his own claims he would have subjected to this test although he spake as never man spake, and his words were attested by the clearest manifestations of the divine presence and approval. So was it with the apostles, and so has it been with all the true descendants of the apostles in every age. Free inquiry as to the grounds of belief, and earnest action in conformity therewith, has ever been preferred by them to a formal subscription to creeds, and traditions inherited from the past, however well supported, and however useful in their application. By such encouragement given to freedom of inquiry, the Gospel has won its way to the hearts of many who were not at all inclined at first to receive it, but who have afterwards become its strongest supporters and brightest ornaments.

It is impossible to calculate the results which would follow a practical application of the democratic principles of the Gospel. How soon would it abolish those religious customs which set the members of Christ's body apart from each other. How soon many of the stereotype notions in theology, which derive no support from reason or Scripture, would be exploded. How speedily would slavery and war, with their innumerable attendant evils, be abolished. How soon would the doctrine of human equality and brotherhood be acknowledged, and the song of angels, "peace on earth and good will to men," be heard. Such would be among the necessary fruits of a faithful application of these principles. Nor do we believe that they are altogether dormant at present. There are evidences that the Gospel is at this moment exerting a mightier influence, both in preserving the good and destroying the evil, than all other things beside. It undoubtedly meets with hinderances and corruptions, yet these are slowly but surely giving way, and will serve in the end to make more apparant the progress and triumph achieved.

ASSISTING RUNAWAY SLAVES.

The recent conviction of Charles T. Torrey and others, has set some hair-splitting casuists to discussing the question whether it is right to assist slaves to escape from their masters. The reasoning of some of those who think it wrong to render them assistance, is deserving of notice. They tell us, perhaps, that the law of the land is against it, and that it is the duty of Christians to obey the law of the land until it is repealed. But this doctrine acknowledges that the law of the land is superior to the law of God, and it would, if consistently carried out, put an end to all efforts to change the condition of men. What else is the whole scheme of missionary labor than an effort to induce men to obey the divine law in preference to statute law? We send missionaries to Turkey, for instance, to persuade her people to obey the laws of God in violation of those statute laws which enjoin Mohammedan worship. Or, we send them to China, where the statute law requires conformity to the religion of Confucius, and there support them in exhorting and persuading the people to obey God rather than man. These men go forth with their lives in their hands, leaving the dearest associations, and braving the greatest perils, to carry out what they regard as the commission of their Saviour. We therefore give them our countenance and bid them God speed. But how does their work differ from that of the missionary among slaves? He finds them liable to be bought and sold, placed under such restrictions as make it impossible to obey all the divine commandments, surrounded by every influence which is calculated to prevent their doing it, and this state of things continued by the aid of statute law. The slaves sigh for a home where they may be free from these evils, and they ask the missionary to point them to it. Can he, consistently with his professions of regard for their souls and for the divine law, refuse to point them to the land of freedom, and afford them such assistance as he may have in his power? We think not, unless he is convinced that slavery is no violation of the laws of God, and no obstacle to the salvation of the slave. No doubt he may do this often indiscreetly, and to the injury of the slave rather than his benefit. But that there is positive wrong in doing it, we cannot believe.

LETTER FROM ROWSE BABCOCK.

Sabbath Lectures—A Revival—Baptisms—Branch Church Organized.

Having been requested by Dea. M. L. Dean, of Ulysses, Potter Co., Pa., (a man who had been led to embrace the Sabbath by reading some of our publications on the subject, and comparing them with the word of God,) to visit and preach in his neighborhood, I complied with his request in Sep tember last. On arriving at the place, I found that the first-day Baptist and Presbyterian ministers had been preaching on the subject, and had still appointments to preach, for the purpose of quieting the minds of the people. Mr. Dean requested the first-day Baptist minister, of whose church he was still a member, to allow me to fill one of his appointments on the first day, as he had two. This he refused to do, expressing a fear that I would either preach a good Gospel discourse, get hold of the hearts of the people, and then go from house to house proselyting them to the Sabbath; or, that I would come out boldly, and preach upon that subject. He did not wish his beautiful church divided by either course. However, a Methodist brother gave me notice that his dwelling would be at my service to preach on the subject of the Sabbath, and an appointment was accordingly made that I should preach there at four o'clock P. M. A large and attentive audience assembled, to whom I spoke upon the claims of the seventh day until night forced me to close. In conclusion, I offered to meet any respectable minister of the Gospel in a public discussion on the subject. No one has yet accepted the offer. But these two ministers have preached several discourses on the subject in my absence, which I am told by some of their hearers have served rather to substantiate our views than otherwise.

On leaving the place, I made an appointment to preach there again in eight weeks. When I went to fulfil the appointment, I found the people very attentive, but learned that an influence had been exerted by visiting from house to house to quiet their fears, and lead them to think they *might* be wrong in their anxiety upon the subject.

Agreeably to encouragement given, I visited the place again in the latter part of December, for the purpose of holding a series of meetings. After the labors of the first day and evening, an expression was taken upon the question of continuing the meeting, and its continuance was unanimously requested. The next evening the congregation increased in numbers and interest, the Spirit of the Lord was evidently working in the hearts of the people, backsliders began to return, and sinners to mourn over their sins, inquiring, "What must we do to be saved?" We soon learned of some who had been dead, but were alive—had been lost, but were found; and we were permitted to hear young converts lisping forth the praises of their Redeemer. The meeting continued every evening, and some days, for three weeks, during which time men were persuaded to be reconciled to God both in public and in visits from house to house. I had the privilege of baptizing nine willing converts, and forming a branch of the church at Hebron. Some twenty persons were hopefully converted, and between twenty and thirty embraced the Bible Sabbath.

Again I visited the place three weeks afterwards, found the work still progressing, baptized five more converts, three of whom were received into membership, and celebrated the Lord's Supper with the little band in company with some of the brethren from Hebron. Arrangements were made for me to meet with them once in four weeks for a year to come, after which we hope to organize that branch into a church in connection with the General Conference, and to ordain one or two of its members to the office of deacons. The prospects for the future are encouraging.

The opposition with which we have been met, is not easily told. Even those who had offered themselves for baptism have been again and again dissuaded from it. But I believe that these things have turned to the glory of God. The evening before I left, a Methodist class-leader rose in the congregation, and stated that he had been sprinkled in his infancy, and had until lately been satisfied therewith; but that now he was convinced of his error, and no one should deter him from complying with the requirements of the Scriptures in this matter.

My labors have been severe for six weeks past. I have preached more than forty discourses, traveled 150 miles, baptized fourteen persons, administered the communion twice, formed a branch of the Hebron church, visited from house to house as much as my time would admit, and obtained five subscribers for the Recorder. Brethren, shall we not pray still, and more fervently too, for Zion, for sinners, and for the long-neglected Sabbath of the Lord? I seem to hear the response, "Yes! let us be consistent and active Christians." ROWSE BABCOCK.

Hebron, Potter Co. Pa., Feb. 3, 1845.

SABBATH TRACT OPERATIONS.

Much interest has been manifested of late in the operations of the Sabbath Tract Societies, and a desire has been expressed that they might be so conducted as to secure the hearty and active cooperation of the whole denomination. This desire has led to an arrangement which we are confident will meet the approbation of all the friends of the tract cause, and which we trust will lead to more extensive contributions and efforts for the circulation of tracts. It may perhaps assist the friends of the cause to judge of their duty, and also encourage them in the discharge of it, to know definitely what has already been done, and what it is now proposed to do. For this purpose the following statement is made:—

The New York City Sabbath Tract Society was organized in June, 1842, for the purpose of publishing and circulating tracts in support of the claims of the seventh day as the Sabbath. Its efforts were designed to be confined principally to to the city of New York; and its funds were derived mainly from the annual subscriptions of friends in New York, and from the sale of tracts. The Society, soon after its organization, commenced the publication of a series of Sabbath Tracts, which have been issued at irregular intervals until the present time. Seven different tracts, embracing one hundred and seventy-six pages, have been published; and two numbers of the Sabbath Vindicator, eight pages each, have been issued, the first of which was stereotyped and has passed through four editions of five thousand each.—Since its organization, the Society has distributed about 1,000,000 pages of Tracts, and 250,000 pages of the Sabbath Vindicator. In doing this it has expended $879 17. Its receipts from annual subscribers and the sale of tracts have nearly equaled that sum. In view of the anxiety which has been expressed that the publication of tracts should be carried on exclusively by the American Sabbath Tract Society, it was resolved by the N. Y. City Society, at its last meeting, to tender to the American Sabbath Tract Society all its stereotype plates and tracts on hand at a reduced valuation, and to commit the whole business of publication to its care. It was also resolved, that if this proposition should be accepted the efforts of the City Society hereafter shall be directed mainly to the purchase and distribution of tracts in New York, and the maintenance and increase of the Sabbath Library.

The American Sabbath Tract Society was organized in September, 1843, at the meeting of the General Conference in Plainfield, N. J. A report of its labors was made at the Annual Meeting held in Verona, N. Y., September, 1844, which showed that during the year several agents had been employed, and many tracts distributed. Since September last, the Treasurer has received various sums of money, which have been expended under the direction of the Executive Board, in the purchase of tracts and in carrying out the designs of the society. At a meeting of the Board, on first day, February 9, 1845, the proposition of the New York City Sabbath Tract Society, to relinquish in its favor the publication of tracts, was duly considered and unanimously accepted. By this means the American Sabbath Tract Society has become the exclusive organ of tract publication, and is left free to go forward with its work of printing and circulating the truth as fast as its means will allow.

There is now but one obstacle in the way of the Society's going forward; and that we feel assured the friends of the cause will remove as soon as it is fairly and fully made known. It will be remembered, that the Constitution makes each annual subscriber to the funds of the Society a member, and allows such persons half the amount of their subscription in tracts. It also makes each subscriber of twenty dollars at one time a member for life, with the privilege of receiving one thousand pages of tracts annually. Each subscriber of fifty dollars at one time, or who shall by one additional payment increase his subscription to fifty dollars may become a Life Director, and be entitled to two thousand pages of tracts annually. Now, what is wanted most of all is, that the friends of the Society should connect themselves permanently with it, by becoming annual members, life members, or life directors. This is necessary in order to give the society a tangible form, and to furnish it with the pecuniary means necessary to carry on its operations. Who of our brethren are ready to put down their names as annual subscribers? Who as life members? Who as life directors? We hope sincerely, and with a good degree of confidence, that there are many who will not hesitate to identify themselves with the Society in this way. Much good has already been done through the medium of tract distribution, and it is impossible to estimate the good which would result from a general and hearty co-operation in this plan. It is hoped, therefore, that no person who ought to engage in this work, will lay the subject aside until he has decided what duty demands of him, and has acted accordingly. The Society is anxious to issue immediately a new edition of each of its Sabbath Tracts, and of the first number of the Sabbath Vindicator. It wishes also to re-publish one or two old and valuable books on the subject of the Sabbath, as soon as circumstances will warrant doing so. Will our brethren take hold of this work, and supply the means of carrying it forward?

In order to become members of the Society, it is only necessary to sign the Constitution and pay the sum subscribed, or to forward the money to the Treasurer, by whom the name of each member will be recorded in the Society's book. We publish below the report of the Treasurer, showing what has been received since the last annual report, and who have become members of the Society. Similar reports will be published from time to time as occasion may demand.

On behalf of the American Sabbath Tract Society,
PAUL STILLMAN, }
F. W. STILLMAN, } Committee.
GEO. B. UTTER, }

THE TREASURER'S REPORT.

American Sabbath Tract Society,
In account with T. B. Stillman, Treasurer.

DR.	
To cash paid for printing Minutes,	$3 00
Paid N. V. Hull's expense of mission, tracts, &c. to Baltimore Convention,	61 27
Paid bill of Tracts, Vindicators, &c. from Oct. 1, 1843, to July, 1844,	202 04
	$266 31
CR.	
Sept. 1844.	
By balance as per last Report,	$16 65
Cash from 3d Brookfield Church,	1 38
Joshua Maxson, Stephentown,	3 00
David Stillman, Alfred,	1 00
Sabbath Tract Society, Adams,	11 50
Collection at Verona,	27 25
T. B. Brown, Milton, Pa.,	2 00
Azor Estee, Petersburgh,	2 00
S. S. Griswold, Genesee,	1 00
Lucius Crandall, Newport, R. I.,	1 00
N. V. Hull, Clarence,	1 00
W. B. Maxson, Leonardsville,	1 00
Widow's mite,	05
Oct.	
Berlin Church, per J. Whitford,	3 00
Members in Shiloh, per Samuel Davison,	16 02
Mite Society, Shiloh, N. J.,	10 00
S. Davison, Plainfield, N. J., for tracts,	4 42
Nov.	
Coll. by Eld. Hull, in Rhode Island, Conn. and New Jersey, for Balt. Conv.,	61 27
Samuel Fahnestock, Gettysburg, Pa.,	5 00
Jan. 1845.	
Members in New York,	25 00
Members in Shiloh, per I. D. Titsworth,	14 06
Coll. in Shiloh, per I. D. Titsworth,	1 27
Do do do Jan. 5,	6 67
W. B. Maxson, sale of tracts,	5 00
Coll. in Clarence, per N. V. Hull,	3 00
Sale of tracts, by N. V. Hull,	2 75
Members in Newport, R. I., per L. Crandall,	8 00
Abel Bond, Lost Creek, Va.,	2 00
D. A. F. Randolph, Shiloh, N. J.,	5 00
Clark Greenman, Mystic, Ct.,	2 00
Wm. M. Rogers, Brooklyn,	2 00
B. W. Rogers, Brooklyn,	1 50
Church in Piscataway, N. J.,	10 36
Balance,	9 16
	$266 31

NAMES OF LIFE MEMBERS.

Thomas B. Stillman, N. Y.
George B. Utter, N. Y.

NAMES OF ANNUAL MEMBERS.

Newport, R. I.,
Lucius Crandall,
Thomas R. Green,
Calvert B. Cottrell,
Thomas P. Lanphear,
Edmund D. Randolph,
Charles Saunders,
Edmund D. Barker,
Wm. A. Weeden,
John Congdon.
New York City,
F. W. Stillman,
Paul Stillman,
J. D. B. Stillman,
Jason B. Wells,
Wm. M. Rogers,
B. W. Rogers.
Shiloh, N. J.,
D. A. F. Randolph,
Isaac D. Titsworth,
Hannah A. Titsworth,
Jeremiah Hun,
John Ayars,
Solomon Carpenter,
Howel W. Randolph,
Jeremiah B. Davis,
Dickason D. Shepard,
Reese Ayars,
John T. Davis,
Enoch J. Davis,
Lewis Davis,
Marah H. Davis,
Elizabeth Bright,
Hannah Ann Thomas,
Ephraim F. Randolph,
Phebe D. West,
Abel S. Randolph,
Elias Ayars,
Reuben Davis,
Martha Bright,
Malachi Bonham,
Daniel Bonham,
Ebenezer D. Woodruff,
Micajah Ayars,
Gilbert F. Randolph,
Jared Woodruff,
Thomas Ewing,
George Bonham,
George Tomlinson,
Ellis A. Davis,
Wm. T. Shepard,
Forty other members in Shiloh by the payment of various smaller sums.
S. Fahnestock, Gettysburgh.
T. B. Brown, Milton, Pa.
David Stillman, Alfred.
Azor Estee, Petersburgh.
S. S. Griswold, Genesee.
N. V. Hull, Clarence.
W. B. Maxson, Leonardsville
Clark Greenman, Mystic, Ct.

INQUIRY.

To the Editor of the Sabbath Recorder;—

I noticed in your paper of last week a letter from Mr. A. B. Magruder, in which he expresses a willingness to "impart any information" he may possess to those who feel an interest in the subject of which his letter treats. There is one question upon which I should be glad to know his opinion, and which, therefore, I take the liberty to ask him through you. It is this—*What law is that which convinces a man of sin, and makes him feel his need of a Redeemer?* By replying to this question, Mr. Magruder will much oblige

An Inquirer.

War under its True Colors.—Many disgraceful expedients are resorted to in England to keep up the war spirit and secure recruits for the army. Sometimes a poor inebriate, half intoxicated and raving for another glass, is furnished with a few shillings by a recruiting officer on condition of enlisting in the army; and if, after coming to his senses, he refuses to do so, he is pursued as a deserter. At other times, those who are borne down by poverty and discouragement are entrapped with promises of plenty and leisure. By such means the immense annual loss is made up, and the ranks of the army kept full.

But the advocates of Peace, in England, sometimes give the recruiting officers trouble by a novel method they have of exciting among the people an abhorrence of war. This is by posting up placards in the most public places which present war under its true colors. Thousands of persons have been prevented from enlisting through this simple yet effective expedient. Here is one of their cards:—

"WANTED!!
Several Thousand Able-Bodied Men,
To shoot or to be shot at!!
Or perish miserably by thirst and starvation on the plains of India.

Nota Bene!!—The Duke of Wellington says that no one who entertains nice scruples about religion, has any business in the Army. None such need apply."

The Baptist Memorial.—The publication office of the Baptist Memorial, together with the subscription list, was totally destroyed by the late fire in New York. Mr. Bigelow, the publisher, has issued a notice requesting agents, postmasters, and all who feel interested in the continuance of the Memorial, to help him by sending in the names of such subscribers as they may know, with any facts in their possession respecting their accounts. Orders should be addressed J. R. Bigelow, 111 Nassau street, New York.

WAR AMONG THE CHEROKEES.

The Cherokee Nation is said to be now on the brink of an intestine struggle, if indeed war has not already been virtually declared. The nation consists of about 16,000 persons, two-thirds of whom emigrated from Georgia after the Schermerhorn treaty, and are called the Ross party; the other third are known as the old settlers, and the treaty party. The war now threatened is among themselves, and grows out of their several claims to money and lands from treaties with the United States. The difficulty has been hastened to a crisis by the murder, on the 24th of January, 1845, of Lewis Rogers, the heir apparent to the chiefship of the old settlers. This was done by a body of men who attacked him on the highway, and whom he declared, just at the point of death, to be members of the Ross party. The New York Tribune gives the following account of the matter:—

Over 20 years ago, our Government bribed some Cherokee Chiefs to sign a Treaty surrendering a large portion of their lands in Georgia, Alabama, &c. These chiefs betrayed their trust in so doing, and the foremost among them was put to death for it. But a part of the nation did about that time agree to remove West on certain conditions, and departed. Several years afterwards, our government, by the most execrable perfidy and tyranny, compelled the remainder of the nation to emigrate on pain of extermination. These were sent by us to the same territory on which the 'Western Cherokees,' or previous emigrants, had been located. The two parties were known to be at deadly feud; yet here they were expected to occupy the same lands and form one harmonious people! The result has been what must have been anticipate. The 'Ross party' or latest emigrants, form a large majority of the whole, and carry matters with a high hand, regarding the Ridge party, or first emigrants, as the authors of their humiliation and exile. Thus the original emigrants find themselves treated as aliens and culprits on the soil which they fondly deemed their own, by men who came among them but yesterday, and then because they must. Hence come heart-burnings, feuds, collisions, which obstruct the moral and intellectual improvement of the people and threaten a desolating civil war.

The cause of all this mischief and misery is to be found in the criminal recklessness of our government. The removal of the Cherokees was consummated in defiance of every dictate of foresight or justice. And now we are about to violate all our late engagements, as we have already violated all our older treaties, by interfering in the troubles we have provoked, and utterly subverting the independence which we had sworn to maintain. Thus one wrong leads to and compels another.

The editor of the New York Tribune discourseth to his correspondents in the following language, which is too good to be forgotten:—

TO CORRESPONDENTS.

Do oblige us by omitting all such flourishes as 'your interesting and valuable paper,' 'your able and patriotic course,' &c. Our subscribers and the public know all about that sort of thing, and we have also a tolerable opinion of our own merits. If you think by this to improve your chances of insertion, you mistake ruinously.

When you have written what you have to say, run it over and see if there are not *some* sentences that could be spared without serious injury. If there are, out with them! We are often compelled to decline good articles because we cannot make room for them. A half column has ten chances where two columns have one and three columns none.

Try to disparage as little as possible, and where you must condemn, let your facts be stronger than your words.

When you assail any cause or person, always give us your real name, which we shall give up to whoever has a right to demand it. He is a sneak and a coward who could ask us to bear the responsibility of his attacks on others.

If you send us word that you 'have written in great haste, and have no time to correct,' we shall put your manuscript quietly into the fire. Why should you throw upon us the task of correcting your scrawl, when we are obliged to slight our own work daily for want of time?

Give us facts, incidents, occurrences, at the earliest moment, and we shall be grateful, though you wrote with a pudding stick; but if you attempt logic or sentiment, do it up right, instead of leaning on us.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Feb. 10.

HOUSE OF REPRESENTATIVES.—Mr. Dana introduced a bill to reduce and graduate the price of lands to actual settlers. In committee of the whole, several territorial bills were considered. A long discussion arose on a bill for the remuneration of the Territory of Iowa for expenses incurred in defending their boundary with Missouri. The bill for the admission of the States of Iowa and Florida was under discussion till the House adjourned.

In the SENATE, the principal business was the passage of the French Spoliation Bill, after a spirited discussion.

Tuesday, Feb. 11.

In the HOUSE, the territorial bills were taken up and passed. Much discussion was had upon the bill for the admission of Florida and Iowa.

In the SENATE, many petitions were presented, including one for the annexation of Canada. The Texas debate was made the special order of the day for Thursday. Several unimportant bills were under consideration.

Wednesday, Feb. 12.

Some unimportant business was transacted in the House from 11 to 12 o'clock, which was the hour for the joint session of the two houses to count the presidential votes. The Senate entered the House, and after the usual formalities, the tellers reported that there were 170 electoral votes for James K. Polk, 105 electoral votes for Henry Clay, and the same number of votes respectively for George M. Dallas and Theodore Frelinghuysen for Vice President. The President then declared that James K. Polk and George M. Dallas were duly elected as President and Vice President for four years from the 4th of March, 1845. No other business was transacted.

Thursday, Feb. 13.

The HOUSE was occupied wholly upon the bill for the admission of Iowa and Florida into the Union. A long discussion arose upon a proposition to strike out one article in the Constitution of Florida which forbids the General Assembly to pass laws for the emancipation of slaves, and another which gives the General Assembly power to prevent free negroes, mulattoes, and people of color, from emigrating to the State, and inhibiting their discharge from vessels in any of the ports of Florida. This proposition to strike out was lost. The bill was finally read a third time and passed.

The SENATE spent the morning hour in receiving petitions, resolutions, &c. The hour having expired, the resolutions from the Committee on Foreign Relations relative to the annexation of Texas, were taken up. It was moved, for the sake of simplifying the matter, that the resolutions be indefinitely postponed. Mr. Morehead of Kentucky, delivered an eloquent speech two hours long against annexation. Mr. Buchanan of Pennsylvania obtained the floor, after which the Senate went into executive session.

Friday, Feb. 14.

The HOUSE had under consideration the Cumberland Road Bill, the Fox and Wisconsin Improvement Bill, the West Point Academy Bill, and the Naval Pension Bill, the last two of which were passed, when the House adjourned.

The SENATE Chamber was crowded to hear the continuation of the discussion on the Texas question. After some unimportant business, the Texas resolutions were taken up, and Mr. Buchanan of Pennsylvania addressed the Senate in opposition to the pending motion, and in favor of the resolutions. Speaking of slavery, he denounced the abolitionists in severe terms as the enemies of the slave and mankind, declared that he was opposed to slavery in the abstract, but he left it to the great Ruler of Nations to dispose of. After the close of his speech, the Senate went into the consideration of the bill for the admission of Florida and Iowa, which was referred to the Judiciary Committee.

Sabbath, Feb. 15.

HOUSE.—Two or three unimportant resolutions were discussed, and a large number of reports were made from the various committees, after which the House went into the consideration of the bill making appropriations for the support of the army.

In SENATE, a memorial was presented from Michigan against the annexation of Texas, and praying that if Texas be admitted into the Union, that Canada be admitted into it at the same time. Some discussion was had about commencing the sessions one hour earlier. But the question was laid aside for that of Annexation. Mr. Rives had the floor, and occupied it about three hours in a speech against the principle of admitting Texas into the Union by joint resolution. This speech embodied many important facts, was listened to with much interest, and continued until the hour of adjournment. The following passage, which occurs near its close, is note-worthy:—

"New territory must be acquired by treaty; new States may be admitted by Congress. This is the law and the Constitution of every country. If we acquire Texas in violation of our Constitution, it will be a curse, and not a boon. He did not expect an immediate dissolution of the Union, but if the friends of Texas, *per fas aut nefas*, can carry by a bare majority this measure, it will result in bitterness and jealousy. Even should we divide by the sword, the sword would unite us again; but the blessings of our Union would be gone. But if we annex by Congress, Congress can repeal that law, and 'slam' the door in the face of Texas. And who will say that that may not be done in the deep agitation which will follow the consummation of this measure?

"Let me appeal to gentlemen from the South. We have hitherto appealed to the sacred compromises of the Constitution. If we throw matters of this kind to the disposal of a bare majority, what will be the consequence? The majority in the other House when full is 49. In a vote the other day affecting the slave interest, there was a majority of 50 against the slave interest. Let us have these questions settled by the regular power the two-thirds power. This is our safety, and we shall rue the day when we break down this security which we, the slaveholding minority, have against the whims of a majority of Congress. The same majority may soon repeal slavery in the District of Columbia. It may, in regulating commerce, prohibit the removal of slaves from one State to another. It may repeal the safeguard we have in the right to claim runaway slaves, and then universal emancipation may be proclaimed throughout the land. If we set such lessons, even-handed justice will return the poisoned chalice to our own lips."

FOREIGN NEWS.

The packet ship Roscius, which reached New York on Sunday, 16th inst., brings English papers to January 12th.

The steamship Great Britain has made several trips and works admirably.

The Court news is, that the Queen "walked out some time this morning, attended by Lady Caroline Cocks."

It was currently reported that her Majesty has been graciously pleased to appoint Sir Henry Pottinger, Governor General of Canada, in the place of Sir Charles Metcalfe, who is seriously indisposed.

Mr. Consul Pritchard, who was so basely treated by the French at Tahiti, is about to sail for the important station to which he had been appointed by Government prior to his forcible removal from that island, namely, the extensive and populous group of the Samoas or Navigators' Islands.

The Dublin Monitor mentions another rumor—of a conspiracy discovered in Tipperary to murder the Archbishop of Dublin. It is said that Dr. Murray had received from a magitrate of Cork a letter of warning to that effect. The Monitor does not attach much credit to the report.

According to a correspondent of the Times, the British Government has demanded from that of France, "a categorical answer to the question, whether or not the French Government was endeavoring at the same time to join in the endeavors of the British Government to maintain the *status quo* in Texas, whilst in reality it was giving, through the King, to the American Minister an assurance that in no event would any steps be taken by his Government in the slightest degree hostile, or which would give the United States just cause of complaint."

Solomon Heine, the Israelite banker who died lately at Hamburg, has left by his will the large sum of 3,472,000 francs to different charitable establishments, and a society formed by himself some time ago for loans without interest to industrious workmen, without distinction of religious creed. He has also left handsome legacies to his clerks and servants, and 3,500,000 francs to his three sons-in-law. The remainder of the property, which comes to the son, is valued at 15,000,000 francs.

During the last year, 146 vessels, having on board 19,863 emigrants, sailed from the port of Bremen. Of this number, 19,146 went to the United State of America. During the year 1843, the number of emigrants who embarked there was under 10,000.

Amongst the projects of the day is one for a railway from Bombay to the eastern coast near Coringa, a distance of 1,300 miles, with a capital of £5,000,000.

Mr. Wakely, at an inquest, a few days since, mentioned the case of a woman who, when dying of excessive drinking, required to have a sponge saturated with brandy constantly held to her lips.

LATER FROM FRANCE.—A packet from Havre brings dates three days later than by the steamer.

A letter from Barcelona gives some details relative to the late inundation. Such heavy rain was never seen by the oldest inhabitants. It commenced at three in the afternoon, and lasted until six. The whole population were kept prisoners in their houses during that period. The shops along the walks of St. John were inundated, and some had a metre's depth of water in them. The Places of the Borne and Palacto resembled a lake. The fine gardens of St. Beltran are almost entirely destroyed. The loss in this quarter is estimated at 10,000 piastres (50,000fr.) The village of St. Andrew suffered considerably. The water arrived there so rapidly as to carry away a flock of sheep, with their shepherds, and many of the former were lost.

The Russian sinking fund, amounting to 233,000,000 of francs, destined to redeem the paper money in circulation, has been publicly deposited in a vault for safe keeping.

The advance in the price of American timber within the last twelve months has been nearly fifty per cent. This extraordinary rise is attributed to the steady demand and the diminished stocks, caueed by the great amount of shipping emplyed in the guano trade.

IMPORTANT FROM MEXICO.—The New Orleans papers of the 6th inst., confirm the rumor of the capture of Santa Ana. The Mexican Minister of Exterior Relations announced to Congress on the 17th January, that Santa Ana had been taken. He further gave notice that Santa Ana would be conducted to the fortress of Perote to await the decision of the government.

It appears that Santa Ana committed the most outrageous barbarities on the inhabitants of Puebia, killing, pillaging and burning, until he was met by the Constitutional army, which defeated him. His army, before he committed depredations amounting to 12,000 men, being disgusted with his conduct, abandoned their ranks and joined the Constitutional troops. The conflict, however, was not without bloodshed, and several hundred were reported as killed on both sides. When Santa Ana was taken he had scarcely a friend to accompany him. Government had ordered all the properties of Santa Ana to be seized and confiscated. The general belief was that Santa Ana would be condemned by the Government and executed.

Public tranquility was re-established throughout Mexico, and public festivals had been ordered throughout the Republic to celebrate the glorious event of the dewnfall of the tyrant Santa Ana. Government has issued orders for the disbandonment of the Army, and invites the absent to return and resume their occupations.

Santa Ana remains a prisoner at the castle of Perote—the same cold, dreary, and dismal place in which he so long held the unfortunate Texans in captivity.

A COOL ROBBERY.—The thief who entered a gentleman's study, where he was reading at night, blew out the lights and walked off with the silver candlesticks, has only been equalled by a recent act of cool robbery in Philadelphia. A few afternoons since, an elderly lady, looking out of a window in Fourth street, opposite Union, accidentally dropped her silver spectacles to the ground. A fellow, the only person of man's stature and appearance near at the time, passed by, picked up the spectacles, and quietly walked off with them, unmindful of the demands made by the lady and of a small boy, who on her behalf was sent after him.

THE STORM.—On Saturday night last New York was visited by a furious storm of rain, wind, thunder and lightning, by which the trees were disrobed of the ghostly covering of pendant ice which they had acquired, and it is feared much damage was done to the shipping on the coast. In the city, the dwelling of Hon. Moses H. Grinnell, College Place, was struck by lightning and badly injured, the fluid passing from the roof to the basement and displacing a man asleep there, but without doing him serious harm. A house in East Broadway, was likewise struck and nearly split in two from top to bottom, but we do not learn that any of its inmates were injured. The thunder was very sharp, and the gale for a time more vehement than is often experienced.

SHIPWRECKS IN 1844.—In summing up the destruction of life and property at sea as far as heard from, during the past year, between the months of December, 1843, and November, 1844, inclusive, we are greatly rejoiced at the decrease during the above period, compared with the two preceding years, viz: in 1842, vessels lost, 380; lives, 602; in 1843, vessels lost, 304; lives, 542.

FORTITUDE OF A WOLF.—A Wolf was lately taken by one of the paws in a snare set near Imphy, France; but it had sufficient strength to drag the snare after it, and swim across the river. Being seen, it was pursued, and its followers gaining on it rapidly, it suddenly stopped and bit off the paw, thereby getting rid of the object which impeded its flight, and then escaped.

LARGE ELECTRICAL MACHINE.—The British Mechanics' Magazine, gives an account of a mammoth Hydro-Electrical Machine, of extraordinary power, now constructing in England for the United States. It is said it will be able to produce a spark of 36 inches; to coat three thousand five hundred feet of metalic surface, in a battery of forty-eight Leyden jars, of two feet high by ten inches in diameter. The shock will kill a thousand men in an instant, if it were passed through such a chain. The machine is called the "Benjamin Franklin," and will cost about four thousand five hundred dollars. It will very soon be ready for shipment.

WALKING VARIETY AND PROVISION STORE.—An old lady, about 50 years of age, genteelly dressed, with cloak and muff, was brought into the New York police office, on Saturday last, upon a charge of attempting to steal an umbrella. Upon searching her, the following articles were found secreted in her muff, viz: two ladies caps, one hat feather, one worsted hood, two pairs of worsted mitts, one dozen spools of cotton, one gentleman's glove, one worsted cuff, two cut glass tumblers, and four business cards. Tied to her waist, beneath her dress, were four large pockets, within which were found three large oysters, one boiled crab, one steak of fresh codfish, seven large red onions, two very large flat Dutch turnips, one apple, one orange, one potatoe, three large pieces of taffy, four doughnuts, two muffins, two fancy poundcakes, and a copy of Bishop Onderdonk's trial.

DIOCESE OF NEW YORK.—The Committee appointed to consider the sentence upon the Right Rev. Benjamin T. Onderdonk, and the effect thereof upon the powers and duties of the Standing Committee of the Diocese of New York, have come to the conclusion that the Right Rev. B. T. Onderdonk is still a Bishop—that he has not been degraded or deposed from his Diocese, or order; and that the Standing Committee of New York, under the suspension, has become the regularly constitued ecclesiastical authority of the Diocese. The committee consisted of Chief Justice Jones, Murray Hoffman, Esq., and Hon. Gulian C. Verplanck.

ERBEN'S GRAND ORGAN.—Ten thousand dollars have been appropriated by the vestry of Trinity Church toward the erection of an organ suited to the style and proportions of "New Trinity." The organ case will be 52 feet high, 27 wide, and 32 deep. The largest wooden diapason pipe will be of such dimensions, that the interior will measure upward of 250 cubic feet. The largest metal diapason, in the center of the front of the organ, will be 5 feet in circumference and 28 in length. There are to be four separate organs, known by the names of the Great organ, Swell organ, Choir organ, and Pedal organ; 43 draw stops, 11 of which will be diapasons, one 52 feet long, and four of 16 feet in length, beside two reed stops of 16 feet. Whole number of pipes 2,169. Entire weight of the organ estimated altogether at 40 tons. It will be the largest organ ever erected in this country, and there are but few larger in Europe.

[Prot. Churchman.

DR. KALLEY.—This intrepid soldier of the cross, who has been illegally imprisoned 170 days in Madeira for preaching the Gospel, has been offered $4,000 if he would leave Madeira; but he has declined the offer, refusing to sell the right of speech and of disseminating the word of God for gold. He yet preaches publicly, because the charter tolerates every form of worship in private, and within the confines of dissenting churches, erected within the Portuguese dominions, though the Roman Catholic religion is the established religion of the state. [Boston Recorder.

EDUCATION IN RUSSIA.—We see it stated in an English paper that the religious education is now completely organized in the Russian empire. There are four districts of teaching, having each their academy—at St. Petersburgh, Moscow, Kiew, and Kasan. Under the academies, there are 45 seminaries, 173 circle and 190 parish schools. In 1842, the total number of pupils was 60,368. There are in the empire 34,415 churches of the Greek creed, besides 9,059 chapels. The number of clergymen is 117,445. There are 7 metropolitans, 28 archbishops, 28 bishops, 2,542 ecclesiastical tribunals. The total income of the church consisted, in 1842, of 3,042,754 silver roubles. The nnmber of the members of the Russo-Greek church is 44,102,195 individuals. [Boston Recorder.

THE SNOW-STORM OF 1717.—The great storm of 1717, shut people up at home as snugly and effectually as if they had been locked in. Those who were blockaded had to resort to their furniture and the like for fuel; in some places the snow was thirty feet deep. People made their exit frequently from the second-story windows, and the trees cut down for fuel, left long stumps behind. One Hannah Dingley, a poor woman who lived not far from New Haven, was buried for six or eight days, but at last discovered by her neighbors, by smoke of the fire coming through the snow. Hannah dieted *a la Graham*, on potatoes and dried corn, and warmed up by chairs and tables. A flock of a hundred sheep were dug out of a snow drift on Fisher's Island, where they had been buried to the depth of sixteen feet. [Tribune.

The house of Rothschild of London, was robbed the other day at Paris of upwards of £5,000 sterling.

SUMMARY.

A fine bark of five hundred tons burthen, built by Messrs. George Greenman & Co, of Mystic Bridge, Ct., is now lying at one of the wharves of New York. Her workmanship is well spoken of by city mechanics, and shows that ship-building is not necessarily confined to large towns. She is to be called the May-Flower.

The people of Boston have tried *seven* times to elect a Mayor, but without success.

The anniversary of the Battle of Lexington will be celebrated at that place, on the 19th of April. There is but one survivor of the men who stood in the battle, living in the town; his name is Jonathan Harrington, and he is in good health, hale and hearty.

Col. Reed of Boston has invented a machine by which he thinks he can puff letters from Boston to New York in half an hour. The machine consists of an air-chest, charged with air by an enormous air-pump, with a tube leading out; when air enough is got in, it is of a sudden let out, and the letters with it.

Jacob B. Gaddis has been appointed keeper of the New Jersey State Prison.

The London Globe states, as a fact deduced from the statistics of the hospitals, that the proportion of insane person among the Quakers of England and Scotland, is much larger than prevails among the rest of the community.

Gen. Lewis Cass was on the 4th inst. elected U. S. Senator from Michigan for six years from the 4th of March ensuing.

The Massachusetts House of Representatives, by a vote of 188 to 41, have passed resolutions against the Annexation of Texas.

A loafer, houseless and ragged, applied to a Magistrate, in Baltimore, for admission into the Alms House, to keep himself from starving. On receiving his commitment as a vagrant, he sold it to a negro for 25 cents.

From March 27 to November 27, 1844, the whole number of vessels ashore and otherwise destroyed on the Lake, was 39. Amount of tons destroyed, 2,200; whole amount of loss $141,000—attendant with a loss of 51 lives.

The Legislature of Indiana have passed an act providing for taking a new census of the population of that State between this and the 15th of June next.

A Convention of the State of Louisiana has been sitting at New Orleans for three or four weeks past, engaged in revising the Constitution of that State. The qualifications of voters have been agreed upon as follows: "Every white male citizen is invested with the electoral privilege, with only these limitations, viz: that he be not a pauper, nor a felon, nor insane; and that he has been a resident of the State two years, one of which in the parish where he offers his vote."

The woolen factory at Burrville, (R. I.,) owned by Moses Aldrich, was totally consumed by fire on Friday. Insurance on machinery $3000.

At Franconia, (N. H.,) on February 3, the thermometer fell to 24 degrees below zero, and from January 31 to February 4, the mercury only twice rose above zero, once to 3 degrees and once to 4 degrees.

The Washington papers contain an advertisement of a runaway slave, a girl between 16 and 17 years old, *white, with straight black hair*, and dark eyes, weighing about 110 or 115 pounds, of good countenance, reads the Bible tolerably well, and has pretty good use of her needle. A reward of $500 is offered for the delivery of the girl to Geo. Fichlin, Thompsonville, Culpepper county, Virginia. This reward is to be paid if she is found in any non-slaveholding state, but if found in Virginia, the reward is to be only $50, and if in Maryland, $75.

The New Orleans Picayune says, in on official document read by Mr. Downs in the Convention yesterday, it was set forth that in 1840 the number of slaves in this city was 22,448, while in 1844 it was but 8,963. This seems to be a most rapid falling off in the numerical strength of our slave population.

Mr. Webster, says the gossip of the day, has been made entirely easy in his pecuniary circumstances by a contribution of $100,000 made up for him by the wealthy men of Boston, to enable him to serve the public hereafter above the necessity of pleading the law for a living.

A steamboat has just been launched in Cincinnati which measures 1053 tons. She is 305 feet in length, 38 feet beam, and about 10 feet hold.

The Magnetic Telegraph from Washington to Baltimore, having exhausted its appropriation, has shut up shop.

On Saturday, the 8th inst., Mr. John Stotler, of Wilkins township, was hauling a heavy log to mill on a sled. At a precipitous place on the road, the sled upset. Mr. S. was on the lower side, and attempted, with the assistance of his brother and little son, to get it on again, but unfortunately, in the endeavor it rolled against him, knocked him down, and passing over his body, crushed it in such a manner as to cause instant death.

A bailiff, calling at the residence of a distressed Quaker to serve a writ, was refused admittance. He said to the servant, "your master is at home, but he will not see me." "He has seen thee, friend," replied Abigail, "but does not like thy appearance."

A retired son of St. Crispin, who had amassed considerable wealth, used to put the letters F. R. S. and C. after his name; he translated it thus: First Rate Shoemaker and Cobbler.

A banished Polish clergyman, of unimpeachable character and exemplary piety, having ventured to return home, about two months ago, was seized by the Russian authorities, condemned to receive 150 blows of the knout, and perished at the 147th.

We see it stated in the Winyah Intelligencer, published at Georgetown, S. C., that one Wm. Watson, who had been in that town teaching a singing school for some time past, has been warned off by the town authorities—having been rather too free spoken on the subject of slavery.

There is a man named Wilschozk, of Archangel, who in 1838 won a match in skating against a rein-deer on the sledge drive on the Neva. He has since learned to skate on all fours, and produce exact representations of the polar bear. Mr. W. would draw at the Siberian theatres, and is the man, no doubt, whom *Teufelsdrock*, the clothes-philosopher, encountered at the North Pole.

A CAPE COD FENCE.—Married in *Barnstable*, by the Rev. Mr. *Gates*, Mr. John *Post*, to Miss Sophia *Rails*. Nothing better for fencing, excepting the marriage of James *Stone* to Susan *Wall*, at *Rock Bottom*. [Olive Branch.

TEMPERANCE ABROAD.—It has already been stated that the Emperor of Russia is prohibiting Temperance Societies, on the ground of the injury which they do to the revenue, by diminishing the consumption of liquors which pay a tax. But on the other hand, his brother-in-law, the King of Holland, is doing every thing in his power to encourage them. He has ordered that a copy of the rules and regulations of these societies shall be given to every laboring person, in order that he may be shown the advantages of Temperance. It is a curious fact that the first royal personage who placed himself at the head of a Temperance Society, was the half-civilized King of the Sandwich Islands. Twenty years ago, drunkenness having become habitual among his subjects, he called his chiefs together, and after a speech on the evils of intoxication, proposed that they should take with him a pledge to drink in future only water, and thus set an example to the lower orders—a pledge which, says a gentleman recently returned from the Islands, has been religiously observed. [N. Y. Evangelist.

MARRIED,

In Hopkinton, R. I., Feb. 1st, by Eld. Daniel Coon, Mr. ELIAS H. ROOD, to Miss FANNY E. COON.

LETTERS.

Thomas B. Brown, Rowse Babcock, S. P. Stillman, Alexander Campbell, Charles M. Lewis, John D. Collins, F. Williams, Wm. Utter, (package forwarded by Express,) L. D. Ayres, R. T Green, Wm. P. Langworthy. Postmasters at Oxford, Grand View, Iowa.

RECEIPTS.

Ulysses, Pa.—Noah Hallock $2.
New York—John Briggs $1.
Westerly, R. I.—Daniel Stillman Jr., Ephraim Stillman, $1 each.
Preston—Paul Clarke, Joseph S. Rod, William Clarke, Nathan Rogers 1st., Paul Maxson, $8.

NEW SUBSCRIBERS.

Ulysses, Pa.
Noah Hallock,
J. & E. Hibbee,
Samuel Gibbs, Jr.
A. R. Stillman,
Ozias Sparks.
Westerly, R.I.
Ephraim Stillman,
Abby Stillman.
Mystic, Ct.
Silas Watrous.
South Branch.
Henry T. West.
Preston.
Paul Clarke,
Joseph S. Rod,
William Clarke,
Nathan Rogers, 1st,
Paul Maxson.
Higginsville.
Henry Williams, 1st.
New London.
John W. Green.
Portville.
Albert Burdick.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh-day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK
Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Brookfield—Andrew Babcock
" Giles M Langworthy
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND
Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT
Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY
Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA
Meadville—Lewis Dunham
New Geneva—B F Bond
Coudersport—J A R Greenman
" Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA
Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO
Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN
Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN
Milton, Rock Co—Joseph Goodrich P M, Stillman Coon

IOWA
Fredonia, Louisa Co—M Wheelock

ILLINOIS
Trivolia, Peoria Co—James Dunham

Miscellaneous.

THE DYING DAUGHTER TO HER MOTHER.

BY MRS. AMELIA OPIE.

Mother, when these unsteady lines
Thy long-averted eyes shall see,
This hand that writes, this heart that pines,
Will cold, quite cold, and tranquil be.
That guilty child, so long disowned,
Can then, blest thought! no more offend!
And, should thou deem my crimes atoned,
O deign my orphan to befriend—

That orphan who, with trembling hand,
To thee will give my dying prayer;
Canst thou my dying prayer withstand,
And from my child withhold thy care?
O raise the veil which hides her cheek,
Nor start her mother's face to see—
But let her look thy love bespeak,
For once that face was dear to thee.

Gaze on—and thou'lt perchance forget
The long, the mournful lapse of years,
Thy couch with tears of anguish wet,
And e'en the guilt which caused those tears.
And in my pure and artless child,
Thou'lt think her mother meets thy view,
Such as she was when life first smiled,
And guilt by name alone she knew.

Ah! then I see thee o'er her charms
A look of fond affection cast;
I see thee clasp her in thine arms,
And in the present lose the past.
But soon the dear illusion flies;
The sad reality returns;
My crimes again to memory rise,
And ah! in vain my orphan mourns.

Till suddenly some keen remorse,
Some deep regret her claims shall aid,
For wrath that held too long its course,
For words of peace too long delayed,
For pardon, (most, alas! denied,
When pardon might have snatch'd from shame,)
And kindness, hadst thou kindness tried,
Had checked my guilt and saved my fame.

And then thou'lt wish, as I do now,
Thy hand my humble bed had smoothed,
Wiped the still moisture off my brow,
And all the wants of sickness soothed;
For oh, the means to soothe my pain
My poverty has still denied;
And thou wilt wish, ah! wish in vain,
Thy riches had the means supplied.

Thou'lt wish, with keen repentance wrung,
I'd closed my eyes upon thy breast—
Expiring, while thy faltering tongue
Pardon in kindest tones expressed.
O, sounds which I must never hear,
Through years of wo my fond desire!
O, mother! spite of all most dear,
Must I, unblest by thee, expire!

THE BAIT OF THE SPOILER.

"Beauty provoketh thieves sooner than gold."

Beauty is one of the gifts of an all-bountiful Creator, designed in its ever-varying forms to light up the shades of animate and inanimate existence. It may be seen at all times by an accurate observer peering forth among the works of God. Go in the season of vegetation to the wildest, most unfrequented forest, and you may learn lessons of love from the flowers that smile in beauty at your feet by the side of every stump, rock, marsh, and pool that abound in the vast desert. To describe minutely all that has been discovered of the beautiful in the works of Nature, would require a scroll wide as the earth, and broad as the Heavens. And can there be foes, who, for a sordid end, would mar this beauty in any of its developments? So the Poet asserts in the above quotation, but he fails to tell us by what name this foe should be designated—by what power or skill he effects his purposes, and who, or what are the special objects of his depredations.

Does he mean that the thief of beauty shall personify to our minds the King of Terrors? If so, he presents a Spoiler that spares not. With one blast of his breath he withers the flower of the morning and the green herb—and clothes in mourning the face of Universal Nature.—Man, too, is his victim. The countenance of the smiling babe, beautiful as the opening rose-bud, and lovely as innocence and infantile intelligence can make it, is changed at his approach, and its beauty departs forever. Death heeds not the mother's tears or father's sighs—he spares not age nor sex—all, all are his doomed victims, and he the Conqueror. He is said to come *as a thief*, and man is bidden to be ready for his coming. Who has not seen beauty consume away as ashes beneath his touch?

We remember a beloved youth who had just entered upon the stage of active life, surrounded by all that could render life attractive. She was thought more beautiful than her most lovely companions, and in every respect a model of higher perfection than usually pertains to humanity. Disease came suddenly, and ere her friends were aware, she was in the embraces of death, and the grave was her home. Thirteen years subsequently we stood by that grave. It was opened to remove her remains to a new cemetery. The undertaker found her coffin so decayed that a new one must be prepared before the removal could be effected—and, dear reader, how much do you suppose remained there of her former beauty? The flesh and skin were all gone, except sufficient upon the head to retain the roots of her hair, (which had grown quite through the decayed coffin, and spread into the earth like the roots of plants,) the neck was parted from the trunk, and her grave-clothes had entirely disappeared.—As we bent over the open grave, and gazed intently upon the poor body in ruins, the suggestion arose, if beauty must ever perish thus, is it a thing worthy to excite pride and vanity in its dying possessor? This was a sad sight, and owing to many associations connected with it, occasioned sadness for many days. It engraved on the tablet of memory, a lesson of human frailty effaceless as first impressions on the mind of childhood.

But Death, though he comes as a thief, and destroys where he treads, is not the foe intended by the Poet, for instead of possessing the characteristics of the *felon*, he is the messenger of God, sent to execute his will. He smites not unbidden—and to the soul prepared to meet him, he is not an unwelcome visitant—for while he disrobes the spirit of its mortal coil, he introduces it to beauty and loveliness "fadeless forever."

In what sense, then, does "beauty provoke thieves sooner than gold?" Reader—go through certain streets of our city, leave tracts at the door of certain dwellings in your tract districts, observing the faces of the occupants, and their replies when kindly warned to flee from the wrath to come; go to yonder Prison, Alms-house, or Penitentiary, and pass an hour—mark the appearance of their inmates of the weaker sex, and learn the *causes* that brought them there—and, the question will be fully solved. The traces of a Destroyer, more terrible than the King of Terrors, are legible upon the countenances of these fellow-beings—Ruin, more revolting than the reopened grave discloses, clings to them like a body of death.

It should not be inferred from the above, that all of this class have once been fair and lovely, for such is not the fact. This much, however, is true. There are thousands among them who, a few years ago, were the flower and pride of some dear domestic circle; they were flattered in childhood by misjudging friends—led to think a pretty face of great consequence, and a sure passport to distinction, while beauty of mind and "comeliness of words and deeds" were regarded by them as a matter of secondary importance. They were not taught that a prepossessing appearance, if unguarded by principle, and a just estimate of things as they are, might put thieves on their track, more to be dreaded than the thief of mammon. They knew nothing of the wiles of their worst enemy—nothing of the snares and pitfalls lying in their pathway, till their feet were taken in a net from which they struggled in vain to escape.

Within the past week, the case of two young women has been commended to our sympathy, whose history furnishes a practical comment on these remarks. Both are half-orphans, natives of flourishing New England villages—have had Christian parents, been for years members of a Sabbath school, and yet have received no instruction on points of vital interest to their present and future welfare. Trusting to the false professions and promises of men who, though above them in society, had been allured by their personal attractions to plot their undoing, they had been left by them recently in this city, bereft of character, health, friends, and home, and compelled either to find their lodging on the cold ground, or re-enter the door to infamy, temporal and eternal. There were those to whom they might have applied, who would have counselled them how to retrace their steps, but they knew it not. When asking assistance that they might be admitted to some hospital to die, the sickening anguish of despair was so depicted on every feature, that one must have had a heart like the 'nether millstone' to have witnessed their sufferings unmoved. These are not solitary cases, far from it; but we forbear.

Parents, guardians, and teachers! while it is yours to mould the character and destiny of the young, will you not teach those to whom the conscious or imaginary possession of beauty may ever become a snare, to place such an estimate upon the short-lived flower, as you suppose the saints and angels do, when they look down upon earthly things that God has made pleasing and attractive. Teach them the deep guilt of being proud or vain of any gift received from God. Teach them to regard a cultivated and lowly mind—a character formed in accordance with Bible precepts, as infinitely more valuable than mere external accomplishments, and that, while the latter may gain the admiration and flattery of the other sex, the former only can secure the heart that is *worth the having.* Teach them to esteem him who would rob them, or others, of the priceless jewel of VIRTUE, as a more dangerous and more odious associate than the burglar or assassin. That

> "He who steals their purse steals trash,
> * * * But he who filches from them their GOOD NAME,
> Robs them of that which not enriches him,
> And makes them poor indeed."

Adv. Moral Reform.

THE CASE OE BISHOP ONDERDONK.

It is scarcely possible for readers at a distance from New York to appreciate the interest which this case has excited. Since the publication of the official account of the trial, of which some thirty thousand copies have been sold, the subject has been much discussed both by the secular and religious newspapers. In some cases, positions have been taken, in order to justify the Bishop, which seem to us destructive of all moral purity, and deserving of the severest censure: This is our reason for publishing the following just comments upon the subject. It will be remembered, that the charges against the Bishop were embraced under eight specifications. The account of the trial gives each of these specifications, with the evidence and pleadings thereupon.

The *Journal of Commerce* in commenting upon this document, has the following remarks:

"In proof of each of these charges, the testimony of one or more credible witnesses was adduced, all of them communicants of the Episcopal Church, and several of them clergymen or clergymen's wives. So far as we can judge from the character of their testimony, it cannot be discredited in its leading features, without at the same time throwing all other testimony into doubt and uncertainty. The same idea is more forcibly expressed by Bishop Hopkins of Vermont, when he says.—'Never, in the course of many years' experience, have I seen such a body of witnesses. Clergymen of unspotted reputation, their wives exemplary and blameless, communicants active and zealous of good works—such are the persons, on whose solemn oaths we have decided this afflicting issue. And I do not hesitate to say, that if I could admit a single doubt of the substantial correctness of their evidence, I should be compelled to abandon all faith in human testimony.'

The conduct of those ladies who in defiance of all the impulses of their nature, have come forward as witnesses in this important case, is evidence to our minds that they are more deeply penetrated with a love of justice and purity of their Church, than with any personal convenience of their own; and we cannot but regard as most ungenerous and cruel, the imputations which have been thrown out by certain prints, to the effect, that no female of real modesty is liable to be insulted by a voluptuary. The sentiment is not only false in itself, as is shown by facts of every day's occurrence, but is a foul slander when applied to the ladies under consideration. That is a despicable revenge which seeks to gratify itself by injuring the reputation of *ladies*, for an act which, when rightly viewed, redounds to their highest honor. There was one lady, who, though believed to be in possession of important evidence bearing upon the case, resisted all overtures to induce her to appear as a witness, and consequently the fourth charge failed to be sustained. Had all the others pursued a similar course, *not* one of the charges, probably, would have been substantiated. We therefore warn all citizens who desire to see justice done, either in church or state, to frown down every attempt to cast odium upon ladies, who, at a vast expense of feeling, appear upon the witness stand, in obedience to their summons, and testify to facts of which they alone, except the accused, are immediately cognizant."

The following just remarks are from the New York Observer:—

Painful and revolting as it is to the sensitive mind, to have fresh instances of human depravity exposed, the thanks not only of our church, but of every mother, daughter, father and brother throughout the land, are due to those who in this delicate matter have done their duty without fear or favor.—*Episcopal Prot.*

In these remarks we cordially coincide, and we feel it to be at once a duty and a high pleasure to express the gratitude of all right-minded men, to those witnesses. Personally strangers to us, they are now, in our estimation, worthy of all honor as the champions of their sex, the vindicaters of female innocence and purity, and our esteem for them is only equalled by the ineffable contempt which we cherish for the men who can indite such reflections upon them as we recently saw in one of the daily papers. Well did the writer of that article give as the authority for his opinions, the remarks of "libertines in their cups." The article itself is worthy of the same parentage, and therefore its sentiments gave no one any surprise, except that depravity had so far lost its shame as to blazon its own licentiousness in the pages of a newspaper.

It is indeed painfully humiliating, that the religion of Christ must bear the reproach of such developments. But the guilt and shame belong to him by whom the offence cometh, while the gratitude of an injured church and of an outraged community, the approbation of all virtuous minds, the calm and sweet testimony of an approving conscience, and the favor of Him in whose sight the heavens are unclean, shall be the present and future consolation and reward of those noble women who have dared to do right in the face of the world. Honor to them, and to such as they, now and always.

Since the above was in type, we have had our attention called to the following remarks on the same subject by the Episcopal Recorder, which are so entirely in unison with our own sentiments that we copy them.

"They have performed a trying duty. They have borne the cross which their Divine Master laid upon them with patient firmness, while other pusillanimously shrunk back, and for their unfaithfulness, will one day have to answer at His bar. It is very probable that when the testimony shall be published, very decided attempts will immediately be made to tear their reputation to pieces. But we doubt not that He who has hitherto sustained them in the thorny path of duty will still give them aid; that their Saviour will be heard whispering to them, 'Fear not, I am with you.' And why should they fear? Can it be doubted who is most likely in the end to meet with approbation, she who having been insulted is willing *to tattle* about it to the disparagement of religion, but unwilling to *testify*; or she who solemnly summoned to the duty by our Lord himself, through the highest authorities of his church on earth, shrinks not from her appointed duty—tells what she knows with the courage of a woman; and then with the high endurance of a martyr, suffers the *crucifixion* of a cross-examination on this delicate subject, beneath the public gaze. We have read of timid females who have braved the faggot and the stake for the honor of the gospel; and verily we think that this makes as near an approach to such Christian heroism as anything which can take place in our age and country. Let these sufferers 'for Christ's sake,' then abide in peace. Many a Christian heart has already bled for them; and when the excitement shall be over, they will be reverenced by all—except, indeed, that some subsidized pander of the secular press may be tempted still by his cupidity to vend an occasional penny worth of scandal at their expense; and some petticoated pharisee while leading the gossip of the town, may, perhaps, like to display the ceremonial cleanness of her own character, by letting the world know how much more *delicately* she would have acted in such a case."

A writer in the Advocate of Moral Reform has the following appropriate reflections upon the record of the trial:

I have just been reading the Proceedings of the Court convened in this city, for the trial of Bishop Onderdonk, of the Diocese of New York, and am painfully struck with two things in the records of that trial, which seem to me to demand attention from the friends of moral purity.

The first thing is, the extreme tenderness with which the Bishops composing the *minority* of the Court speak of the immoralities with which their brother stands charged, in their written reasons for the judgment of *not guilty* which they pronounce. They seem to look at the matter almost entirely in a legal point of view, and nothing short of evidence which would bring a murderer to the gallows, will satisfy them that this man is unworthy to lead "the sacramental host of God's elect." Though they do not explicitly charge the ladies who testified against him, with perjury, they are unwilling to allow that their testimony leaves a stain upon the sacerdotal robes of the Bishop. The "free and paternal character" of the Reverend Father, his "long acquaintance" with one of the ladies insulted, the familiarities incident upon a travelling companionship; the "contact occasioned by jolting over rough and uneven roads;" such are some of the unworthy subterfuges resorted to by these office bearers in the church, to screen one of their number from merited punishment. To the learned counsel on both sides, and to the majority of Bishops composing the Court, it was manifest that if the witnesses were not utterly perjured, the accusations of 'immorality and impurity,' contained in the Presentment, were fully made out. In this opinion, I doubt not, every candid and impartial reader of the Proceedings will concur. The evidence, whether viewed in detail or in the general, whether singly or in cumulation, is singularly clear, straight-forward and convincing—leaving no alternative between believing it true, and the Bishop guilty—or false, and the witnesses perjured before heaven and earth. The latter, when we consider the character and standing of the witnesses, the absence of all motive thus to criminate the innocent, their ignorance of each other, and the perfect consistency of their several statements, is too monstrous a belief even for credulity itself to adopt. The former—alas for human nature! we have painful evidence all around us—may be, and doubtless is the fact, to the shame and scandal of the holy religion which such men falsely profess.

But the minority of the House of Bishops, seem resolved to admit neither of these alternatives; and we have in their "reasons," a specimen of special pleading which would come with a far better grace from a lawyer's bench than from the seat of a Christian minister. I knew we were "fall'n on evil times"—I knew that iniquity abounded even in the sanctuary of the living God—but I was not prepared to find men who are called "Fathers of the Church," treating lightly charges such as these, without utterly throwing away the evidence on which such charges are founded. The acts alleged, or something like them, they evidently think, are consistent with entire purity of intention and motive, and ought not to impair in the least, the Bishop's respectability or usefulness! After this, we are not surprised, in the paper read by the Respondent in excuse or palliation of the sentence to be pronounced, to find, that while he does not deny one of the charges brought against him, he solemnly avers his freedom from all impure or unchaste feelings or designs, and pleads that it is not every outward act which interprets the inward intention. This is an abstract proposition, and is doubtless true, but the common sense of mankind has long since declared certain familiarities between the sexes to be always indicative of a wrong state of feeling on the part of those who use, or permit them. We instinctively refuse credence to the man, whatever his professions may be, who claims purity of feeling and intention, while taking liberties with a lady, which must be considered as gross personal insults, if she possesses a vestige of modesty or self-respect. It surely betrays a standard of morality far below what even the world's code of honor requires, to argue that such things may exist without rendering a man unfit for the sacred office of the Christian ministry.

The second thing I wish to notice, is the strange and unaccountable fact, that the wrongs of these witnesses seem to have been so quietly received, and so long borne in silence, and on the part of most of them with scarcely any abatement of cordiality towards their author. I say this is unaccountable, for surely no principle of human nature or of religion will account for a course of conduct like that pursued by most of these witnesses towards Bishop Onderdonk. The same God who commands us when one cheek is smitten to turn the other also, says expressly "Have no fellowship with the unfruitful works of darkness but rather reprove them." "*First pure*, then peaceable," is the order of his kingdom. If these ladies really believed as they certainly must, that the Bishop, in his treatment of them was actuated by impure feelings and motives, how is it reconcilable with womanly dignity, or Christian character, to continue to treat him with confidence and friendship?

In the words of the Bishop of Maryland, "They exchange civilities with him by whom they have been insulted. They receive and render courtesies. In every instance, they share the friendly meal; in one, it is proffered and urged upon the offender as a guest. They gossip with others of liberties and improprieties, but to the party on whom they charge them, they give no hint or token that he has ever given them offence. In three instances, he remains in utter ignorance that any thing which may have passed between him and them has been taken amiss." This is the language of one of the minority, of one who believes the Bishop innocent, and of course that the accusations are in part at least, libellous—still there is just ground for his remarks, from the confession of the parties interested.

It is far from being my wish or intention to add one feather's weight to the burden already resting on those heroic women, whom I honor for coming forward even at this late hour, to unmask hypocrisy, and expose wickedness in high places. Still, as a friend and advocate of Moral Reform, and I may add, as a woman, a wife and a mother, I must protest against a course of conduct, which is calculated to break down the barriers between virtue and vice, and to leave our sex defenceless at the mercy of the foe.

There is, it has been truly observed, an instinctive feeling planted deep in our very nature, which prompts a virtuous woman instantly and indignantly to repel every attempt at personal freedoms on the part of the other sex, and which follows such attempts, if aggravated in their character, with unmeasured loathing and contempt. This I repeat, is instinct, and therefore liable in its blindness to exaggeration and perversion, but the Christian female has a higher and holier rule of conduct, and is bound to act from motives of pure benevolence while she obeys the divine command, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." There can be no doubt, that both by the spirit and letter of the word of God, we are forbidden to associate on terms of familiar intercourse with those that *manifestly* are impure in heart, whatever may be their rank or office or profession. What would be thought of a virtuous matron, the wife of a clergyman, if she should invite to her table a *man of the world*, who had more than once grossly outraged and insulted her in the manner charged on the Bishop; if she should give him her hand at meeting and parting, and extend to him the common courtesies of life without apparent coldness or reserve? What would be thought of the husband, who could bear in silence such an insult to his wife, and treat its author with the same kindness and friendship as before? And does the fact, that it was not a man of the world who thus insulted virtuous females, but a professed Christian, a minister of the Gospel, a "Father of the Church," lessen the aggravation of the offence, or the criminality of the offender? Does it not rather greatly enhance both? While, therefore, we award to these ladies the praise due to their self-denying heroism, in thus submitting to a moral crucifixion for the truth's sake, we cannot but regret that the crimes charged on this man, were not immediately followed by an indignant rebuke; or at least by an entire cessation of all friendly intercourse with one who could thus abuse the privileges of his holy office. Such a course would have saved the witnesses from the taunts now thrown at them by those that espouse the opposite side; it would probably have either produced amendment or exposure long since, and thus have averted some of the disastrous consequences now resulting; above all, it would have been in accordance with the divine command, and thus have promoted the interests of virtue and holiness.

It is a melancholy fact, that comparatively so few even among truly virtuous women, seem fully to understand or realize their duty in regard to the treatment of licentious men. If these ladies had been thrown into company or contact with a woman of questionable character, what motives of expediency, of prudence, or of shame, would have been strong enough to induce them voluntarily to associate with her even for a single hour? The answer is obvious. What then but a perverted public sentiment, acting more or less strongly on all who have not been made sensible of its injustice and wickedness, could induce women to act so differently in the case of the other sex? I entreat those who have not hitherto looked at the subject in this light now to examine it, and to ask themselves why the man, or it may be, the minister, who *manifestly* exhibits impure feelings and purposes, should not receive the same treatment with the impure woman in the same circumstances. We are bound to judge according to our knowledge as God judges, and to look upon sin as he looks upon it, without respect of persons. The contrary course, is the fruitful parent of half the evils that now afflict society, and must be wholly abandoned, before one step can be taken toward a radical reformation of morals. It is greatly to be hoped that the proceedings in this important case, bearing as they do on this very point, and scattered broadcast over the land, may serve to awaken attention to this subject, and lead many to enquire how far it is consistent with womanly dignity and self-respect, (to say nothing of Christian obligation,) to treat with confidence and friendship, those who can deliberately wound female delicacy, or assault female virtue.

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SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co, Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co, N. Y. Loan Co, N. Y. Banking Co. N. Y. City, North River Banking Co., U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, South wark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Go's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4 4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4 4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1.40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 68 @ 4 75
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 62 a 4 68
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 37 @ 3 12½
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	90 @1 00
Do South new	05
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer. dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	20 00@25 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@53 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 00
Do prime	4 50 @ 5 00
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack 1 10	
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾ a 17¾
Cloves	26 a 27
Ginger, race	6¼ a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	85 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
n plates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO 13.

GUILDHALL.

Every body has heard about Guildhall as the principal seat of city legislation, and the scene of numerous feasts on memorable occasions. Here is a great Hall, 153 feet long, 48 feet wide, and 55 feet high, in which are chosen the mayor, sheriffs, and members of parliament. It was in this Hall that the Lord Mayor, in 1814, entertained the Prince Regent and the allied sovereigns with a feast which cost upwards of $100,000. The anxiety to gain a sight of this splendid repast was so great, that many wealthy merchants paid hundreds of dollars for the privilege of becoming waiters at the table. The Hall is enriched by several monuments, including those to Chatham, Pitt, Nelson, and Beckford. At one end of it, raised on pedestals, stand two colossal figures, representing an ancient Briton and Saxon, called Gog and Magog. They were formerly carried in procession on lord mayor's day, to the great amusement of the assembled crowds. But now they uniformly keep their places in the Hall, excepting that, as all the children believe, they come down to dinner *when they hear the clock strike one.* It so happens, however, that they do not often give evidence of having *heard* the clock. The building is the work of different periods, and is very irregular. It contains a council chamber, a library and museum, the city courts of law, and the justice hall, in which an alderman sits daily to hear charges, complaints, &c.

THE ROYAL MINT.

This is a handsome stone building of Grecian *architecture* situated on Tower Hill. It is *inaccessible* to strangers unless introduced by some of the officers. But when so introduced, every facility for observation is afforded to the visitor. He is first shown into the melting and pouring room, where the metal is made into bars ready for the rollers. Here are little wagons for transporting the bars on a sort of railway to the other parts of the building. One of these wagons, which we started very easily with a *single* hand, contained gold bars worth $500,000. The visitor is next conducted to the room for rolling the bars into plates; then to that for cutting the plates into pieces of the right dimensions for coin; then to that for preparing the pieces to stamp; then to that for stamping the pieces and finishing them for circulation. Much complicated and curious machinery is necessary to carry on the work of coining. It is here brought to such perfection, that a currency of improper weight or quality is hardly possible. An immense amount of specie is required for the financial transactions of England, since "small bills" are not known there. Yet the whole business of coinage is now carried on within these premises, and so carried on as to give almost no occasion for complaint. The Mint has had the attention and services of several of England's most distinguished and valuable men.

THE PORT AND DOCKS OF LONDON.

Some impression of the commercial importance of London may be obtained from a sail down the Thames for ten miles, or from a visit to the principal docks. The Port of London properly extends from London Bridge to Blackwall; but from the Bridge to Deptford, a distance of four miles, the river is constantly lined with vessels of all sizes and from all nations, busily engaged in loading or unloading. The intervening channel is occupied by steamboats and small craft, or by richly laden vessels going down or up according as the tide ebbs or flows. More than one hundred steamboats ply upon the river, connecting London with all the domestic and foreign ports. There is a place near Gravesend, which commands a good view of the windings of the river, and from which 1000 vessels may frequently be seen wending their way up or down, or quietly waiting a return of the tide. Mention is made of the extensive commerce of London as early as 359, and from that period onward may be found frequent allusions to its surprisingly rapid increase. Yet it was not until about 1760 that the necessity for extensive wet docks was fully appreciated, and a systematic effort commenced to meet it. This effort has resulted in supplying London with dock accommodations of immense extent.

The St. Katherine Docks were built in 1827 and 1828. They consist of two docks, a basin, and a connecting lock canal, and are sufficiently capacious to accommodate from 150 to 200 vessels. The docks are surrounded by extensive warehouses, into which goods may be hoisted from the vessels, and in which 210,000 tons of goods can be securely kept. The expense of purchasing the ground, and building upon it, was about $7,000,000.

The London Docks are situated a little lower down the river, and consist of two docks, a basin, and canal. One of the docks covers twenty acres and can accommodate 500 vessels; the other covers fourteen acres. They are surrounded by warehouses; one of which, called the tobacco warehouse, stands on four acres of ground, and rents for $75,000 per annum. Beneath the warehouses are immense vaulted cellars for wines and brandies in bond.

The West India Docks have warehouses capable of receiving the whole produce of the West India trade. One dock is exclusively for unloading ships, and occupies thirty acres; the other is for loading outward bound vessels, and occupies twenty acres.

The East India Docks were constructed for the accommodation of vessels engaged in the East India trade, and for the better security of goods brought home by them. It was required that all East India produce brought to the port should be unloaded there.

BRIDGES OVER THE THAMES.

The Bridges over the Thames were formerly few and rudely constructed. But a great change has since been made, so that the bridges are now sufficiently numerous, and form objects of particular attraction for their architectural beauty. There are six grand structures of iron or stone. The first in order, commencing at the west, is Vauxhall, which was completed in 1816, and consists of nine cast iron arches, with piers of Kentish ragstone, imbedded in Roman cement. Westminster was completed in 1750, at a cost of nearly $2,000,000. Waterloo was constructed in six years, and opened in 1817, on the anniversary of the battle of Waterloo, in the presence of the Prince Regent, the Duke of Wellington, and many other distinguished individuals. Blackfriars is of stone, and was built in 1768. Southwark is of cast iron, and consists of three arches, the center one having a span of 240 feet, and that on either side of 210 feet. The weight of the metal employed exceeds 5300 tons, and the cost of the structure was nearly $4,000,000. The New London Bridge exceeds all the others in style of architecture and expensiveness. It was built between 1824 and 1831, at an expense of more than $7,000,000. Probably no thoroughfare in the world is so crowded—more than one hundred and fifty thousand persons crossing it daily. It occupies the site of an old bridge which was completed in 1209 and remained until 1756. The probability is, that this will stand as long as its predecessor.

For the Sabbath Recorder.

TIME OF COMMENCING THE SABBATH.

DECREES OF KINGS AND COUNCILS.

Several articles have appeared in the Recorder discussing the question about the time of commencing the Sabbath. It is with some degree of regret that I have noticed this discussion, inasmuch as I think it cannot but have injured our cause by the declaration therein made, that the Scriptures are not sufficiently explicit to direct us as to the proper time and observance of God's sacred rest. I am not about to say any thing to prolong a controversy upon a point which, so far at least as it has reference to the practice of the Jews at Christ's time and before, was never seriously disputed by any of the first-day or *no*-day Sabbath writers; but I am about to present, so far as decisions of princes and councils will decide it, what has been the practice of the Christian Church in reference to this matter since the catastrophe which put an end to the Jewish polity; and if it does no other good, I doubt not it will serve to correct an error into which most of us have been led, of attributing to the Popes of Rome an innovation of which clearly they were never guilty.

In an examination of the decrees or laws of *Eighty-five* Kings, Councils, or Bishops, extending from A. D. 321, to about A. D. 1700, which are mentioned by Morer in his Dialogues on the Lord's Day, and which I presume are nearly all that made any decrees relative to the day, I find that *fourteen* have reference to the *time* of *commencing* its solemnities. Seven of these were on the continent of Europe, and seven in England or Scotland. The earliest of those on the continent was A. D. 791, and the last A. D. 1282. As will be seen, they were all in harmony with what has hitherto been conceded as the Mosaic practice. The subject seems not to have been introduced into them with reference to any disputes concerning the begining of the Sabbath, but to correct such infractions as the people would naturally fall into from the universal practice throughout the Roman Empire, of commencing the secular day at midnight.

The first of the councils that we find speaking upon this question, was called by Charles the Great, or Charlemagne, of France, and was convened at Friuli in Italy in reference to disputes concerning the Trinity and the incarnation. They decreed, "That all people should, with due reverence and devotion, honor the Lord's day, *beginning on the evening of the day before;* and that thereon they more especially abstain from all kinds of sin, and from all carnal acts and secular labors; and that they go to church in a grave manner, laying aside all suits of law and controversies which might hinder them from praising God's name together."

Three years subsequently, another council was convened by the same monarch, at Frankfort in Germany, where the boundaries of the Lord's day were determined "*from Saturday evening to Sunday evening*, that so there might be uniformity in the time of their worship, and the conscience made easy by the *certainty* of the hours when they were to *begin* and *end* that day's service."

A. D. 813, another council at Tours says, "Let there be no markets or pleadings on the Lord's day, which Christians ought to spend in the praises of God, and thanks for his blessings, *and to continue in so doing until the evening.*"

Archbishop Herardus of Tours, A. D. 858, took measures to promote the observance of the day within his jurisdiction, and forbid all servile works and obscene language and markets on the Lord's day, which he required to be religiously kept *from evening to evening.*

About the middle of the eleventh century, A. D. 1050, a council was convened at Coy in Spain, by Ferdinand King of Castile, where it was decreed, "that all Christians should be admonished *every Saturday evening* to go to church, by way of preparation to the Lord's day following, which was to be entirely consecrated to the hearing of the mass. And no person was to presume to travel thereon unless for devotion's sake, or to bury the dead, or to visit the sick, or to carry expresses for the security of the State against the attempts of the Saracens."

A. D. 1282, the council of Angiers in France, called by Ptolemy Juliomagnus, forbid "Millers, by water or otherwise, to grind their corn *from Saturday evening till Sunday evening*, and also that at such times the barber should desist from his trade."

Many other councils are quoted from this period to A. D. 1618, but they make no reference to the time of commencing the solemnities of the day. One universal practice, we have seen, was taught throughout the dominions of "His Holiness," excepting, as we shall soon see, in England and Scotland, where a different practice prevailed—originating, doubtless, in part from the tenacity with which the people held to the Sabbath which they had before been taught to observe, and from which, in consequence of their isolated situation, they were not so soon nor so easily drawn off as the rest of the Catholic church.

The first legislation to be found in England concerning the observation of Sunday, was A. D. 692, by Ira, King of the West Saxons, who, says Morer, by the advice of his father, with his Bishops and his Aldermen and Sages, in a great assembly of the servants of God, for the health of their souls and the preservation of the kingdom, made several statutes, from the third of which the following is taken:—"If a servant do any work on Sunday by his master's orders, he shall be free and the master pay thirty shillings; but if he sent to work on his own head, he shall be beaten with many stripes, or ransom himself with a price. A freeman, if he work on this day, shall lose his freedom or pay sixty shillings; if he be a priest, double.

Five years afterward, a Synod was held at Berghamsted, under Bertualdus, Archbishop of Canterbury, and there passed the following canon among others: "If any person whatever doth any manner of common work on *Saturday* or *Sunday evening after sunset*, if a servant and by order of his master, the master shall be fined eighty shillings. If a servant travels on *these days*, he shall pay six shillings to his master or be beaten. If a freeman be faulty, he shall be put in the pillory or fined, and half of the fine shall be given to the informer."

A. D. 967, King Edgar not only prohibited buying and selling on Sunday, with all legal process or attendance on courts, but a scruple having arisen about the terms of this "Christian Sabbath," he further commanded, "that the festival should be kept from three of the clock in the afternoon on Saturday, till day-break on Monday morning, under the penalty of what the laws prescribed for those who misbehave themselves on the Lord's day."

King Canutus made a law subsequently, confirming the former laws for the observation of Sunday; and, according to King Edgar's rule, he began the festival on *Saturday, at three o'clock*, and ended it on *Monday morning.*

Edward III., on coming to the throne, A. D. 1054, made a collection of the Danish, Saxon, and Mercian laws, and whatever he found most useful, both for the civil and ecclesiastical governments, he selected and confirmed. Among them, those in reference to the Lord's day were not overlooked, but according to the way of olden times, he took care to discharge it of all litigious disputes and secular business, and to determine the bounds of it, from three o'clock on Saturday afternoon until Monday morning.

This was afterwards re-enacted by Henry II., about A. D. 1155, who, it is reported, had an apparition at Cardiff in Wales, in which St. Peter charged him, that on Sundays, throughout his dominions, there should be no buying or selling, and no servile work, except what concerned the provision of meat and drink; which things, if he observed, he should succeed in all his affairs.

A. D. 1201, Eustachius, Abbot of Flay, under the reign of King John, traveled through England and Scotland, reading a mandate which he said had been delivered from heaven, and was found by Akarius, the Archbishop, at Golgotha, where Christ was crucified, and in which the observation of Sunday was enjoined from the *ninth hour on Saturday until sunrising on Monday.* This document he read to a council in Scotland in the reign of King William, A. D. 1203, who, with the consent of his Parliament then assembled, passed it into a law, "That *Saturday*, from *twelve at noon*, ought to be accounted holy, and that no man should deal in such business as was on feast days forbidden." Also, at the tolling of the bell, the people were to be employed in holy actions, going to sermons and the like, and to continue thus until *Monday morning*, a penalty being imposed on those who transgressed.

About eleven years later, it was again enacted in a Parliament at Scone, by Alexander III. of Scotland, "that none should fish in any waters from *Saturday, after evening prayers*, till sunrise on Monday," which was afterwards confirmed by James I.

Although the list is continued down to A. D. 1698, no other expression is made in reference to the time for the commencement of the solemnities of the day, and we are left to conjecture only as to the origin of the present practice. But with such *facts* for our data, I think but one opinion can be formed as to its origin, and that must be, that it grew out of the light esteem in which the day continued to be held, despite of all the efforts of civil or ecclesiastical governments, to enforce its more strict observance, and the constant tendency of the people to regard it as the other days were regarded, from the commencement of the labors of the day until their termination. When a practice once obtains, a generation or two is sufficient, as our own experience teaches, to make the practice *quite apostolic.* S.

STATISTICS OF THE JEWS.

Their restless feet are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles to the south of Cairo; and when Denham and Clapperton, the first travelers that ventured across the great Sahara, arrived on the banks of the lake Tchad, they also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to two millions two hundred thousand; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains three hundred thousand, and Tunis one hundred and fifty thousand. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteen synagogues. Yemen counts two hundred thousand; the Turkish empire two hundred thousand, of which Constantinople alone contains eighty thousand. At Brody, where the Christians, who are ten thousand in number, have only three churches, the Jews, twenty thousand in number, have one hundred and fifty synagogues. Hungary has three hundred thousand. Cracovie twenty-two thousand. In a word, it is imagined that were all the Jews assembled together, they would form a population of seven millions; so that could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland. [L. Gaussen.

THE ANGEL OF DEATH.

It is not to be denied, that sinful man has many enjoyments in this world. It is perfectly idle to say, as we look over the festive circle, and see the cheerful countenances, and hear the merry peel and vivacious laugh, that there is no enjoyment there—the whole scene would [illegible] There may be some sad hearts concealed under those gay exteriors, but for the most part those who compose that circle, are for the moment in a state of pleasurable excitement. And so too, abounding wealth, and popular applause are sources of great happiness to unsanctified hearts—and such as judge from outward appearances, are apt to look upon this world's votaries, as the monopolizers of enjoyment. We have, however, here only the front view of the picture; examine it more closely, and you will see in the back ground the angel of death advancing, and one and another of these figures moving through the scene, and dropping at his touch, and these happy souls in quick succession, are exchanging all their hilarity and high excitement, for the sorrows and the darkness of an eternal night. Thus the world is moving on, day after day, perpetually changing its phases. Thus end every day in more or less numerous instances, all the joys which the world can give. If we take this earth for our portion, it is our only portion, and however large it may be, it is soon to be wrested from us, and then the human mind is left to feed forever upon reflection, and the only word of consolation, if consolation it can be called, which falls upon the ear is this—"Son, remember that thou in thy life time receivedat thy good things." "Death, what a melancholy day to those who have no God." [Dr. Mason.

THE GENTLEMAN AND THE PEASANT.

A gentleman having come to the possession of an estate, invited a friend from a distance to partake of his hospitality, and to congratulate him on the acquisition of his possessions. The friend was a Christian; but the proprietor of the domain sought his happiness in the world's enjoyments. Soon after the arrival of the guest, he was led out to a balcony, commanding an extensive view. Pointing forward, the proprietor asked, "Do you see that range of fields extending to the verge of yonder hill?" "I do," was the reply. "Then these are mine. Look again," he continued, "in this other direction. Do you see those farm-houses and adjacent fields?" His friend assented as before. "These again," he cried in the joy of his heart, "are mine." Having gone over, in description, the whole of his property, he awaited the usual congratulations, but received none. On expressing his surprise, mingled with displeasure, his companion, who saw in those things the idol which had taken possession of his heart, and the rock on which his soul was being destroyed, gently replied, "Why should you be surprised? Look to yonder village: there lives a peasant, who can say more than you have said to day." The gentleman exclaimed with astonishment, "What can he say?" It was answered, "He can look up and ask, Do you see yon sky? above that sky is the heaven of heavens, that heaven of heavens is mine. Again, he can look beyond the world, over the narrow verge of time, to a vast eternity, and can say, That eternity is mine. But more, this disciple of the Lord Jesus can bid you look around, and asking you to behold the finger-marks of him who created all things, he can add, with joy unspeakable, that God, who made all those things, is mine. And when your property is burnt up in one vast conflagation, his shall endure for ever, and be enjoyed in blissful immortality."

A RIDDLE FOR CHILDREN.

"There is a father with twice six sons; these sons have each thirty daughters, who are parti-colored, having one cheek white—the other black. They never see each others' faces, nor live above twenty-four hours."

"A very strange and unsociable family!" observed Louisa.

"I should never guess it," said George, "if I were to dedicate a year to it."

"You have, nevertheless, my boy, just pronounced the name of the said father, and that, too, after a single moment's consideration."

"The name of the father!—how?—where?"

"It is a YEAR!"

"A year!" exclaimed the astonished boy.

"A year!" echoed Louisa; "to be sure it is; I now see it clearly. His 'twice six sons,' are the twelve months; the 'thirty daughters,' the days of each month; and since one day must pass away before the next can arrive, they may be truly said never to see each others' faces."

"Admirably expounded!" said her mother.

"And each day," added George, "is certainly 'parti-colored,' as it is made up of light and darkness." [Philosophical Amusements.

Exclusive Children's Books.—There is, even in these days, a section of works, the guiding principle of which is not so much what they shall put into the mind as what they shall keep out, and where the anxiety to exclude all that may be pernicious has also sacrificed all that is nourishing. There are some writers by whom their young readers are treated rather as languid, listless invalids, than as healthy, hungry boys and girls—who know no difference between ardent spirits and barley-water—and, for fear of rejection or intoxication, put their readers on a diet on which they may exist, but can never thrive. Nothing truly has surprised us more in our tour through little libraries, than to see the wishy-washy materials of which not a few are composed—the scanty allowance of ideas with which a narrative is held together, and the mere prate with which the intervals are filled up. There are some children, doubtless, who relish this barren fare, as there are plenty of old ones who devour the most vapid novels; and both cases are alike pitiable. We have known a boy of fifteen, whose energies were so sapped as not to be at the trouble of finishing King Lear, and a girl of about the same age, whose tastes were so rarified that she stuck fast in the Heart of Mid-Lothian. [London Quarterly Review.

Are the Young Men Engaged?—The young men in our churches. This is a question replete with interest and involving principles [illegible] to the prosperity and glory of the church. The young men, those who are strong and active, those who have lately entered the church—give them something to do. They are desirous to labor for Christ, but in too many instances their modesty hinders them from intruding their services, and they consider that the work belonging to the church, should be done by the older members, and they keep in retirement.

But bring them out, employ their talents, give them an opportunity to exercise their gifts in prayer, in exhortation, or in the conference meetings. Let them go into the Sabbath school, the Bible class, or assign to them some position in the church. [Record.

A Dying Thought of Sheldon.—John Sheldon, distinguished for his eminent learning, a few hours before his death, sent for Archbishop Usher and Dr. Langblain, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts, yet he could not recollect any passage out of the infinite volumes that he could think of, with half the satisfaction which attended his contemplation of the sacred Scriptures. He pointed out the particular text that greatly comforted and refreshed his spirits: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, even the glorious appearing of the great God, our blessed Savior, Christ Jesus."

Biblical Pronouns.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye *my* people, saith *your* God." No longer the "Lord God, the Lord strong and mighty," but "your God," and "my people." And how marked the difference between saying, "The Lord is a shepherd," and "The Lord is *my* shepherd;" between the heathen, who acknowledges God as the Father of all things, and the ransomed of his well-beloved, who behold in the Lord "*our* Father which is in heaven;" between "the Lord will hear me when I call upon him," and "Lo I am with *you* always even unto the end of the world!"

The Rev. Jacob Samuel, a converted Jew, describes, in his work entitled "Remnant Found," a remnant of Israel dwelling in Daghistan, among the Lesghy tribes; which latter are a fierce and indomitable race of mountaineers, the terror of the country round about, whom neither Turks, Persians, nor Russians, have been able to subdue. They are bigoted Moslems in religion, yet declare themselves to be of the tribe of Dan, and they allow the Israelites in question to live peaceably among them. They destroy the mounted Cossack by striking the heels of his horse, thus fulfilling the prophetic description of Jacob—"Dan shall be a serpent in the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward." So hopeless is warfare against them considered, that the following proverb is current in Persia—"If any king of Persia is a fool, let him march against the *Lesghes*."

The Sabbath Recorder.

NEW YORK, FEB. 27, 1845.

REVIVALS OF RELIGION.

After a long season of almost unprecedented religious declension, the hearts of Christians are again cheered by frequent notices that the Lord is reviving his work. This good news is not confined to place or people, but comes from various and widely-separated sections of the country, and from nearly every denomination of Christians. There is one feature of the present movement which seems to us particularly encouraging, and that is, that the increased religious interest has been awakened and continued in most cases by the use of the ordinary means of grace. The preaching of the word by the stated ministry, the maintenance of prayer and conference meetings among the members of the churches, the faithful discharge of Christian duty by private individuals in visiting from house to house; these are the means under God by which such happy results have been produced—results which we are encouraged to hope, from the simplicity of the means used, will prove as lasting as they are happy.

It is hardly possible for a candid observer to look into the history of revivals in past years, without finding there occasions of pain as well as pleasure. In many instances they have sprung from meetings commenced under the influence of denominational pride, carried on in such a way as to make the greatest show, and concluded by trumpeting abroad the grand result. A single individual, invited to come from a distance into a community of total strangers, has often been relied upon to do all the preaching. His discourses have frequently been made up of a certain set of appeals to Christians, another set of appeals to the impenitent, and a conclusion of warnings both to the thoughtful and to the incorrigible. In this way an excitement has been produced, and a great change wrought in the community for the time being. Yet it is to be feared that this change has too frequently been but transient, and followed by a re-action which has brought things into a state equally as bad as they were before.

Without stopping to inquire how much positive good may have resulted from such efforts as have just been referred to, there are some evils to which they have led which ought to be borne in mind and guarded against. They have in some instances created an impression that the church is to look mainly to such seasons for its accessions—an impression which has encouraged indolence, unfaithfulness, and even total neglect of religious duties. In other instances, they have created such an appetite for preaching of an unnaturally exciting character, as to make the ordinary and systematic, though faithful, preaching of the Gospel appear stale and insipid. In other cases still, they have led men, under the influence of high excitement to take positions for which they are wholly unprepared, and to make professions and vows which they have never honored or fulfilled. The natural consequence is, instability of Christian character, and a total loss of Christian influence. Multiplied are the illustrations of this evil, and great are the obstacles which it throws in the way of the progress of religion. A single one of these unstable disciples—a person who is borne away by his over-heated zeal the moment a little special interest appears, and is again completely chilled as soon as it somewhat subsides—often does more to counteract the influence of good men, than can be done by the most violent opposition of the worst enemies of religion. Nor does the evil end here. The church is often brought into trouble, and compelled in self-defence to administer the most severe and painful discipline before the evil can be checked or eradicated

We do not refer to these evils for the purpose of discountenancing altogether such special efforts as they grow out of. Far be it from us. We believe these efforts have resulted in great good. At the same time, we are confident that they might be so conducted as to secure the good without the evil, and thus made a far greater blessing to the church than they are at present. The movement to which we have referred as now going on, seems to us a healthy one, free from many of the objections which exist against those which have preceeded it, and destined in the end to produce a great change in the mode of conducting the aggressive work of the church.

The Moravians.—That was an ennobling as well as pious doctrine of the Moravians, that Christians should not lay up for themselves treasures upon earth. It led them practically to consecrate what they had to the service of the Lord, and to refuse fellowship to those who were not willing to give up all for Christ. Now witness the result. In 1741, when they numbered only six hundred, they commenced their mission to Greenland; and within ten years from that date they had missionaries among the Indians of North America and the slaves of South America, in St. Croix, Lapland, Tartary, Algiers, Guinea, Ceylon, and the Cape of Good Hope. These missions have been increased in number and greatly blessed. They afford a happy illustration of the power of united and energetic action.

Religion in the Eastern Church.—The Missionary Herald for February contains a letter from a missionary at Constantinople, giving an account of the growing interest every where felt for religious instruction, and of the untiring efforts on the part of the Greek Patriarch, as well as the Romanists, to prevent the reading of the Bible. The Greek Patriarch has addressed a document to his bishops, commanding them to watch and "take good heed that this Old Testament, recently published, be neither bought, nor sold, nor read, in their diocese, nor any kind of anti-religious, anti-government book." The Vicar Apostolic of the Papists has also published an address to his flock in French, urging them to aid the Lyons Propagation Society in special efforts to gather into the bosom of the papal church all the eastern heretics, such as the Greeks, Armenians, Jacobites, and Nestorians. This address has produced considerable dissatisfaction among some who think it adapted to excite religious animosities.

REAPING IN DUE SEASON.

The history of missions presents many encouraging instances of the fulfillment of that promise, "In due season we shall reap if we faint not." At Otaheite the missionaries labored nearly twenty years without meeting with the least success, until the very naming of the place became painful to the friends of Christian missions. But their perseverance was at length crowned with a rich reward. In Bengal, Dr. Thomas labored from 1783 to 1800, a period of seventeen years, before the first convert was baptized. Yet this was the beginning of good things to that mission. The Baptist mission in Burmah was commenced in 1813, and it was not until about six years afterward that the first convert was baptized. In four years more some twenty had been baptized. Then came the terrible Burman war, which suspended all missionary labor for a time. At length, however, the clouds passed away, the whole Bible was translated into the Burman language, the field of labor was enlarged, a spirit of inquiry was awakened, and converts were numbered by hundreds. The last news from that mission was, that during the first half of the year 1844, a single missionary, with his native pastors, had baptized nearly two thousand persons, while the field was widening, and the call for laborers increasing. If such facts are insufficient to lead us to confide in the divine promises, we know not what could suffice. That is no forlorn hope which he cherishes, who relies for ultimate success upon the promises of an almighty and faithful God.

ANTI-MISSION BAPTISTS.

A Virginia correspondent of the Baptist Record gives some account of a class of Baptists variously known as "Anti-Nomians," "Iron-Jackets," and "Hard-Shells." They are distinguished for their violent opposition to all benevolent organizations for the purpose of disseminating the Gospel, and for their tenacity about the doctrine of personal election. Missionary, tract, and all similar societies, they regard as modern inventions, which they are called on to discountenance by refusing to fellowship those who engage in them. There are whole counties in Virginia in which there are no other Baptists. They have 108 churches, 12 associations, 48 ministers, and 6854 members. But few additions are made to their churches, while their numbers are diminishing from deaths and from members joining other societies. Both ministers and people are spoken of as extremely ignorant. They do not hesitate to assert that any man, converted or unconverted, may become a member of the churches which favor missions, by paying a certain sum of money. Hence they warn their people to beware of such churches as no better than an assembly of horse-thieves and robbers.

MISSION TO FUGITIVE SLAVES IN CANADA.

We do not know of a more interesting field for missionary labor than is found among the self-emancipated slaves in Canada. Their necessities are pressing, their claims upon Christians are undoubted, and the encouragements to labor among them are many. Ever since Mr. Wilson went among them, with the self-denial and simplicity of apostolic times, the field has been enlarging and whitening for the harvest. The following statement of the condition of the colony, and the efforts now making on its behalf, will be new to some and interesting to all. It was given by Mr. Hanson, a colored agent of the colony, and published in the Congregational Journal:—

"The colony at present consists of more than 15,000 persons, and is rapidly increasing. All made their escape from different slave-holding States at different periods and by different processes; some have resided there about 15 years, but the majority for a shorter period. They are not compactly located, but scattered over a territory a hundred miles in length by sixty in breadth; the Southern point is about 10 miles above Detroit, Michigan, on the Eastern side of the river. The land is extremely fertile, producing wheat, corn, oats, rye and tobacco, which find a ready market in Detroit and the neighboring towns and settlements. Most of the colonists own tracts of 10, 15, and 20 acres, mostly under cultivation, whilst others, more enterprising or older residents, are large and prosperous farmers. Ardent spirits are nearly abandoned, not one in a hundred making use of them.

"Though the colonists are scattered over so large a territory, the greater part are located in villages and neighborhoods, so that considerable congregations can be gathered. A white population is mingled with them, consisting of French, Irish and English, the greater part of whom are as ignorant as the runaway slaves. Of three hundred negroes collected at a religious meeting, not one could read; neither could he himself, though a Methodist preacher, till he was instructed by his little boy. An attempt is now making to erect a seminary, at the cost of $2,000, in which 200 negro children and youth may be instructed at a time. Rev. Mr. Wilson, a Congregationalist minister, has for several years devoted himself to the services of the colony, and is a sort of superintendent of all their interests. A committee of respectable and pious men in New York, examine all accounts, and published an acknowledgment of receipts. As the colony are mostly Methodists, we wonder the denomination makes no provision for their spiritual and educational necessities."

Of the 82,500 Baptists in Virginia, more than 10,000 were baptized during the past year.

For the Sabbath Recorder.

CONCERNING MR. MAGRUDER'S LETTER.

"Happy is he that condemneth not himself in that thing which he alloweth."

The sentiment of the quotation above was brought to my mind on reading the letter of Mr. Allan B. Magruder, which appeared in No. 34 of the Sabbath Recorder. It is truly wonderful, that amid the multiplied shapes and shades in which opposition to the law of the Sabbath appears, it should invariably carry with it demonstrations of its own *impracticability*. Why is it that Mr. M., after refusing to admit the obligation in *this dispensation* to keep *any day* whatever as the *Sabbath* day, should instantly feel the necessity of saying, "I believe heartily in the consecration of Sunday or the *Lord's day ?*" Is it not because the sentiment contained in his words is impracticable ? Is it not because the duties we owe to God and our fellow men necessitate us to honor and keep the Sabbath ? What though Mr. M. does add, in immediate connection with the above declaration, the words, "Not however as a *Sabbath* day, in any sense of the word." Yet since he does afterwards allow abstinence from labor on Sunday to be necessary to a proper attention to the duties of the day, he does *so*, in spite of himself, hold to and teach the duty of keeping the day as *a* Sabbath, though not *the* Sabbath of the law of God.

Mr. M. will have it, that in keeping the seventh day as the Sabbath, we set at defiance the authority of the Apostle. Now, if this view of the Apostle's doctrine be correct, does not Mr. M. set his authority at defiance by keeping, as he says, "holy the Lord's day, (Sunday) ?" Will not this view of Paul's language forbid keeping the Sunday or any other day ? For the Apostle says to his brethren, Gal. 4: 10, 11, "Ye observe days, and months, and times, and years; I am afraid of you." But this view of the subject is dubious. For how does Mr. M. make it appear that Paul *expressly* prohibits the observance of the Sabbath in Colossians 2: 16 ? Paul does there say, "Let no man judge you." But he does *not* say, "You must not observe those things." Nor does he *necessarily* speak of the Sabbath at all, for he uses the plural, *Sabbaths*, which is not the form in which he commonly alludes to *the* Sabbath. It is probable, therefore, that he has reference to such Sabbaths as the Pentecost, the day of atonement, &c. See Lev. 23d ch.

Says Mr. M., "Now I hold that it is right, *in imitation of the example of the Apostles and primitive disciples*, to keep holy the Lord's day, (Sunday,) in honor of Christ's resurrection." In support of this opinion, he refers to the first church at Jerusalem, (which of course was 'zealous of the law,') to Acts 2: 42d and 47th verses; also to Acts 20: 7; 1 Cor. 16: 1, 2. Now take notice, Mr. M. rests his case totally on the strength of example, openly allowing that there is no command to support it. Let us look at the example. How does it meet the necessities of Mr. M.'s case ? It is important for him, first, that the acts cited should be known to have been performed on the first day; and secondly, that they were done to '*honor*' the '*resurrection*' of Christ. Without stopping to dispute as to the time when these events happened, I will ask Mr. M. how he knows that the Apostles and primitive disciples kept Sunday holy in 'honor' of Christ's 'resurrection ?' It is not expressed in any of the passages he has quoted. It must be then *implied*, or there is no such 'example' in these texts as he has named. I know not in what he will say the 'example' is implied most clearly; but from the way in which he speaks of breaking bread, it appears to me he looks upon *that* as the most expressive circumstance. But the breaking of bread, as at the Lord's Supper, is done in honor of the *death*, and *not* the resurrection of Christ. As to the other circumstances in connection, such as preaching, praying, immersing, contributing for the relief of the poor saints at Jerusalem, *they* have nothing in them, as I can see, exemplifying any design to 'honor' the *resurrection* any more than any other branch of our Savior's wondrous mission. All arguments to show that we ought to imitate the Apostles and primitive disciples, to the effect urged by Mr. M., must be useless until the 'example' be first made to appear; and when that is done, a reference to municipal regulations, (so far as Christians are concerned at least,) will not add much to the weight of the argument.

As to the distinction between moral and ceremonial law being a scholastic and not a Scriptural discrimination, I agree that such is the fact, but in respect to words merely; they are not found in the Bible. But the thing intended in the use of these words is a Scriptural *fact*, and *not* a scholastic discrimination. For, He who was greater than Abraham or Moses, taught, that "On these two commandments hang ALL the law and the prophets," viz. to "love the *Lord* with all the heart, and our neighbor as ourself." The doctrine of Christ here is, I think, that the law and the prophets contained these principles, and as a whole grew out of and were designed to effect conformity to the same; as all the institutions or commands of God must be, whether perpetual or temporary in their nature. "Now," (while this eternal duty of love is by Christ put as the only support and source of the law,) "it seems to me almost unaccountable" that Mr. M. should contend that the law of Moses, no part of it, "is now in force." And he adds to all this, the superlatively unhappy argument, "Jesus came not to destroy but to fulfil it," (the law.) I call it an unhappy argument, because if Christ designed to fulfil the law, as Mr. M. holds that he did, then did he deny his design by an artful distinction where no difference existed. For such a fulfillment of the law, and that indiscriminately, is to all intents and purposes its *destruction*—the very thing Christ supposes them to presume against him when he makes the assertion that he came not to *destroy* the law. I think a better way to understand this matter is, that Christ fulfilled the law in the same sense as he fulfilled "all righteousness" in being baptized; that is, met and obeyed the requirements of both. But we are not, therefore, absolved from the duty to fulfil all righteousness or to be baptized; why then so entirely from obedience to all the law ? But since the law embraces the two commandments above named, or what is the same in substance, of course it enforces principles which are unalterable and cannot cease to bind. Yet there being many requirements in the Bible, included in the general use of the word law, which refer to certain performances that point to some coming event as a means of inspiring faith in the promises of God made by the prophets, and so for the time being promoting the love which is the fulfiling of the law—I say, there being such laws in the Bible, it is easy to see, that these laws may cease to be required, or even to be allowed to remain in force, whenever the things signified by obedience thereto have actually come to pass. This difference in the requirements found in the Bible has led to the use of the word *moral* as a name for the *former* sort of law, and the word *ceremonial* as a name for the *latter*. But if these words are objected to, we will lay them aside; and then our proposition is simply, that the former sort of law cannot be abrogated at all, but that the latter is abrogated *just* and *only* so soon as its objects are brought in. If, therefore, the Sabbath is allowed to belong to or form a part of the former sort of law, then of course it is still in force. But should this not be admitted, and should it be urged, that this law of the Sabbath belongs to the latter sort of law, the position we shall then take is that the objects to which this law points, *never have been and never can be* so fulfiled in this world as to *destroy* its binding power.

Mr. M. says, "There is no doubt in my mind that the Sabbath was *exclusively* a Jewish law, and is now no more binding on Gentile Christians than Circumcision, the Passover," &c. But permit me to observe, that this distinction between Jewish and Gentile law, is a scholastic, and not a scriptural discrimination. But the worst of it all is, that Mr. M. in this, (*no doubt unintentionally*,) contradicts Christ, who said, "The Sabbath was made for MAN." The Apostles in council decided that circumcision should not be required of the Gentiles; but there is nothing of this sort in regard to the Sabbath. Yet if it can indeed be shown, that God in his wisdom has seen fit that we should have no Sabbath, for one I wish to know and reduce that truth to practice, (though I confess I cannot see the wisdom of such an arrangement;) for it must be, if God has so fixed it, that it is best that we submit to it. And I beg of those whose views will justify them in so doing, that they will not flinch to let their fellow men and fellow Christians know by practical illustrations, that they are free from the obligation to keep "*any day* whatever as a *Sabbath day*," or day of rest. For it is odious in the eyes of men, that Christians should teach among themselves, that there is no obligation to keep a *Sabbath*, while their words and actions at large go to fasten guilt upon those who presume to work on Sunday. Let us not try to mend God's plan by adroitly slipping into it a Sabbath by another name, while we believe God did not mean to have any in his plan. Let us, at least, give God's plan a full and fair trial before we venture to think it defective. For this clinging to a weekly rest—this inability to carry out the no-Sabbath doctrine, though long cherished by many, arises either from custom, or the necessities of the case, or from what we are taught in the word of God. Now if it is enjoined by custom *only*, let us *say so*, and act accordingly, and not be ashamed.

LUCIUS CRANDALL.

A Question for Casuists.—In the American Bible Society's Record of Correspondence is published a letter from a gentleman in a *Papal* country, stating that Spanish Testaments had been sent him for sale. Upon their arrival, the authorities refused to allow them to pass through the Custom House, because the law did not authorize the importation of *that translation*. Hereupon, as the writer of the letter says, "rather than lose the good I had anticipated from the sowing of this precious seed, I determined to introduce the work *surreptitiously*, which I have done, though at a great expense, and have had the pleasure of distributing and selling nearly all of them."

A writer in an Episcopal paper, in review of these facts, asks the following questions:—"Did these New Testaments contain the passage, 'Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation'? What! smuggle Bibles, and then boast of it, and send the proceeds of the sales of such Bibles to the treasury of the American Bible Society! 'Tell it not in Gath.'"

Here is a question indeed for casuists. We commend it to the consideration of those men in this *Protestant* country, who are invoking legislative help to sanctify the first day of the week out of a professed regard to that Bible which says, "Six days *shalt thou labor*; but *the seventh day* is the Sabbath of the Lord thy God; in it thou *shalt not* do any work."

The Sailors.—A plan is on foot in Boston for establishing a Mariner's Home at an expense of $20,000. It is received with decided favor by merchants and others. Abbott Lawrence offers to become responsible for one-twentieth of the sum.

Discussion of Slavery in Kentucky.—There is an evident disposition in Kentucky, though a slaveholding State, thoroughly to discuss the subject of Slavery. Cassius M. Clay, who has recently emancipated his slaves, is about to commence a paper at Lexington to be called the True American, and to be devoted to the advocacy of a gradual and constitutional abolition of slavery in the State. General Metcalf, a distinguished citizen, has just come out with a long letter opposing any scheme of emancipation, and assuming the ground that Kentucky will never emancipate her slaves, if at all, except upon the condition of their immediate departure or banishment from the State. The editor of the Frankfort Commonwealth, (the paper in which Gen. Metcalf's letter first appeared,) says, "The indications are manifest that the friends and opponents of gradual prospective emancipation, desire to discuss the merits of the subject before the country through the press. We know no good reason why the discussion should not proceed. There are many good, honest, conscientious, and patriotic citizens on both sides of the question."

Eugenio Kincaid.—This indefatigable missionary of the Baptist Church is now on a tour through the western and south-western States, for the purpose of awakening interest in the missionary work. In a letter published in the Baptist Record, he speaks of the want of systematic contributions as one of the greatest obstacles to be encountered. Where no system is adopted, nothing is done. Indiana, with 30,000 Baptists, does not raise $300 a year for evangelizing the heathen world. Kentucky, with 70,000, does not furnish the Board $500. Mr. Kincaid thinks, however, that the condition of things in this respect is improving, and that the churches will yet come up to the work.

Sailing of Missionaries.—Rev. Joel S. Everett, of Halifax, Vt., Mrs. Everett, of Southbridge, Mass., and Miss H. M. Lovell, of Palmyra, N. Y., were to sail from Boston for Smyrna on Tuesday last—Mr. and Mrs. Everett to labor as missionaries among the Armenians in Smyrna and vicinity, and Miss Lovell to take charge of a Seminary at Constantinople for the education of Armenian females.

Rev. Daniel H. Gillette, pastor of a Baptist church in Mobile, Ala., died in that city on the evening of the 9th inst. He was a graduate of Hamilton Literary and Theological Institution, and had preached for some time in Rahway, N. J., and in Charlottesville, Va. He took up his residence in Mobile for the double purpose of benefiting his health, and being useful in the ministry.

Church at Adams.—We are glad to learn from the Luminary, that Rev. Giles M. Langworthy has assumed the pastoral charge of the Seventh-day Baptist Church at Adams Center, Jefferson Co., N. Y., and is to enter upon his labors immediately. Considerable religious interest has existed there for a time past, and several persons have been hopefully converted. May this prove but the beginning of good things to that people.

"Biographical."—Inquiries have been made for the remainder of that series of Biographical Articles which was commenced in the Recorder. We have only to say, that their preparation and publication has been delayed by other and more pressing engagements. The materials are on hand, and shall be put into a readable shape as soon as time can be found to do it.

Enlargement.—We are anxious to enlarge the Recorder at the commencement of the next volume, so as to make it a more complete chronicle of passing events in the religious and political world. The earnest co-operation of our friends, such as we have had for a time past, will ensure this desirable result. The question is to be decided in a few weeks. Meanwhile we hope that those who wish for an enlargement will spare no efforts to secure it by increasing our subscription list.

Matters at Washington.—The session of Congress is rapidly drawing to a close, and several of the most important questions still remain unsettled. The Oregon Bill, it is thought, will not be disposed of. The Postage Bill is said to be in great danger. The vote upon the question of annexing Texas will probably be taken during the present week, and there is some reason to fear that the annexationists will carry their point. Mr. Polk, the President elect, is now at Washington. Speculation is active as to who will compose his Cabinet. Probably nothing definite will be known until the 4th of March—at any rate, not until the Texas question is decided.

Later.—On Monday the House of Representatives was occupied with the Postage Reform Bill. It was at length decided, that the debate should close at the expiration of two hours. Probably the bill passed to a third reading on Tuesday—possibly clear through. Its prospects were thought to be brightening.

The Northern Luminary is the title of a semi-monthly quarto paper, proposed to be issued from Watertown, N. Y., by Rev. Joel Greene, "devoted to Evangelical Christianity, Voluntary Associations, and General Miscellany." The first number is before us; the second is to appear when sufficient subscribers have been received to warrant it. Terms—$1 per year, of 24 numbers, invariably in advance.

Smith's Weekly Volume is the name of a new paper issued from Philadelphia, designed to furnish in a cheap form many of the modern books of travel, biographies, etc. It is conducted by the original editor of Waldie's Library. Mr. William Freeman, at French's Hotel, Fulton Street, is agent for New York.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Feb. 17.

HOUSE OF REPRESENTATIVES.—A bill to restrict and grant pensions in certain cases was passed. The bill to regulate the pay of the army came upon which Mr. Adams made some remarks, and took occasion to advert to the questions about Oregon, Texas, and slavery, in connection with the subject. Mr. Raynor also spoke upon the subject, setting forth that if Texas should be annexed we should want all our army to meet the war which would follow. The bill was passed and the House adjourned.

In SENATE, several petitions were presented against the annexation of Texas and in favor of the annexation of Canada. Several reports from committees were likewise presented. The Texas debate was then resumed. Mr. Woodbury of N. H. spoke for two hours in favor of annexation. Mr. Choate next obtained the floor, soon after which the Senate adjourned.

Tuesday, Feb. 18.

In the HOUSE, a bill proposing $20,000 for furnishing the President's House, and $8,000 for repairs, was discussed for a long time and lost. The civil and diplomatic appropriation bill was under discussion till adjournment.

The SENATE chamber was crowded at an early hour to hear Mr. Choate on the subject of Texas. The probability that this would be his last speech in the Senate gave unusual interest to it. The speech was two hours and a half long, and is spoken of as a very successful effort of the eloquent Senator.

Wednesday, Feb. 19.

The HOUSE had again under consideration the appropriation for furnishing the Presidential mansion, which was again rejected. The House was engaged till a late hour on the general appropriation bill.

SENATE.—Mr. Choate presented a memorial praying that Canada may be annexed to the U. S. whenever Texas is admitted into the Union. Mr. Dickinson presented resolutions of N. Y. Legislature in favor of the bill for reducing postage. Mr. Henderson made a speech in favor of the constitutional right of admitting new States into the confederacy.

Thursday, Feb. 20.

The HOUSE, in committee of the whole, discussed the general appropriation bill, and ordered that propositions for amendment should cease to-morrow. Several amendments were proposed, after which the subject was laid aside to hear a Message from the President, transmitting despatches from Mr. Wise our minister at the court of Brazil, upon the slave trade.

The SENATE listened to a speech by Mr. Colquitt of Georgia in favor of annexation, and another by Mr. Simmons of R. I. in opposition to it.

Friday, Feb. 21.

HOUSE.—Several bills from the Senate were read twice and referred. A bill was passed granting to a railroad company the right of a way through public lands in Alabama. The general appropriation bill was discussed. Several amendments were adopted—one appropriating $72,000 for outfit of Foreign Ministers, and another appropriating $9,000 for salary for a Minister Plenipotentiary to China. Several amendments were rejected—one for paying Mr. A. H. Everett $10,000 for expenses while Minister to Spain, and another for paying $1069 to B. E. Green for expenses while Charge at Mexico. The bill was then reported to the House, which soon after adjourned.

In the SENATE, a communication was made from the treasury department relative to some chemical experiments in sugar. A resolution was passed making the Texas question the order of day at 12 o'clock until disposed of. The bill of appropriations for several pensions was passed. A bill was introduced for the relief of the Washington Corporation. The Senate then proceeded to the consideration of the Texas resolutions. Mr. Simmons of R. I. finished a speech begun the day before. Mr. Merrick of Md. took the floor in favor of annexation. Mr. Huntington of Conn. replied in a speech of two hours long, which was cut short by a motion to adjourn.

Sabbath, Feb. 22.

In the HOUSE, the general appropriation bill was taken up, and those items to which no objections had been raised were concurred in. Among the amendments passed was one appropriating $6000 for repairing and painting the presidential mansion, and $14,000 for furnishing the same with furniture of American manufacture; another appropriating $8000 for defraying the expenses of the magnetic telegraph between Washington and Baltimore. The bill as amended was concurred in, and the House adjourned.

In the SENATE, Mr. Huntington concluded his speech against annexation; Mr. Ashley of Arkansas followed him in favor of the measure; Mr. Dickinson of New York also spoke in favor of annexation. A proposition was made to close the debate on Wednesday next, which was left unsettled when the Senate adjourned.

SLAVE TRADE.—The following is an extract from the message of the President in relation to the slave trade in Brazil:—

"There are many circumstances to warrant the belief that some of our citizens are deeply involved in its guilt (slave traffic.) The mode and manner of carrying on this trade are clearly and fearlessly set forth in the accompanying documents; and it would seem that a regular system had been adopted for the purpose of thwarting the policy and evading the penalties of our laws. American vessels, with the knowledge, as there are good reasons to believe, of the owners and masters, are chartered or rather purchased by notorious slave dealers in Brazil, aided by English brokers and capitalists, with this intent. The vessel is only nominally chartered at so much per month, while, in truth, it is actually sold, to be delivered on the coast of Africa, the charter party binding the owners, in the mean time, to take on board, *as passengers*, a new crew in Brazil, who, when delivered on the coast, are to navigate her back to the ports of Brazil with her cargo of slaves. Under this agreement, the vessel clears from the United States for some port in Great Britain, where a cargo of merchandise, known as 'coast goods' and designed especially for the African trade, is purchased, shipped, and consigned, together with the vessel, either to the slave-dealer himself or to his agents or accomplices in Brazil. On her arrival a crew is put on board *as passengers*, and the vessel and cargo consigned to an equally guilty factor or agent on the coast of Africa, where the unlawful purpose originally designed is finally consummated. The merchandise exchanged for slaves—the vessel is delivered up—her name obliterated, her papers destroyed, her American crew discharged, to be provided for by the charterers, and the new or *passenger* crew put in command to carry back its miserable freight to the contrivers of the voyage, or their employees in Brazil. During the whole progress of this tortuous enterprise, it is possible that neither the American crew originally enlisted, nor the *passenger* crew put on board in the Brazilian ports, are aware of the nature of the voyage, and yet it is on these principally, ignorant, if not innocent, that the penalities of the law are inflicted; while the guilty contrivers, the charterers, brokers, owners and masters—in short all who are most deeply concerned in the crime and its rewards, for the most part escape unpunished."

FOREIGN NEWS.

The steamship Hibernia, brought Liverpool papers to the 4th inst., from which the following summary is made:—

The Cotton market, says the European Times, is tolerably brisk.

Another result of the operation of the new tariff has been seen, the last few days, in the importation of Hops from the United States. The samples have been pronounced, by competent judges, as quite equal in flavor and quality to any produced in the country.

There is no intelligence of the missing ships, England and United States.

Mr. Everett, the American Minister, entertained Sir. R. Peel and a distinguished party at dinner on the 21st ult. at his mansion in Grosvenor Place.

Feb. 1.—The American Minister, and Mrs. and Miss Everett, arrived at Windsor Castle, on a visit to the Queen.

The Queen and Prince Albert have been paying royal visits—one of state to the Duke of Buckingham at Stowe, and one of more private and friendly kind to the Duke of Wellington.

Sir Charles Metcalf was recently raised to the dignity of a 'Baron of the United Kingdom of Great Britain and Ireland,' under the title of Baron Metcalf of Fernhill.

Parliament was to open on the 4th, and had the packet waited a few hours longer, it would have taken out the Queen's speech. The general impression is, that Ireland will be alluded to in soothing terms, and that another modification of the sugar duties will be announced.

There was a violent storm at Liverpool on the 1st and 2d inst. It caused much destruction to the shipping on the West coast of England. Many vessels were driven ashore and lost. Among them was the ship W. Pitt, which lost ten of her crew, drowned.

THE CHURCH.—The difficulties in the established church seem likely to be arranged by the introduction of some measure, in Parliament, which shall bring matters to a final settlement. The Archbishop of Canterbury has issued an address, in which he recommends the clergy to abstain from any further attempt to introduce changes into the church service, unless they are acceptable to the laity, and to let the controversy lie over under the prospect to which we have alluded. Under these circumstances the Bishop of Exeter withdraws from the contest with the laity of his diocese, and has declared that he thankfully accepts the prospect of an adjustment of their present diversities by some general measures which shall have the sanction of the whole Church.

The city of London mercantile committee on postage have presented Mr. Rowland Hill with a cheque for £10,000, with an intimation that they reserve, till some future opportunity, the pleasure of making a more public presentation of the fruits of their labors on his behalf.

IRELAND.—The repeal question in Ireland has been thrown into the shade by an agitation of a very different and unexpected character. The bequest act has created a difference in opinion not only among the Catholic laity but among the higher orders of the clergy. The excitement occasioned by this measure had in no degree subsided, when it was rumored that the Government had opened a negotiation with the Pope for the purpose of connecting the Irish Catholic Church with the State, either by making a provision for the clergy, or by obtaining a *concordat* giving the Crown the nomination of the prelates.

This rumor apparently took all parties by surprise, but before there had been much time for the expression of public opinion on the subject, Archbishop Crolly, the Catholic Primate of Ireland, published a letter addressed to him by the Progaganda, at the command of the Pope, charging him to admonish all ecclesiastics, and especially those of Episcopal rank, to abstain from taking any part in political meetings or dinners, and "studiously avoid whatever may even lightly excite or agitate the flock committed to them."

O'Connell, at a meeting of the Repeal Association, admitted with expressions of regret, that there was some truth in the statement that the discussions produced by the bequests act, had tended to damp the agitation for the repeal. He proposed that Lord French and his son, Mr. John O'Connel, should be sent to Rome as delegates from the Association, in order to lay their case before the Pope, and implore his Holiness not to thwart them in their exertions to obtain a restoration of their domestic legislature. No Protestant speakers in the days of the "No Popery" agitation could have surpassed the leading Catholic members of the Association in the vehemence of their protestations against the Pope's right to interfere in the temporal affairs of the people of Ireland.

ARREST AND EXECUTION OF THE SPANISH INSURGENT CHIEF ZURBANO.—Letters from Bayonne of the 23d January confirm the news of the arrest of the unfortune Zurbano. It appears that the rumor of his escape into Portugal had been circulated by his friends with a view to lull the suspicions of the government, and enable him to avail himself of a favorable moment for making his escape. The opportunity having, as he fancied, arrived, he left his hiding place near Logrono, with his brother-in-law Cayo Muro, but was immediately tracked and seized. The Governor of Logrono forthwith placed the prisoners in Capelia, and in twenty-four hours from their capture caused them to be shot.

The seizure of Zurbano led to the summoning of a cabinet council, the result of which was the expedition of an order to suspend the execution of that unfortunate man—an order which arrived too late.

A Barcelona letter of the 18th states that a few days before a band of armed men, thirty in number, attacked a detachment of troops escorting a remittance of 10,000 piasters, (25,000f.) on its way from the company of salt works to Barcelona, and carried off the booty.

DISTURBED STATE OF SWITZERLAND.—The latest accounts from Switzerland reported that country to be in a state of increasing agitation. At Argovies they were making preparations to attack Lucerne. Attempts are making to induce other cantons to join some confederation which they call the "Popular Helvetique Association." The Council of Zurich has resolved by a majority of nine to four to send federal commissioners to Lucerne to insist upon the impropriety of their receiving Jesuits—to oppose the formation of the free corps, while at the same time interference in their affairs by other cantons would be promised to be put down by force if necessary.

ITALY.—Letters from Rome state that the Pope is in a most alarming state of health, and that the cardinals are on the *qui vive* for what may happen. His holiness is upwards of seventy-nine years of age.

AUSTRIA.—Most of the persons who had been found guilty of political conspiracy in Austrian Galicia, in 1840, have been pardoned by the Emperor of Austria. The punishment of those who were condemned to death has been commuted to imprisonment.

MOROCCO.—News from Morocco has been received by way of Gibraltar, giving a most deplorable account of the internal state of the empire. The Kabyles were pillaging the towns, whilst the Emperor is described as having lost authority since the battle of Isly.

ALGIERS.—The greatest tranquility reigns throughout Algeria. Such is the safety of the roads that the diligences are no longer protected by a military escort. Abd-el Kader has not moved a single step since the treaty of Tangier—his adherents have, in a great part, deserted him, and those who remain faithful are in such a deplorable condition that they live on the charity of the Angads and Beni-Seassens.

LATEST FROM TEXAS.—By the arrival of the steam ship John S. McKim at New Orleans on the 13th inst., we receive Galveston dates up to the 9th instant.

The news from the interior represents every thing as quiet. The Texan Congress adjourned on the 3d inst. Previous to the adjournment, the nominations of Gen. Terrell as Charge d'Affairs to England and France, and of Colonel Reily as Charge to the United States, were rejected by the Senate. It is said that the chief cause of opposition to those gentlemen was their hostility to Annexation.

Congress refused to receive the petition of a meeting of the citizens of Rush county against Annexation, from which it may be inferred how strongly the members yet are in favor of that measure.

Jose Antonio Navarre, the last of the Texan Santa Fe prisoners who recently escaped from Mexico, has been treated with marked honors and attention in Texas.

Nine Bremen vessels have arrived at Galveston since the 1st of November, with an average of one hundred and fifty passengers. It is computed that 1,500 German emigrants have arrived within three or four months.

FROM HAVANA.—By the arrival of the schr. Henry Jenkins at Savannah, we have Havana dates to the 7th inst.

The grinding of the Cane is general throughout the island, and we regret to say that the estimates of the crop, now resting on well-ascertained facts, are every day lower. It is feared that the exports this year will not exceed 600, or at most 650,000 boxes, against 850,000 last year.

Of Coffee the exports are 13,031 against 145,557 at the same time last year. The crop will barely yield a fourth or at most a third of the usual quantity. The stock at market is quite insignificant, not reaching 1,000 bags, and moves off chiefly in the direction of Spain."

WATER-SPOUTS.—A Bermuda paper of January 30, contains the following account of water-spouts:—

"On Sunday last, about 2 P. M. two large water-spouts formed at a short distance from the shore on the north side of these Islands; one of which passed in an easterly direction so close to the land that nearly the whole length of the column, from the cloud to the sea, was distinctly observed to revolve with rapidity in a direction contrary to that of the hands of a watch. The dense thunder cloud out of which these water-spouts formed is supposed to have been accompanied with heavy hail-stones. A water-spout, seen from the Signal Post at Mount Eangton, on the 15th August, 1839, revolved in the contrary manner. Their mode of revolution is doubtlessly regulated by some law of nature which we are as yet unable to explain; but we cannot suppose it is by mere chance that they sometimes revolve in one direction and sometimes in another. Science, we trust, will yet unravel the mystery."

DEATH BY JUMPING OR FALLING FROM A ROOF.—On Tuesday morning Feb. 18th, a young Spaniard, aged 24, a native of Havana, and student in the medical college in this city, whose name is Gonsalo Aldama, came to his death in a most singular and painful manner. He had been deranged for some two or three days, and this morning ascended the roof of his boarding house No. 59 Barclay street, through the scuttle, with only his pantaloons, shirt and stockings on; he went to the dormer window, laid down on the roof of it on his back, kicked up his heels, and getting to the edge, jumped off—a hight of 60 feet—and falling on the back of his head crushed it terribly, and almost instantly died. He was the son of a wealthy Spaniard, had an abundance of money, and no cause can be assigned for the fatal act.

The *Courier des Etats Unis* says of the young Spaniard, Aldama, who killed himself in Barclay street a few days ago, that he followed a course of dissipation, and squandered in one year some fifteen or twenty thousand dollars. His father at length sent him to New York, on an allowance of $100 a month. The ardor of his attachment for a young lady in Havana did not prevent him from keeping a mistress in New York, or from indulging in excesses which did him no good nor credit.

JOHN FITCH, THE STEAMBOAT MAN.—While John Fitch, celebrated in his connection with steamboat, was confined on Prison Island, he made himself a set of tools, without scarcely any means at his command. His tools were an axe, hand-saw, chisel, iron wood-wedge, shoemaker's hammer, fore-plane, auger, grindstone, jack-knife blade, and some old hoop iron. With these tools he constructed 9 wooden timepieces, 800 pair of brass sleeve-buttons, 80 pair of silver ones, repaired watches and engraved names. John Fitch was one of the most ingenious and contriving men who ever lived. [Tribune.

From the Albany Evening Journal, Feb. 19.

ANTI-RENT DISTURBANCES.—The subjoined extract from a letter received this morning, would seem to show that the spirit of open resistance to the laws, which has been so rife in Columbia, Rensselaer and Schoharie Counties within a few months past, is still wholly unsubdued in Delaware County.

Extracts from a letter dated at Delhi on the 16th instant, to a gentleman in this city.

"It may be safely affirmed that the Anti-Renters are insincere in their professions of submission to the Laws, and that they are determined to persist in their defiance of Law and order to the utmost extremity. No less than 400 persons, disguised as Indians, armed with muskets, rifles and pistols, were seen on the mountain to-day to attend a sale of property to collect a rent of Sixteen Dollars. The Sheriff immediately adjourned the sale.

"I am satisfied that the Sheriff acted discreetly in calling out the militia to prevent the rescuing of the Roxbury prisoner lately arrested, as it is understood that on the morning of the arrest, hundreds were collected at Middletown, and resolved to attack the jail on Friday night, in case the prisoner should not be bailed out. Threats have been heard to-day from a collection in a different quarter of further outrages."

FAIRBANK CONVICTED.—Fairbank, indicted for stealing slaves in connection with Delia Webster, was tried at Lexington, Ky. on the 13th inst. When arraigned, he plead *not guilty* to the several indictments found against him; but after the jury were empanelled and sworn, that plea was withdrawn, and the plea of *guilty* entered, by the desire of the prisoner, who threw himself entirely upon the mercy of the jury. Being allowed to make an address to the jury, he avowed himself an Abolitionist, but plead the force of education to palliate the enormity of his offence, which he declared was more plain to him on reflection, than heretofore. The jury sentenced him to five years' confinement in the Penitentiary on each of the three indictments, making *fifteen years* in all; but the judgment of the Court was reserved till the following day.

SUMMARY.

The number of passengers and their crews in the two missing packets, the England and the United States, was 164. In the cabin of the United States was a Rev. M. Tullock, who, it is understood, left Scotland in consequence of having forged a check for £125. The anxiety about the safety of the vessels has increased since the arrival of the steamer.

It is said that an electro-magnetic printing apparatus has been invented, by which the intelligence conveyed from one end of a telegraph to the other will be given in a clear printed form, making a great improvement in the machine.

The Territory of Wisconsin has an area equal to six of the large class of States in the Union. Some of the papers are urging emigrants to settle in northern Wisconsin, and erect a new Territory by the name of the Superior Territory.

A Magnetic Telegraph has been constructed in New York between the Express buildings and the Lyceum Buildings in Broadway.

A New York editor paid fifty cents last week for the postage on a letter containing a one dollar bill. Another paid fifty cents for a letter containing half a dollar.

The Bostonians have succeeded, on the *eighth* trial, in electing a Mayor. The American republican candidate, Mr. Davis, had a majority of 174 votes over all the other candidates.

The Pensacola Gazette says that on the 5th inst., Jonathan Walker, who is imprisoned in the jail of that place for negro stealing, attempted to escape, and so far succeeded as to get the jail door open.

The Hudson River is again open, and steamboats are plying between New York and Albany. Several new boats of the first class are to be placed upon the river early in the season.

There is considerable commotion again at Nauvoo, occasioned by the apprehension of an officer from Warsaw charged with being one of the murderers of the Smiths.

On Friday evening last, between 7 and 8 o'clock, a slight shock of an earthquake was felt on Staten Island. Many houses were shaken, but no material damage was done.

The body of a young lady, about 20 years of age, richly dressed, was taken from the water at Hoboken on Monday morning last.

The Governor of Connecticut has issued a proclamation recommending that the 21st day of March be observed as a day of humiliation, fasting and prayer, throughout that State.

Rev. Elisha Scott Williams, of Beverly, Mass., the oldest graduate of Yale College, departed this life on the 2d instant, aged 87 years. He was a Baptist clergyman, and was graduated in 1775.

Our own opinion is that a fashionable pew in a fashionable church, soft cushions of velvet and gold clasped prayer books, a good organist and choir, a fine coach and horses, with coachman and footman, make the path of religious duty somewhat smoother than John Bunyan has described it.

During the week ending February 15th, 107 individuals have been admitted into the Alms-House, Bellevue, 63 of whom were foreigners, and 44 Americans.

Mr. Blackford, before leaving New Grenada on his present visit home, succeeded, though without any instructions to that end, in forming a treaty with that Government, which places American products upon the same terms as British.

The bill for the repeal of the charter of Nauvoo has become a law.

By reason of the great number of new Railroads in progress, both in England and in this country, the cost of their construction is materially increased. The Iron manufacturers find it as much as they can do to keep up with the demand. On the arrival of the steamer Iron went up from 10 to 15 per cent.

The Washington Globe states that the council for Dorr will move for a hearing of his case at this term of the Court, if practicable, on the ground of its being a question affecting personal liberty.

Another case, Luther vs. Bordon, is also pending, brought up by writ of error from the U. S. Circuit Court of Rhode Island, upon an agreed statement between the parties, and which will test the validity of the Dorr Constitution.

The Supreme Court have granted the writ of error prayed for in the petition of Thomas W. Dorr. The Governor and Attorney General have been cited in behalf of the State to appear on the first Monday in December next, to hear the question argued. The effect of this will be merely to try the question whether the constitution and laws of the United States have been violated by the action of this State in the trial of Dorr for treason.

John Ross, principal chief of the Cherokees, Richard Taylor, John Looney, William S. Coody, Aron Price, Moses Daniel, T. Walker, and John Spears, have been appointed a delegation by the National Council of the Cherokee Indians, and directed to proceed to Washington without delay, with full powers to negotiate a Treaty that will embrace and settle all matters which are open between their people and the Government of the United States.

No less than 45,000 Valentines have gone through our Post Office this season, and more are coming.

The whole number of new buildings erected last year in Boston was 1625, excess over 1843, 507.

The steamboat Pathfinder was burnt on the 8th inst., between Grand Gulf and Rodney. She had on board 1481 bales of cotton, a part of which were tumbled overboard, and many passengers saved themselves on bales, planks, chairs, &c. There were seven lives lost of persons known to the officers, and doubtless many more who were not known to them.

SPOTS ON THE SUN.—By a communication in the Boston Daily Advertiser, we learn that there is a spot now visible on the disc of the Sun, which is more than ten thousand miles in diameter, and its area greater than that of the Pacific Ocean. It is nearly in the centre of the disc, and will occupy seven or eight days more in passing across to the western limits, where it will disappear. The theory most generally adopted be astronomers in regard to these spots is, that they are portions of the solid and opaque mass of the Sun, seen through openings in the luminous atmosphere or phosphorescent clouds with which that body is surrounded.

MARRIED,

In Hopkinton, R. I., on the 6th inst., by Rev. Christopher Chester, Mr. GEORGE D. CHESTER, of Hopkinton, to Miss CHARLOTTE S. VARS, of Westerly.

In Shiloh, N. J., on the 20th inst., by Eld. Solomon Carpenter, Mr. EBENEZER D. WOODRUFF, to Miss MARY JANE AYARS, all of Shiloh.

DIED

In Alfred, Allegany Co., N. Y., of croup, on the 24th of January, JOHN, aged 6 years, and on the 29th, ANN, aged 10 years, children of James and Martha Allen.

In Alfred, on the 13th of February, in a full hope of immortality, ELIZA, daughter of Widow Susan Langworthy, late of Hopkinton, R. I., aged 16 years.

In Providence, R. I., on the 16th inst., at the house of Charles Saunders, RHODA ANN, daughter of Russel and Lucy Bliven, in the 13th year of her age.

She fell a victim to consumption, to which she had evidently been inclining for some time, and for which there is reason to believe she was fully prepared. It was some three years ago that she made a profession of religion, since which time her life had been remarkably exemplary. Her natural endowments were of a high order, and had been so cultivated and exercised as to secure the strong attachment of her friends and associates. Her last hours were characterized by resignation and cheerfulness, and will be long remembered by those who were permitted to be with her and listen to her parting expressions of affection and interest.

She was buried at Hopkinton, R. I., where a funeral sermon was preached by Eld. Daniel Coon, followed by some remarks and a poetic tribute to the memory of the departed by Eld. Alfred B. Burdick.

LETTERS.

Thomas B. Brown, Lucius Crandall, Samuel Davison, Alfred B. Burdick, Andrew Babcock, I. D. Titsworth, Joseph Goodrich, George D. Chester.

Postmasters at Richmond, Va., Brand's Iron Works, R. I

RECEIPTS.

Milton, W. T.—Abram Allen, George L. Burdick, $2 each; Joseph Goodrich $1.

Hopkinton, R. I.—James Babcock, Green Allen, $2 each; Charles Spicer $1.

Brookfield—Deacon C. Miller $2.

Shiloh, N. J.—Ethan B. Swinney $2; H. S. Brown & D. Bishop $1.

NEW SUBSCRIBERS.

Hopkinton, R. I.
James Babcock,
Green Allen,
Charles Spicer,
Sarah E. Langworthy,
Jonathan Boss,
Rowland Hiscox,
Abel Larkin,
Christopher N. Chester,
Nathan Palmer,
Gardner Burdick,
Peleg Maxson,
Moses B. Lewis,
Rebecca Langworthy.
Portsmouth, R. I.
David Almy.
New Shoram, R. I.
John E. G. Weeden.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.—
RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.
New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

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No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

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No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

Miscellaneous.

THE TIMES, THE MANNERS, AND THE MEN.

BY JAMES RUSSELL LOWELL.

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' day were best;
And, doubtless, after us, some purer scene
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.
We cannot bring Utopia at once;
But better almost be at work in sin,
Than in a brute inaction browse and sleep.
No man is born into the world, whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.
Our time is one that calls for earnest deeds.
Reason and Government, like two broad seas,
Yearn for each other, with outstretched arms
Across the narrow isthmus of the throne,
And roll their white surf higher every day.
The field lies wide before us, where to reap
The easy harvest of a deathless name,
Though with no better sickles than our swords.
My soul is not a palace of the past,
Where outworn creeds, like Rome's gray senate quake.
Hearing afar the Vandal's trumpet hoarse,
That shakes old systems with a thunder-fit.
The time is ripe, and rotten-ripe for change:
Then let it come. I have no dread of what
Is called for by the instinct of mankind.
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain: there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair seeming name.
Let us call tyrants *tyrants*, and maintain
That only freedom comes by grace of God,
And all that comes not by His grace must fall;
For men in earnest have no time to waste
In patching fig-leaves for the naked truth.

From the New York Observer.

VICES OF THE METROPOLIS.

LETTERS FROM AND ABOUT THE CITY.—No. VI.

My dear Eusebius,—We parted at the City prison. While here, I have gathered some facts worthy of attention, and which I will introduce with a single remark. The statistics of crime, pauperism, &c., which I have drawn out, are derived from actual examination of the proper documents, and may be relied on. This remark is made necessary by the fact that some of the sovereign editors of our land have been pleased to pronounce them incorrect simply because, in their ignorance, they knew nothing of the facts before. Many of the statements have been published in statistical tables, duly certified, and *there* they attract no attention; but the moment they are spread out in a form for every body to read, these very wise people lift up their hands in wonder and say, "There must be some mistake here; I don't believe a word of it." Well, if disbelieving it would make the truth less painful, I would willingly let incredulity have its perfect work. But facts are facts, and figures will not lie.

Of the causes of *crime* in this city, there are two worthy of distinct mention; Intemperance and licentiousness. I call them *causes* of crime, yet why are they not written CRIMES in the law books, and punished as such? I have asked a question hard to be answered, but which I mean to answer before I drop the subject.

To make laws to punish theft and murder, while intemperance and licentiousness are licensed or winked at by law, is about as rational poltical economy as it would be for the State to employ the Eccolabeion or Egg Hatching machine, which was exhibited in this city last winter, and set it at work, with 3000 more ovens of the same sort, to hatch rattlesnakes, which should be permitted to escape into the streets, and *then* offer a reward for their destruction. The Government first sets upon the nest of criminal-eggs, and when the whole swarm has been hatched into life and motion, it sends its agents to catch a few of them, and now and then it hangs one of its own victims. Does this sound like the anti-government preaching of the day? Quite the reverse. Because I love a strong government, that shall protect society, begin at the beginning of things, and lay its hand on the springs of crime, I set this error in this new and odious light. Think of the startling fact that the Mayor and Corporation of the city of New York have licensed 3116 persons to sell ardent spirits in the last year, and probably as many more sell without license, and the government pays no attention to the evil! And when the natural result of this traffic appears in the pauperism and crime of this city, so fearful that the truth is not believed when you tell it, then the Common Council talk of a new Police system, and more vigilance, and all that, as if they were really in earnest, to guard the morals and property and lives of those who pay the taxes! This is the "penny wise and pound foolish" policy which all government exhibits in our country, and I doubt not that the government of the city of New York is as wise, pure and efficient as any other.

So of the licentiousness of the city. Of all anomalies in Legislation, the indifference of government and of society to this evil is the strangest. Pauperism runs back to intemperance as its source, but I have not a doubt that among the crimes of this city, punishable by law, the vice of licentiousness is a far more fruitful source than you imagine. To obtain the means of sinful indulgence, the young are tempted continually in crime; indulgence sears the conscience, and steals the sensibilities of the soul more rapidly and fatally than any other vice, and the avenues to this vice are so many, alluring and deceitful, that he would be the Reformer of the age, and worthy of a monument of Parian marble, who shall devise a remedy to arrest the evil. But this parent of vice is tolerated in our city, licensed in others, and treated in all as a necessary sore, to be kept running on the body of society.

Now let us study a few statistics. There are four criminal courts in the city of New York for the trial of offences committed in the city, viz: the Oyer and Terminer, General Sessions, Special Sessions, and the Police Court. From the first three I have the statistics for the last five years, furnished by H. Vandervoort, Esq., Clerk; but the returns from the Police office, of the number of commitments, &c., I have failed to obtain. I hope to have them soon. The following table will give you an idea of the nature of the crimes committed in this city last year:—

Statement of Convictions, Acquittals, &c., in the Courts of Oyer and Terminer, General and Special Sessions in the year 1844:

COURT OF OYER AND TERMINER.

	Convicted.	*Acquitted.*
Murder,		2
Manslaughter in the first degree,	1	
do. do. third do.,	1	
do. do. fourth do.,	2	
Arson in the first degree,		1
	4	3

COURT OF GENERAL SESSIONS.

Manslaughter in the first degree,		2
do. do. fourth do.,	3	
Assault with intent to kill,	7	2
do. do. main,	1	
do. do. commit a rape	1	
Robbery in the first degree	3	2
Riot and Assault and Battery,	17	4
Assault and Battery,	18	10
Burglary in the first degree,	12	4
do. do. second do.,	19	1
do. do. third do.,	33	7
Attempt to commit Burglary,	4	
Embezzlement,	1	1
Grand Larceny,	58	34
Attempt to commit Grand Larceny,	2	1
Petit Larceny, second offence,	3	
Petit Larceny,	40	5
Attempt to commit Petit Larceny,	2	1
Obtaining Property by False Pretences,	7	3
Conspiracy to Defraud,	4	
Receiving Stolen Goods (scienter),	10	5
Perjury,	2	3
Bigamy,		1
Forgery in the second degree,	7	3
do. do. fourth do.,	1	1
Procuring abortions,	2	
Aiding a Prisoner to escape,	1	1
Accessary to a Felony after the Fact,	1	1
Voting twice at the same Election,	4	
Voting not being a resident,	1	
Offering to vote, not being a resident,	1	
Libel,	2	
Personating an officer,	1	
Selling Lottery Tickets,	3	3
Running into a Barge with a Steamboat,	1	
Selling Liquor without License,	4	2
Nuisance,	1	1
Keeping Disorderly Houses,	24	2
Total,	358	100

COURT OF SPECIAL SESSIONS.

Petit Larceny,	896	148
Assault and Battery,	551	89
Total,	1447	234

The sentence passed upon the criminals convicted were the following:—

Sentenced to State Prison by Court of Oyer and Terminer,	Men 1,	Women —
Do. by Court of General Sessions,	" 116,	" 10
Aggregate amount of time of sentences, 564 Years and 4 months.		
Sentenced to Penitentiary in Oyer and Terminer and General Sessions,	Men 66,	Women 2
Do. to City Prison by General Sessions,	Men 19,	" 4
Do. to House of Refuge " "	Boys 11,	Girls —
Do. to Penitentiary by Special Sessions	Men 615,	Women 117
Do. to the City Prison, " "	" 558,	" 68
Do. to House of Refuge " "	Boys 49,	Girls 7

But this exhibits a small part only of the actual vice in the city. For this you must go into the Police Court. The Police Office is open before day light every morning, when a magistrate is present to dispose of prisoners arrested during the night; and this court is in session constantly until sunset. There are two Offices, the upper and lower; in 1842, there were committed to the city prison, from the lower office alone, 9,530 persons; and the clerk told me the other day, that, last year, there were abont 14,000.

A large proportion of these commitments are *vagrants;* a term that includes drunkards and harlots, who are seized and committed without much ceremony.

Look at the comparative crime of this city for the last five years, taking only the convictions in the Oyer and Terminer, the General and Special Sessions:—

1840	1841	1842	1843	1844
1099	1356	1385	1675	1447

You see a regular increase until the last year when there is a falling off, but in this time the population has been increasing rapidly. The comparison is therefore gratifying, and encouraging, for we have no reason to believe that the administration of justice has been less efficient the last year than before. With the statistics of intemperance I shall not trouble you, as they are so often spread before the public that you must be familiar with them. But I cannot do justice to the subject of the present letter without making you acquainted with some painful facts respecting the licentiousness of the city, though it would be more agreeable to me and to you to spread a veil of sackcloth over the matter, and say nothing about it. We will not draw for facts upon the Moral Reform Reports, for some would question their correctness. We will take the *official* returns!

Just a year ago, Alderman Tillou and Woodhull presented to the Board of Aldermen a report in relation to the Police of this city, in which they bring to view the details of vice that ought to be known to the public, but which being buried in "*public* documents," are never read. When I brought together the facts, and proved that one out of every seven certainly, and perhaps one out of every five persons in the city, receives aid at the hand of charity every year, the fact was denounced a libel on the city, and I was waited on by several gentleman with a request to re-examine the subject. I did, and made the matter worse. I shall therefore not say that one out of every seven females in the city over the age of sixteen and under thirty-six is an abandoned woman; for should I say so, nobody would believe it, and I should be read out of society. But I will give you the facts in the case, and you must draw the inference. The committee of the Board of Alderman estimate from actual examination of certain parts of the city, that there are *ten thousand* of these bad women residing among us. The average life of those thus given up to vice is not more than ten or fifteen years. In a population of 350,000 persons there are about 70,000 females over the age of sixteen and under thirty-six, and within these ages may be reckoned nearly all those of whom we are speaking. Now take the number 70,000, divide it by 10,000, and you shall find the proportion of the vicious to the virtuous to be *one in seven!!!* It does seem to me that the Aldermen must be mistaken. But I am serving them as others serve me, when I thus call in question the results of their examination, and I will let it stand for others to correct, if they can.

You will like to know how this state of things compares with other cities. I have statistics of some places in Great Britain, and we do not care to compare ourselves with Continental Europe. Their pre-eminency in vice is not to be called in question. But look at England. Supposing that there are 400 brothels in the city of New York, our place in the scale will be learned from the following table, which I have prepared, taking the population of N. Y. from the last census:—

New York,	population 313,000,	Brothels	400
Liverpool,	" 223,000,	"	770
Manchester,	" 380,000,	"	308
Birmingham,	" 197,000,	"	797
London,	" 1,900,000,	"	5,000

I have returns from other cities, but these are enough. You will readily perceive that there is no great difference between us and our trans-Atlantic sisters, on the score of morals. *Our* report is better than some, and worse than others. But I believe we are better in one particular. I never heard that any Bishop in our country, or clergyman of any name, derived any part of his living from the rent of brothels. But it is a well known fact, having been exposed in the House of Lords, that the rent of a large number of brothels flows into the coffers of one of the Bishops; and not long since was seen the *Rev.* J. Holmes figuring at the Marylebone police office, as the landlord of a furnished brothel, and preferring a charge against his tenant for having stolen *three looking glasses!* These are not solitary cases. Not long since, another clergyman of the Church of England being reproached with the ownership of six of these houses, replied—"Why blame me; my masters have hundreds." But, my dear Eusebius, it has been said by some writer, whose name does not now recur to me, that "people who live in glass houses must not throw stones!" and after the late developments in our own country and our own city, it will not be prudent for us to say much about the morals of the church of England.

To come back to our own city. When our present popular and excellent chief magistrate, Mayor Harper, came into office, measures were taken to drive the offence of this vice from the public streets, and scores of vile women, whose flaunting in Broadway was a nightly and intolerable nuisance, were committed under the vagrant act. But the energy of law soon yielded, and the evil is now as unblushing and abundant as ever. Whether legal restraints can be imposed, so as materially to check the evil, seems to be a question which legislators usually answer in the negative. But our laws are radically defective on the whole subject I have not a doubt, and I wish that the minds of those who make and administer our laws might be put right.

It is said that if severe enactments are made against the sale of ardent spirits and also against violations of the seventh commandment it will be impossible to enforce them; that the appetite and passions of man will be gratified, in spite of law, and public opinion will never sustain the magistrate in the execution of a law that inflicts a heavy penalty upon the offences which are committed by the free will of both parties concerned. Thus the man who buys and the man who sells ardent spirits, consents to the transaction, and why should the seller be punished? So of the seducer. But this reasoning goes upon two false positions. 1, That these are the only parties; and 2, That the consent of the victim absolves from guilt. Society has an interest in this matter; and the good of the whole number should be looked at in law-making. Nor is it true that a member of society has a right to injure himself to the injury of his neighbors: as he does when he becomes a drunkard and a seducer. There are others who suffer besides the victim of the rum-seller and the seducer; and these *others* have rights which the law should protect. And if a house is kept open in this city for the sale of ardent spirits to be drank as a beverage, if a house is kept open in which temptations to licentiousness are exposed for sale, why, in the name of everlasting right, does not the law make such houses *nuisances,* to be exterminated from the heart of society. It licences the one class, and lets the other alone! If a miserable hole in Orange street becomes so offensive that the peace of the city requires its purgation, the old hag who keeps it will be snaked to the Police office, and tried for "keeping a disorderly house." But hundreds of houses close by the houses of our magistrates spread their allurements before the eyes of our youth, and tempt them into the vortex of hell, and the shield of law protects the portal, though all that enter, enter to be damned.

It is said that if these vices are made penal, they will still be practiced. So there will be thieves and murderers, in spite of law. But surely no sane man will be for having no laws against theft and murder. We ought to have laws built, as God's laws are, on the right and the wrong of things, with penalties proportioned to the nature and consequences of crime; instead of laws that are based confessedly on the prejudices and ignorance and depravity of those who hate all laws because they interfere with their lusts.

A great many people seem to think that the devil has the majority on his side, and *therefore* there is no use in trying to vote him and his down. But God's side is the strongest, and even in this country where governing is done by voting, if the friends of God and virtue were half as wise in their generation as the devil's people in theirs, the right would prevail. There are hundreds and thousands of people in this city who expect to go to heaven, who never give themselves any trouble about the vices of the times, leaving laws and politics, and consequently the morals of the people to take care of themselves; when they hear of a horrid crime in the streets or in a den of shame, they groan heavily, but as to moving in a work of reform, to secure better law makers and better laws, or even to secure the triumph of a moral reformation, so as to make public sentiment what it might be, they never dream of such a thing, not they! The friends of virtue should awake to the moral dangers that lurk and riot and reign in this city; they should strive together to reclaim the vicious, to restrain the erring, to strengthen the weak, to dam up the currents of evil, exterminate the seeds of vice, expel or imprison the wretches who make their bread by tempting to perdition our sons and daughters, and gloat, like harpies, over the blasted hopes and crushed hearts of their victims. There are thousands of houses in this city, over whose door might be written, as it is written over one of the doors of the theatres—"TO THE PIT." Edmund Burke said, in reference to the vices of London, that were it not for the lofty spires of their churches, which serve to conduct away the lightning of of heaven, God's fire would long ago have consumed the city; and who that knows the abominations of ours, but trembles when he thinks that the Holy One is Almighty!

Pray for us, dear Eusebius, and thank God for a home in the country. Yours, IRENÆUS.

HOWARD THE PHILANTHROPIST.

He was a singular being in many of the common habits of life; he bathed daily in cold water; and both on rising and going to bed swathed himself in coarse towels, wet with the coldest water; in that state he remained half an hour or more, and threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries; nor was ever a minute under or over the time of an appointment for 26 years. He never continued at a place, or with a person a single day beyond the period prefixed for going, in his life; and he had not for the last 10 years of his existence, ate any fish, flesh, or fowl; nor sat down to his simple fare of tea, milk, and rusk all that time.—His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage he would walk. Such a thing as an obstruction was put out of the question.

Some days after his first return from an attempt to mitigate the plague of Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and had yielded up the hope of expecting him. Twelve at noon was the hour, and exactly as the clock struck, he entered my room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having sat himself down with the utmost composure, and began conversation, had I not made an offer of dry clothes. 'Yes,' said he smiling, 'I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck's in the world, and indeed gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commisserate the common beggars, who being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassioned than the sons and daughters of ease and luxury, who accustomed to all the enfeebling refinements of feathers by light and fires by day, are taught to shiver at the breeze. All this is the work of art, my good friend; nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgencies from the moment we come into the world. A soft dress and a soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapt in wool or silk, we must tread upon carpets, breathe, as it were, in fire, and fear the least change in the weather. "You smile," said Mr. Howard, after a pause, "but I am a living instance of the truths I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced *that what emasculates the body debilitates the mind,* and renders both unfit for those exertions which are of such use to social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. Formerly mulled wines, and spirits, and great fires, were to comfort me, and to keep out the cold, as it is called; the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey the next morning, *a dram* was to be swallowed to fortify the stomach!" "Believe me," said Mr. Howard, "we are too apt to *invert the remedies which we ought to prescribe for ourselves.* Thus we are forever giving *hot* things when we should administer *cold.* We bathe in hot instead of cold water, we use a dry bandage when we should use a wet one, and we increase our food and clothing when we should, by degrees, diminish both.

"If we would trust more to Nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one half, at least, of their present number."—*Pratt's Gleanings.*

NO EFFORTS TO DO GOOD ARE LOST.—I have heard of some seeds which will sleep in the earth for ages, and I have read of the young of certain insects which lie in a state like death for eighty years together, and yet when the hand that scattered the seed has been long mingled with the dust, and when the insect that has deposited its young had ended its flight for generations, the seed would come forth and form a forest of mighty trees, and the slumbering insect would awake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge, and piety, and immortality, but we see not the seed spring forth. Our instructions seem to be forgotten; the fruits of our liberality seem to have perished; and our labors appear to have been in vain. But be of good courage; the seed is still in the earth undecayed, and the time will come when it shall spring forth, and yield a plenteous harvest. It is watched over by the God of heaven, and not a seed shall perish.—The hand that scattered the seed may be withered, but the seed itself shall swell and send forth its germ, and become a mighty tree. The voice that uttered the sermon may be silent, but others that received the truth shall come forth and declare it afresh to the generations that are yet unborn.—*J. Barker.*

IMPROPER LANGUAGE.—Never use improper words or indecent language. It betrays a grovelling mind, and does not speak well of the society you keep. Such language offends the ear of modesty, and makes your presence an offence to respectable society. True it is,

> "Immodest words admit of no defence,
> For want of decency, is want of sense."

The young should early habituate themselves to the use of language which is becoming at all times and in all places. A coarse and vulgar young man is loathed and abhorred by all—although for the sake of his relatives, he may be sometimes admitted into respectable society.—Avoid, then, all expressions, all faint allusions to what is indelicate and improper; unless you do, you may early be tainted.—*Portland Tribune.*

"Envy is fixed only on merit; and like a sore eye, is offended with every thing that is bright."

In injuries it is better to take many than to give one; in benefits the contrary. I will requite the first with bearing them—the second with requiting them.

TO A CHILD.

Never, my child, forget to pray,
Whate'er the business of the day;
If happy dreams have blessed thy sleep,
If startling fears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

Pray Him by whom the birds are fed,
To give to thee thy daily bread;
If wealth her bounty should bestow,
Praise Him from whom all blessings flow;
If He who gave should take away,
O ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance you'll see
Some who in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray.

HONORING PARENTS.

What can be more tender and beautiful than the following simple narrative? As a stranger went into the church-yard of a pretty village, he beheld three children at a newly made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl, who appeared a year or two older, held in her apron a few roots of wild flowers. The third child, still younger, was sitting on the grave, watching with thoughtful look the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as are sometimes worn by the poor, who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them:

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you here to place these flowers around your mother's grave?"

"No, sir, father lies here too, and little Willy, and sister Jane."

"When did they die?"

"Mother was buried fortnight yesterday, but father died last winter; they all lie there."

"Then who told you to do this?"

"Nobody, sir," replied the girl.

"Why, then, do you do it?"

They appeared at a loss for an answer, but the stranger looked so kindly at them, that at length the eldest replied, as the tears started into his eyes, "O we did love them!"

"Then you put these grass turfs and wild flowers around where your parents are laid, because you love them?"

"Yes, sir," they all eagerly replied

What can be more beautiful than such an exhibition of children honoring the memory of departed parents? Reader, are you an orphan? Never forget the dear parents who loved and cherished you in your infant days. Ever remember their parental kindness. Honor their memory by doing those things which you know would please them were they now alive; by a practical regard to their dying command; and carrying on their plans of usefulness. Are your parents still spared you? Ever treat them as you will wish you had done, when you stand a lone orphan at their graves. How will a remembrance of a kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

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Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
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Senna, E I	7½@ 10
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Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
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Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 00
Do South new	95
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do Russ PSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak,	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅝a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅞a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

THE VOICE OF THE NEW TESTAMENT.

It is often urged, by way of objection to the observance of the fourth commandment, that the New Testament no where positively enjoins it. Let it be granted, for the sake of argument, that the New Testament does not enjoin it; the objection still amounts to nothing, unless it can be proved that no part of Scripture is binding except the writings of the New Testament. As there is a large class of persons, whose ideas in regard to the binding authority of the Old Testament are far from being clear, we will just consider for a moment what would be the consequence of maintaining, that nothing of Scripture is binding except the New Testament. For the error of a position often becomes more glaring by following it to its legitimate results.

In Stephens' Incidents of Travel, it is related of a certain Russian nobleman, that he had married his own sister! "Go ye into all the world, and preach the gospel to every creature," is the command of the Lord of life; and in obedience to this command, one of our brethren who rejects all but the New Testament, goes into the very vicinity of this nobleman. Fired by a martyr spirit, like John the Baptist who felt bound to say even to a king, "It is not lawful for thee to have her," he wishes to declare faithfully to this nobleman his great sin. Yet nothing but transgression of God's law is sin; and that law he supposes to be all contained in the New Testament. But how is he astonished to find, on searching this part of the sacred volume from beginning to end, that *there is not one word on the subject of a man's marrying his sister!* He can hardly believe his own eyes, concludes he has overlooked it, and searches again. But at length he is constrained to confess, that on this point at least the New Testament is silent. Happening, however, to cast his eyes upon Lev. 18 : 9, he finds the thing forbidden in plain words. But that is in the *Old* Testament; and not only so, but right in the very midst of those statutes, which he has always viewed as merely Jewish, or ceremonial. 'How is this?' says he; 'here is a whole chapter devoted to the degrees of consanguinity, within which it is wrong to marry.' He reads with care, and discovers that the things which were forbidden, were viewed as abominations in the Canaanites, on account of which they were cut off from the land; v. 24—28. Consequently, there must be a moral heinousness in them, independent of that peculiar service imposed upon the Jews as a nation. "In all these the nations are defiled which I cast out before you. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." How could those nations be DEFILED by such things—how could they be chargeable with INIQUITY on account of them—if those laws concerned none but Jews? The good brother reads with still closer attention, and in the 19th verse he finds a plain prohibition of a certain sin, which the strong language of the prophet, shows to be abomination in the sight of a holy God. Ezek. 18: 6, and 22: 10. Yet in the New Testament he looks in vain for any such prohibition.

Now, while the brother has been making this investigation, and pondering the subject with deep anxiety, he has in the mean time preached earnestly the great truths of religion, maintaining that by the word of God, and that only, the principles and actions of men are to be tried. The nobleman himself has been one of his hearers; "and when he heard him, he did many things, and heard him gladly." But what shall be done in regard to this incestuous life which the nobleman is leading? Loth to abandon his creed, the missionary would endeavor to fasten a sense of guilt on the conscience of his hearer by some other rule than the law of God. But how are men to be convicted of sin by any thing else than the law of God? 1 John 3 : 4. Rom. 3 : 19, 20. The idea is preposterous; it cannot be done. Besides, he has already told the man of noble birth, that by the word of God, and that *only*, the principles and actions of men are to be tried. He has told him, that the law of God is PERFECT—no defect—so perfect that nothing is to be added to, or taken from it; and that this law is all contained in the New Testament. 'Now prove to me by this law,' says the nobleman; 'prove to me by the New Testament, that I have sinned against God in marrying my sister.' The herald of Jesus Christ stands before him confounded, his own creed being the weapon that is hurled back upon him.

From the foregoing case, the consequence of maintaining that the New Testament is the only code of duty under the present dispensation, is seen to be glaringly absurd. The New Testament becomes a complete rule of duty no otherwise, than by recognizing the binding force of some law that has been previously given out by Jehovah.

The notion of discarding the Old Testament, except as a book of history, seems to have grown out of the Baptismal Controversy. In their zeal to maintain baptism in its native simplicity as given by Christ, in opposition to that system which, while it finds the ordinance in the New Testament, goes back to the Old for the subjects, many Baptists have incautiously, and very much to their own prejudice, assumed that we have nothing more to do with the Old Testament, than we have with last year's almanac—a position which is perfectly correct, so far as the arrangement of the *church* and its *ordinances* are concerned; but sadly erroneous, when the simple relation of mankind at large to the moral government of God is regarded. The Sabbath, therefore, cannot be at all affected by it, unless it can be proved to have been strictly a church ordinance, with which men at large have nothing to do.

That the New Testament should be a complete code of duty, does not seem to have been designed by the great Lawgiver. The principal design of it seems to be to render clear, and obvious to the understanding, the way of salvation. It was never clear before. To the Old Testament saints it was a dark subject. 1 Pet. 1 : 11. They understood it not. That it was to be *somehow or other* through the interposition of the seed of the woman, they knew. But precisely *in what way* the promised seed would interpose, so as to destroy the works of the devil, they understood not. As long as the first tabernacle was yet standing, the way was not manifest. Heb. 9 : 8. Light on the subject, to be sure, was gradually increasing from the first ray which glimmered to our first parents—Gen. 3 : 15—down to the time of Malachi. But darkness was never fully dispelled until after Christ's resurrection. Hence Paul declares it to be a system, which was kept secret from ages and generations, since the world began, but now is made manifest. Rom. 16 : 25, Col. 1 : 26, Eph. 3 : 5. Compare Matt. 13 : 17, Luke 10 : 24.

The object of the New Testament, then, is to make this great subject plain. It was impossible to make it plain under the former dispensation; for the great *facts*, which lie at the foundation of it, had not yet taken place. Before it can be understood, the great Atonement must first be offered on Calvary, and afterwards presented before God in heaven. Heb. 9 : 12, 24. Messiah must first be humbled; then exalted. Phil. 2 : 7—11. The exposition of the whole subject consists in spreading out these two great facts—the *humiliation* and *exaltation* of our Redeemer. To develop their deep meaning, and show their connection with the salvation of sinners from first to last—to explain their bearing upon the moral government of God—and to evolve from them such arguments as might tend to quicken men to obedience—the New Testament was written. He must be a superficial reader, who does not observe how large a portion of this division of Scripture is taken up in the elobaration of this subject.

In explaining the Way of Salvation, it is but natural—indeed it is unavoidable—that there should be repeated references to the law, which sinners have broken. But to expect that every precept of it should be noticed in such a way as to be distinctly and positively enjoined, is most unreasonable. A jurist, who should write a treatise upon the nature of the power vested in the Executive, might have occasion, for the illustration of his subject, to refer to the greater part of the laws that had been enacted by the Legislature. But any one, who would maintain such a treatise to be a digest of the laws of the State, and that no laws were binding except such as were particularly referred to in this treatise, would be thought weak-minded. In the New Testament we have a treatise upon the PARDONING POWER of the great Lawgiver. In illustrating the doctrine of pardon and all its attendant blessings, the writers have occasion to refer to the most of those laws, which God as the Moral Governor of mankind has enjoined. But it need not thence be inferred, that no other laws are binding than those which are thus referred to.

We do indeed—we have said, it is perfectly correct to do so—confine ourselves to the New Testament in regard to the laws which are given to the church as such. To look for such laws hundreds of years before the organization of the body to be governed by them, is in our opinion a great error. Indeed, the laws and institutions of the church have such a direct reference to those facts upon which the way of salvation depends, and are so manifestly founded on them, that they could not be enacted with any propriety until after the facts had transpired.

But mankind at large are not connected with the church of Christ. The children of promise only are counted for the seed. Rom. 9 : 8, Gal. 3 : 29, John 3 : 5, Acts 2 : 37. These children of promise are *called out*, and *separated*, from the world, for the work of showing forth the praise of Christ. 1 Pet. 2 : 9. To those who FEAR God is the banner given. Ps. 60 : 4. None others will be faithful to display it. It is true, there were children of promise under the former dispensation. But they were not then *called* and *separated* from among the fleshly seed by a church organization. The church organization which then existed, embraced both the children of the flesh and the children of promise, all in one fraternity—all engaged in shadowing forth by the Levitical ritual "the good things to come." But Christ being come, it is no longer so. That organization was dissolved by his death; and by the preaching of the Gospel the spiritual seed were separated, and embraced in a new organization adapted to their renewed state, and to the peculiar work henceforth devolving upon them. But to confound this new organization with the moral government of God as exercised over mankind at large, evinces a lack of discrimination. Mankind at large were not bound by the organization of the Jewish church, neither are they bound by the organization of the Christian church. But they *are* bound by certain laws, which are entirely independent of church organization. They *are* bound by certain principles, which are not founded either on the Old Covenant or on the New, but upon that natural relation which they all sustain to God as the CREATURES of his hand. It is natural that such principles should be developed in ALL parts of a Book claiming to be a revelation from above; and we know of no sound principle of theology, which would lead us to think, that they were all incorporated into that division of Scripture commonly called the New Testament.

We do not believe, that such precepts of the law as are found in the New Testament, are made binding simply by the fact of their being there. They were binding before. When we say they were binding before, we do not refer to the obligation growing out of their incorporation into the Old Covenant. They were binding even before that. But what is it, that *determines* them to have been binding before? The mode of reasoning employed by some, insinuates that it is their incorporation into the New Testament, which determines the point. Hence—we cannot conceive from what other premises—their inference, that none others are obligatory than those which are thus incorporated. This incorporation, according to them, is the rule by which we distinguish with certainty between what was moral and perpetual, and what was ceremonial and temporary of the Old Testament Scriptures. But if by such a rule *we* distinguish between the ceremonial and the moral, how did the Old Testament saints themselves distinguish between them? It was certainly as necessary for them to make the distinction, as it is for us. For otherwise, how would they know what law it was that they had violated by sin, so as to make them need a Redeemer? How could they ascertain their deep *moral* pollution, be humbled before God on account of it, and by faith look forward to the Messiah for the cleansing of their conscience? They could not do it without the law; for by the law is the knowledge of sin. Rom. 3 : 20. They must therefore have had some rule, by which to draw the line of distinction between the moral law which convicted them of sin, and the ceremonial institutions, which typified redemption from sin. Now, whatever was *their* rule for distinguishing between them must be *our* rule. As the New Testament was not then written, of course it could not be their rule; consequently it is not ours.

What then is the rule by which the moral is distinguished from the ceremonial? We reply, that all laws are founded in certain *relations* which are supposed to exist. For examples:—The law which binds the child to reverence his parents, is founded in the relation of one to the other. If there was no such relation, there could be no such law The law which binds the wife to reverence her husband, is founded in the relation they bear to one another as husband and wife. If there was no such relation, there could be no such law. The law which binds the subject to honor the king is founded in the relation of the king to the subject. If there was no such relation, there could be no such law.

Now the Moral Law—that law which we have violated by sin—that law which shows man his need of a Redeemer—and of course that law to which the atonement of Christ has a particular respect—is founded in the *natural* relation which men bear to the Almighty, which is the relation of *creature to Creator*. If there was no such relation, there could be no such law. If this relation could be destroyed, then the moral law could be destroyed. But as it cannot be destroyed, so the moral law cannot be destroyed, but must of necessity remain an unchangeable standard of rectitude.

We use the term *moral* in reference to the law, notwithstanding we are aware of the objection, that the Scripture never draws the line of distinction between moral and ceremonial law. But although the Scripture does not make use of these very terms, it is idle to say that the relation, which all men hold to the Creator as the creatures of his power, is not to be distinguished from that special relation into which the Israelites were constituted at Mount Sinai. There is a very palpable distinction. Consequently the laws which are founded on these different relations, must be widely distinguished from each other. We are not particularly tenacious, however, of the terms used to express the distinction. If *natural law* is considered a better term than *moral*, we have no objection. Some term, however, which shall be expressive of the system of law built upon the natural relation of mankind to their Creator, without the necessity of resorting to circumlocution, is important, and is all that we contend for.

Now in order to determine what portion of Scripture properly belongs to the Moral Code, rather than to the ceremonial or any other, we have only to determine whether the precepts in question are founded in the natural relation which God sustains to all men as their Creator. If they are, they belong to the moral law. But if instead of being founded in the natural relation of creature to Creator, they are founded in that peculiar relation which God entered into with the Jewish nation, they are either ceremonial, or judicial, according as they had for their object the shadowing forth of the Messiah, or the regulation of the civil polity of that people. This is the principle by which Old Testament saints were enabled to determine what portion of their Scriptures constituted the moral law. The same principle is our rule. We may add, that such precepts as are founded in that special relation which God holds to believers of all nations as their Redeemer through Jesus Christ, may be denominated Gospel precepts. [The reader is here referred to an article in No. 30 of this paper, headed "Connection of the Day with the Institution."]

Having ascertained the principle by which to distinguish with certainty between the moral and ceremonial parts of Scripture, we need not ask whether a precept is in the Old Testament, or in the New—whether it is in the Pentateuch, or in John's Gospel—whether it is in Job, or in the Apocalypse,—in order to determine whether it is our duty to keep it. We have only to ask, *Is it in the Bible at all?*—and, *What is the relation in which it is founded?* Should we learn that it is founded in the natural relation we sustain to our Creator, that settles the question at once that it is our duty to keep it, even though the New Testament is profoundly silent about it.

It hence follows, that our proper inquiry with regard to the Sabbath is—not, is it positively and particularly enjoined in the New Testament?—but, Is it a necessary and important part of the Moral Law?—Is it founded on the relation which God sustains to us as our Creator? That it is founded on this relation, is evident from the very wording of the fourth commandment. "For in six days the Lord made heaven, the earth," &c. The Sabbath is therefore a part of the Moral Law. Consequently, though the New Testament were entirely silent about it, it is the duty of all men to keep it holy.

But here we are met with the objection—That the Sabbath cannot be a part of the *moral* law, because it is a *positive* institution, there being a wide difference between moral and positive institutions. Moral duties are binding prior to external command, and they arise *obviously* out of the nature of the case. But positive duties are not binding prior to external command; but become binding in consequence of such command, inasmuch as without a command they are not obvious to human reason. Only the former class of duties can be considered the moral law, while positive institutions are not embraced in this code. Now the Sabbath is a positive institution, as it could not, prior to the appointment of Jehovah, be ascertained by any exercise of human reason, that the seventh is any more holy than any other day; nor is it ascertainable by reason, that God took six days rather than any other length of time for making the world, and that he rested on the seventh; nor would human reason ever have discovered, that one seventh part of time is better adapted to the purposes and ends of the Sabbath, than one tenth, one fifth, or any other proportion. So that, taking into consideration any or all of the supposed grounds of the institution, the Sabbath must be considered a *positive* rather than a *moral* precept, and therefore cannot be a part of the Moral Law.

We believe the foregoing is one of the strongest objections ever brought against the observance of the Sabbath; and we have endeavored to state it in such a way, that its full force may at once be seen. Taken in connection with the fact, that there is no express injunction of the fourth commandment in the New Testament, it forms one of the most plausible arguments that our opponents can hold. It is, however, fallacious, as we will endeavor to show.

Perhaps as good a way as any of approaching the objection, is by presenting a parallel case. The word *Gospel*, in its most literal sense, signifies *good news*. The preaching of the Gospel, therefore, is simply the proclamation of the good news, or glad tidings, of salvation by Jesus Christ. It contains no *injunctions*—no *duties*. Duties grow out of *law*; for the proper and literal signification of law is a *rule of duty*. So that if the *strict* signification of terms is followed, rather than the *appropriated* sense of them, the preaching of the Gospel is not the preaching of any duty at all. Yet who ever imagines, that a sermon, which is wholly taken up in urging duty, is for that reason not a Gospel sermon? Who does not know, that conjoined with the good news of salvation, repentance, faith, mortification of sin, and a great number of other *duties*—which in the most rigid sense are *laws*—are urged; and that the whole together are denominated under one general term, *the Gospel*? So that he who should maintain, that repentance and faith are not a part of the Gospel, because they do not answer to the strict meaning of the word, would be considered not a very discriminating observer of the use of terms. Yet he might just as well maintain it, as for our opponents to maintain that a positive institution cannot be a part of the Moral Law, because it does not answer to the strict meaning of the word *moral*.

Now the truth is, that terms have an *appropriated* sense, as well as a strict *etymological* or *original* sense; and though it is often the case that the appropriated sense is much more restricted than the original one, yet it is often, on the other hand, that it is more comprehensive. Now although in the strictest sense the term *moral law* is used to signify such duties as are supposed to be ascertainable by human reason, and binding prior to any external command, yet in its more comprehensive sense it denotes that whole system of religion, which is founded on the natural relation of creatures to their Creator, and which may be called *Natural Religion*. So that if a positive institution is found to be included in this system, we may nevertheless say it is a part of the Moral Law with just as much truth, as we may say that repentance is a part of the Gospel.

The Scripture writers, however, knew nothing of a division of duties into moral and positive. Religion with them consisted in obedience to the revealed will of God. They *did* know that God enjoined upon man in his state of primitive holiness a system of religion, that was exactly suited to that state. They also knew that as soon as man became a fallen creature, another system suited to his fallen state was enjoined upon him. Yet it never seems to have entered their minds, that the former system, for the transgression of which man became a fallen creature, consisted entirely of moral duties to the exclusion of positive. On the contrary, the transgression of a positive precept was the very beginning of his fall. Contemplating therefore the law which concludes all the world under sin, they did not see fit to apply the cognomen *moral*, or to employ any metaphysico-theological dissecting knife for the purpose of parting between such duties as are moral and such as are positive.

We find then two different *systems* of religion, or *modes* of worshiping God, developed in the Bible, corresponding to the two different *states* or *conditions* of men as *holy* and as *fallen* creatures. The latter system, or that which is suited to his fallen state, consists of two parts, that which goes before the manifestation of Christ in the flesh, and that which follows after; the one we call *Judaism*, the other *Christianity*. These are the grand divisions, or systems, which the sacred writers clearly recognize. In settling the obligation of any particular precept, they did not inquire, like our modern doctors of divinity, whether it was *positive*, or whether it was *moral*. But, to which of the great systems does it belong? Does it belong to that system which was imposed upon man as a *holy* creature, or to that which is enjoined upon him as a *fallen* creature? If to the former, then for the violation of it he is a sinner, and stands in need of the help provided for him in the latter. OR, does this precept peculiarly belong to Judaism, or is it of Christianity? Does it originate in that system which went before the manifestation of the Redeemer, and typified him, or in that system which comes after? Does it pertain to the "shadow of the good things to come," or to "the very image of the things?" If to the "shadow," the Gentile Christian church had nothing to do with it.

We repeat it then, that the sacred writers knew nothing about a division of duties into moral and positive. We do not say this, because the *terms* are not scriptural; for the reader will have already discovered, that we are not opposed to the use of terms which do not appear in the Bible, when the *ideas* implied by them are clearly scriptural. Nor do we undertake to say, that there is in reality no difference between moral and positive institutions. But we *do* say, that whatever the difference may be, it concerns not our practice. The introduction of a new system of worship does not necessarily abrogate the positive institutions of a former system, unless it abrogates the system itself. On the contrary, the very design of a positive institution is to promote a conformity to that system of which it makes a part. Unless it were an object, therefore, to weaken the hold of the system upon the conscience, and to obliterate it eventually from the affections, its positive institutions must be retained. Hence if Natural Religion, or that system of religion which devolved upon man as a holy creature, embraces one or more positive institutions, the introduction of Christianity does not effect the abrogation of them. In regard to Judaism, the whole system was abrogated by the introduction of Christianity. But Natural Religion, so far from being abrogated, is urged with new motives, and devolved with an increase of obligation.

From what we have offered it appears, that the fact of the Sabbath being a positive institution does not in the least invalidate its claims to a place in the Moral Law. It is appropriated to that code by the special appointment of the Almighty, and is designed to promote a conformity to it by affording a weekly opportunity to attend to religious exercises It takes cognizance of the very relation on which all other precepts of the moral law are founded, and is a perpetual memorial of that relation, bearing witness against Atheism and Idolatry. Be it so, that it does not arise *necessarily* and *obviously* out of this relation, but is *arbitrarily attached* to it, it is none the less binding on that account. Were God calling to account the heathen, who never enjoyed the benefit of a revelation, it might, and no doubt would, make a difference. *They* will be judged only for such sins as are *obviously* breaches of the law—for the neglect of such duties as arise *necessarily* out of the relation they sustain to their Maker. But *we* are not heathen; we have the Book of God, and by it we shall be judged. Let the inquiry then be—not, *What are the duties which are dictates of reason?*—but, *What are those which God has commanded?*

The Sabbath Recorder.

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☞ A valuable article from the pen of Rev. Thomas B. Brown will be found on our first page. We bespeak for it a careful perusal.

THE DECEITFULNESS OF SIN.

It would be next to impossible for a thoughtful man to yield himself up to any high degree of wickedness with a clear view of its true character. Hence it is the policy of the great author of evil, to beguile us by false and deceitful appearances, in order to attain the mastery over us, and lead to our own undoing. The Scriptures frequently insist upon this deceitful character of sin, and admonish us to be on our guard against it. The history of even good men has often furnished most mournful illustrations of it.

Various are the forms in which the deceitfulness of sin is manifested. At one time it leads to idolatrous covetousness, under the plea of necessary foresight. At another time it encourages seeking honor from men, irrespective of the means of attaining it, under the plea of justifiable and praiseworthy self-respect. But of all errors into which it leads men, there is scarcely any one more fatal than that of regarding some favorite sins as too insignificant to justify the fear that they will be noticed by a gracious God. This impression overlooks the fact, that it is the will of God which constitutes the difference between right and wrong in such cases, and that to depart from His will is positive guilt and merits punishment. The only difference between great sins and small sins is a difference of degrees and consequences. Those which we call small may perhaps be less deleterious in their influence upon moral character and the interests of community, than those we call large. But in the one case as much as in the other, the principle of disobedience to God is allowed—a principle which is both insulting and rebellious. Every transgression of law is a sin, whether it be in wilful thought or deliberate act—whether against a law of general moral obligation, or one of special divine appointment. Hence the Scriptures have laid down the broad principle upon this subject, that "Whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*." By this we are not to understand that guilt does not increase by the repetition of transgressions; but simply, that transgression in a single point cuts us off from the divine favor and exposes us to punishment as truly and effectually as transgression in all points. It is difficult to see how any one, with such a Scripture principle before him, can expect to escape the consequences of even the smallest transgression.

But there is among men a mischievous restlessness under the restraints of the law of God. Even those who acknowledge that the divine law is perfect, are prone to interpret it by their own feelings and desires, or according to their own notions of the fitness of things. If, in these circumstances, they allow their understandings to be swayed by the pleadings of custom, or interest, or pleasure, they may be deceived into regarding the wrong as right, the laws of man as the laws of God. The only safety against this, is in making the Bible the exclusive rule of judgment. Questions of convenience and profit must be laid aside, and the great question must be, What saith the Bible, that Book which is designed to be the standard of duty here and of judgment hereafter?

The Christian's best protection against the deceitfulness of sin is to be found in a habit of strict and universal obedience. This will enable him to see through the false glosses with which human speculations have covered up many plain truths. It will give him a nice discrimination in regard to moral obligation. It will naturally lead him to strive, in every thought and action, to approve himself unto an all-seeing God; to do whatever He commands, and refrain from whatever He forbids; in short, to count nothing unimportant upon which His eye is directed.

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The Jews and the Sabbath.—We are glad to find, in the February number of the Occident and Jewish Advocate, an article by the Rev. Mr. Isaacs on the Violation of the Sabbath. The writer speaks of the Sabbath as having received the impress of the Divine Architect, when the seventh day was ushered in as a day of rest after the work of creation was completed. "It is the Alpha and Omega of the Pentateuch; and our prophecies, from the first book to Malachi, are replete with lessons highly instructive, all tending to demonstrate that 'the Sabbath is equal to all the precepts in the law.'" Although there are many Jews who desecrate the day by attending to their ordinary business, yet Mr. Isaacs thinks that great improvement has been made, inasmuch as many who formerly violated the Sabbath now repose on faith and find that God does not forsake them. In conclusion, he expresses a hope that the list may be greatly increased—a hope in which we join with him most heartily.

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Baptist Mission to China.—By letters from Rev. Mr. Shuck, missionary at Hong Kong, dated Nov. 8, 1844, it appears that Dr. and Mrs. Devan had arrived, and had been favorably received by the mandarins at Howloon. Mr. Devan was complimented by them for the benevolence that had prompted him to his work. They approved of his plan for opening a dispensary at that place, and professed a readiness to assist him with their influence. A long conversation was had upon the subject of religion, which was carried on in a friendly manner. The civil mandarin, Ma-tai-yay, offered Dr. Devan one of the temples for a dispensary; and the Doctor accordingly selected one in excellent repair, admirably adapted to healing the sick and spreading the Gospel. It is in a beautiful grove at the edge of the town, and will answer every purpose without the expense of either building or renting. This reception is encouraging, and promises well for the results of the mission.

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MISSION IN CHINA.

The Missionary Herald for March gives some pleasing intelligence from the different mission stations in China. Mr. Abeel, stationed at Amoy, speaks of an imperial commissioner who came on some secret mission to that place, and to whom he had given instruction in geography and history. He was exceedingly friendly, communicative, and anxious to obtain information in regard to the location, political importance, and commercial relations of foreign countries—particularly America, England, and France. The following is Mr. Abeel's account of a more public dinner with this gentlemen:—

> "By invitation of the Imperial commissioner and the chief rulers of Amoy, a party dined to-day at the 'white deer cavern.' The place is nearly on the summit of one of the hills, running back of Amoy. Here Chinese taste has been displayed in forming cool and romantic retreats, beneath immense overhanging rocks, and between others which either support each other or approach so near together as to shut out the rays of the sun.
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> "Several buildings occupy the eligible situations among the rocks. The whole was originally designed for a Budhist temple, and a few priests still reside here; but the officers of government and the gentry make it a place of resort, where they can escape the extreme heat of a Summer's day and entertain their friends. The dinner consisted of a great variety of rare and costly dishes; after which the foreign guests amused themselves in examining the objects of curiosity in the vicinity, and in viewing the extensive prospects from different parts of the hill."

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HOW SHALL PAPACY BE RESTRAINED?

1. It is believed that the power to restrain the Roman influence is in God, from whom all authority and influence is derived.

2. God will perform his promise to the faithful, and for their sakes will restrain the evil designs of their enemies. Christians may resist the influence of Antichrist when they are in the strict performance of their duty. Whatsoever they shall ask in the name of Christ, it shall be done. The exercise of the power of God in extending the blessings of the Gospel being the duty of the faithful, it follows—

3. That they may restrain the influence of Papacy by a practical exhibition of the doctrines of the Bible. It must be "in spirit and in truth," in word and in deed. If the power and progress of the Church of Rome is to be restrained, it must be done by the influence of truth, by the spiritual working of the faith of the Gospel, in opposition to the unholy working of the Man of Sin. Popery must be renounced with all its deeds. It is not enough that we deny the authority of the Church of Rome; we should refuse to practice her falsehoods, or in any manner countenance her corruptions. Nor is it enough that we *suppose* ourselves free from the "mark of the beast;" we must be so *in truth*, for we cannot deceive God. We may deceive ourselves, and find at last that all our conformity to God's law was but in imagination. That we may manifest the Gospel, our hearts must be rightly affected in the sight of God, our consciences void of offence towards God's law, and in all things we must be truthful witnesses of the faith of Christ. Then shall we be favored of God with that power which will confound all our adversaries.

4. When men forget that God is an intelligent and discriminating observer of all their ways; that it is He who wages war against the works of darkness; and that He is against all that work iniquity, as well Protestant as Papist; against every false way, whether in professed friends or declared enemies; that He is without partiality in the law, not being more favorable to the *false witness* than to the *worshiper of images*, nor more favorable to the *murderer* than to the *Sabbath-breaker*—when these things are forgotten, men are easily fortified by sectional or party considerations against the strongest claims of the law of God; they become followers of men, adopt their opinions, are called by their names, and affect to be under their responsibility and direction, to believe as they believe, to practice as they practice, and alas, too often perpetuate the false doctrines of the Church of Rome without examination or preference. Let Protestants examine themselves, and see if there be not some secret abomination practiced among them. Let them not scruple to examine the pretensions of their great men, doctors of the law, and even their martyrs. Let the abominations of Rome be abhorred as the most loathsome pestilence. Then may we look for the true church to come up out of the wilderness, leaning upon her beloved. Then may the power of the beast be seen broken—her *consecrated days*, her deceptions and idolatrous sacrifices, at an end.

Alas! how long shall the strength of Protestants be wasted in sectarian wars and party strife. How long shall they refuse to adopt the legitimate conclusion of their own premise, "the Bible only." How long shall the *Bible Sabbath*, *Bible ordinances*, and *Bible morals*, be trampled under foot, in imitation of Roman practices, and in obedience to Roman precepts. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are." Be not deceived. The war against Popery must not be with carnal weapons of man's device, but with the sword of truth. If the doctrines of Rome are retained, they will prove like the hidden treasure of Achan. Let Protestants examine themselves, and come to the light of truth. Then error will flee away. Luther.

MODERN EUROPE.

The Rev. Dr. Baird has just completed in New York an exceedingly interesting course of Lectures on the political, social, and religious condition of the several nations of Europe. Few men in this country are so well qualified to do justice to the subject as Dr. B., he having resided and traveled in different parts of Europe for nearly a dozen years past, and had personal interviews with nearly every sovereign. Reports of the Lectures were published in several of the daily papers, from which the following facts have been gathered.

RUSSIA.

Russia embraces full half of Europe, and has a population of about 62,000,000. The surface of the country is remarkably level. The central part contains excellent land, and is well cultivated; the northern portion abounds in rocks, and is wholly unfit for agricultural cultivation. The country is covered with vast forests of white pine trees, which are neither tall nor large. Wheat and Rye are two of the principal productions; but in the extreme north these are not raised, and the people subsist chiefly upon potatoes. Buckwheat likewise is raised in the central portion of the country, and a great variety of fruits in the southern. The commerce of Russia is mostly interior and very extensive. Much trade is carried on by means of Fairs, which are the largest in the world, and resemble those of the Middle Ages. The Roads generally are exceedingly poor. There is one, however, extending from St. Petersburgh to Moscow, which is the grandest in the world. The mode of traveling is by a large kind of stages, stuffed with feather beds and pillows, and drawn by eight fleet horses. In cities the nobility have handsome carriages, but the most common mode of getting about is by means of uncouth four-wheeled vehicles resembling a large saddle, upon which passengers get astride. Russia resembles this country in its extensive forests, its rail-fences, and the hospitality of its inhabitants. St. Petersburgh is called a city of palaces, from the number of noble edifices it contains. Its population is only about 500,000, although it covers as much ground as the city of London. The government is endeavoring to encourage the establishment of schools, hospitals, &c. There are also societies for this object. Russia has 19 military schools, with 10,000 students, all sons of noblemen. The people are divided into four classes. The first consists of nobles and their families, numbering about 1,000,000, who are well educated and very wealthy. The second class embraces the clergymen, who are mostly of the Greek Church, simple-hearted and laborous men, though quite ignorant. They must be married, and together with ther families number half a million. The third class are *citizens*, chiefly merchants, and number near 3,000,000. The fourth class embraces the serfs, numbering 48,000,000, of whom 21,000,000 belong to the Emperor. The emperor is now taking a course which will terminate slavery, probably in thirty or forty years. The Government is the most absolute monarchy in all Europe, the Emperor being the sun of the system. The present Emperor is the best man the Russians ever had, and probably the best fitted to govern of any man living.

POLAND.

Poland is generally very level. Its principal productions are Rye and Barley. The Poles resemble the Russians in appearance, habits, and language. Four hundred years since, Poland was the most powerful country in Europe excepting Spain. It then included the western part of Russia, and Bohemia, with a population of 22,000,000. Christianity was introduced into Poland in the tenth century. In the fourteenth century many Jews came there through the favor of a prince who had married a Jewess. They are now numerous and live a hard life, not being allowed to live in cities or to own land. Petty traffic is their chief business. Their complexion is darker than that of the Poles or Russians, though they are finer looking than either. Some of their ladies are very beautiful. They are quite ignorant, many believing what their Talmud teaches, that the world is flat. Warsaw is the only city worthy of note—population 130,000, of whom 25,000 are Jews. There is more literature in Poland than in Russia. The country is completely under the influence of the Pope.

DENMARK, NORWAY, SWEDEN.

Denmark is the most beautiful country in Europe. Norway and Sweden are mountainous and rocky, and abound in lakes. Not more than one-twentieth part of Norway can be cultivated. Its islands are innumerable, and new ones are constantly coming into sight, which renders navigation along the coast exceedingly dangerous. At Stockholm the land rises five feet annually, showing that great changes are going on below the surface. Gustavus Adolphus is one of the greatest of modern Princes. Norway has a Congress of one hundred men. Sweden has a Legislature consisting of clergy, burgesses, farmers, and nobles. Their jurisprudence is good in many respects. The Universities of Sweden are excellent, and have produced some of the ablest men in the world. The population of these countries amounting to 800,000, is Protestant, chiefly of the Lutheran Church.

HOLLAND AND BELGIUM.

These countries are almost perfectly level, highly cultivated, and wealthy. In Belgium manufacturs are numerous; in Holland more attention is paid to grazing. The two nations have a great antipathy to each other. King Leopold is a Protestant, well-informed and amiable, but wanting in decision of character. The country has many internal improvements, and is in a prosperous condition. Holland has a good government, and a talented, brave, proud, austere King. Every house in Amsterdam is built upon piles or trunks of trees, and there are at least fifty large canals in the city. The streets are generally very wide, and have a canal in the center, next a row of trees on each side of the canal, then on each side a passage sufficiently wide for carriages, then rows of trees again, and sidewalks next to the houses. Belgium has four Universities, and Holland three. The school systems of both countries are good. The inhabitants of Belgium are French, Flemish, German, and Dutch, and all of those languages are spoken. The Flemish language, in which there is no literature, is chiefly spoken by the lower classes. The Dutch are equal to the English in accomplishments, and many of them are immensely wealthy.

SWITZERLAND.

Switzerland is situated in the central part of Europe, and has a population of 2,200,000. Its scenery is surpassing and abundant. Clocks and musical instruments are the most important articles of manufacture. Each canton has a government of its own; and the inhabitants of each have their own peculiar dress, which they retain from generation to generation without change. About two thirds of the inhabitants are Protestants, and the remainder Catholics. Switzerland is not destitute of Universities and Schools, yet the people generally are poorly educated.

FRANCE.

Few countries in Europe have greater natural advantages than France, with its 260,000 square miles, and 34,000,000 inhabitants. The vine grows in about two-thirds of the country. It has been too much cultivated, and taken the place of grains. There is not so much wine drank in France as used to be drank with us. New York, before the temperance reformation, exceeded Paris in drunkenness. In the south of France, where the people make their own wines, there is scarcely any drunkenness. The Government of France is much like that of England. The mass of the people do not vote—only about 210,000 men having that right. Much talent is concentrated in the Legislature of France, more than in any other in the world. The French are behind in education; not more than one half of the men who enter the army can read, and not half can write. The King is the first sovereign in Europe in point of talent, and his character in private life is beyond reproach.

SPAIN.

No part of the world is more beautiful as to its physical appearance than Spain. The soil is productive, but not well cultivated. Spaniards are remarkable for firmness, perseverance, and pride—yet they are amiable. They are admirable friends, but dreadful enemies. True religion would make them a noble people.

ITALY.

A population of 22,000,000 comprises all who speak the Italian language. Their country would be productive if the people had enterprise enough to cultivate it. The western part of Italy is very desolate, the eastern is better. Commerce and manufactures are in a stagnant state. The country is divided into eight separate governments, which will undoubtedly be united at some future day. There is one republic standing, which elects a President once in six months, and is well governed. The people are glad to see an American, and proud to talk of their largest sister. The Austrian power is predominant. The principal cities abound in ancient relics. Although Italy has about a dozen Universities, an extensive literature, and several distinguished writers, yet the state of education among the common people is deplorable.

GREAT BRITAIN.

England is cultivated like a vast garden, in comparison with which France and Italy appear desolate. Her commerce is greater than that of all Europe beside. The country has never been so powerful as at present. There are less speech-makers in the British Parliament than in our Congress; consequently business is more rapidly despatched. The number of literary men in England is immense, yet they are not superior to our countrymen in the departments to which they are devoted. For patriotism, the English are a model worthy of imitation. Although they have strong party feeling, yet they at once unite when the national honor is endangered.

In concluding his course, the lecturer presented some interesting general views in regard to Europe. He spoke at length of the progress of civilization as seen in the multiplication of the comforts of the people, the modification of penal laws, the growing facilities for internal communication, the increase of education, the progress of temperance, and the improvements which have taken place in the character of the rulers. To this he added some suggestions in regard to the increase of pure Christianity, and the new vigor which has been infused into Protestantism, and which is rapidly restoring it to what it was soon after the Reformation.

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Temperance Anniversary.—The 16th Anniversary of the New York State Temperance Society was celebrated at Albany on the 12th of February. Addresses were made by Rev. Dr. Nott of Union College, and Hon. W. H. Van Schoonhoven and Hon. W. C. Bloss of the Assembly. Resolutions were passed expressing gratitude for the success which has attended the efforts of the friends of temperance; approving of the prayer of the petitioners for an alteration of the License Law; recommending that especial attention be given to the organization of Youths' Temperance Societies, etc. An effort is to be made during the coming year to raise the sum of $10,000, to be invested for the purpose of paying the present debt of the Society, and enabling it to carry on its future operations. The sum was apportioned among the different counties, and the Executive Committee was directed to issue a circular urging immediate efforts to carry out the plan. The deliberations of the meeting were quite encouraging, and indicate a growing interest in the temperance cause.

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Temperance among the Presidents.—Before the death of Mr. Madison, he gave his signature to a document expressing his conviction that ardent spirit, as a drink, was needless and hurtful; that the entire disuse of it would promote health, happiness, and virtue; and that the citizens of the United States, especially young men, would promote their own interests and the interests of the country, by discontinuing entirely to use it. The document has since been signed by Andrew Jackson, John Quincy Adams, Martin Van Buren, John Tyler, and James K. Polk. This is indeed a good beginning, and if the individuals named would give a practical demonstration of their belief, the result in the end would be most happy.

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Catholic Missions.—The Catholic Church has had but few missionaries for the last hundred years until quite recently. They seem of late to have entered upon the work of missions with great ardor, prompted, as they avow, by the number and success of Protestant missionaries. During five years past, they have greatly enlarged their plans for the education of youth, and have likewise brought the press considerably into use. It remains to be seen what shall be the result of this increase of effort.

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Catholic Movement in Germany.—An excommunicated Romish priest in Germany is endeavoring to unite the lower order of the Roman clergy for the purpose of forming a German Catholic Church independent of Rome. He opposes auricular confession, the celebration of the mass in Latin, the making of proselytes by money, and several kindred evils. He claims for clergymen the right to think and investigate freely for themselves, and to marry if they please. In some parts of the country the excitement in favor of this movement is very great. A number of the most influential men in Prussia, including several of the professors in the University, have united in an address to the priest, Czerski, expressing their sympathy with him.

◆

To the Editor of the Sabbath Recorder:

We are much pleased with the exhibition of the state of our Tract Operations, which recently appeared in your paper. It is to be hoped that the work will go on and prosper. It would be interesting to see more frequent accounts of the proceedings of the Society, as well as of the doings of the Missionary Association and the Missionaries. It would be gratifying to know where they are laboring, that our prayers might follow them. Please suggest this.

◆

Revival in Waterford, Ct.—It may be interesting to the readers of the Recorder to learn, that God has visited this place with a precious revival of religion. Brother Alfred B. Burdick came here about three weeks since, and through his labors, the Lord working with him, the church has been revived, backsliders reclaimed, and sinners converted. Several have been baptized, and more are expected soon to follow in the same steps. The work is evidently progressing, and extending into other sections. Lester T. Rogers.

Waterford, Conn., Feb. 3, 1845.

◆

For the Sabbath Recorder.

MISSIONARY REPORT.

The following extract from the Quarterly Report of one of our Missionaries will doubtless be interesting to the members of the Missionary Association who read the Recorder. We hope to have many similar accounts to give hereafter.

S. Davison, Cor. Sec. of S. D. B. Miss. Ass.

Persia, N. Y. Feb. 9, 1845.

Dear Br. Davison:—In November last I received in a letter from Br. Gillet an appropriation from the Missionary Association. The following is my first quarterly report:—

My field of labor is peculiar. To the little church here I sustain a pastoral relation; and yet it is so circumstanced, being located in two groups, with central portions seventeen miles apart, *that I* have to act the part of the itinerant, preaching in each vicinity alternately; and in the surrounding and intermediate sections, I try to discharge the duties of the Missionary. My appointments are from three to five in each week, requiring more than one hundred miles travel in each month to meet them; and I am constantly, as one may say, hearing the Macedonian cry, "Come over and help us," from places to which I am not able to respond.

I preach upon the subject of the Sabbath wherever I have an opportunity; distribute tracts and papers in public and in private. But the few tracts I had gathered are now nearly gone. I wish I had many more, for I have great confidence in their salutary effects. We are organizing for the purpose of doing something in the tract cause; but it must needs be small.

Two individuals have embraced the Sabbath within this quarter; and it is thought that many others are severely tried on the subject. There are indeed very many within the field of my labor, who allow that our position is impregnable, and who cannot be induced to undertake any labored effort for the defence of their own, among whom are several ministers. Yet upon the principle of *non-essentialism* and *expediency* they find subterfuges enough to put themselves beyond reach at present. I find it much easier to convince men of the truth in this matter, than to make them feel the necessity of obeying it.

We have seen some encouraging prospects of a revival here, but the tardy progress seems to indicate that there is a wedge of gold or some Babylonish garment in the camp which should be removed. Two have been added by baptism.

Thomas E. Babcock.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

[Compiled for the Recorder.]

Monday, Feb. 24.

The House spent the whole day in discussing the Post Office Bill. The opponents of the bill endeavored to waste time and defeat the measure by such means; but the friends of reform were firm upon every motion.

In the Senate, after some unimportant private business, the Texas debate was resumed. Mr. Dayton of N. J. spoke ably against the resolutions of the House. The floor was then given to Mr. Berrien of Georgia.

Tuesday, Feb. 25.

In the House, several committees reported, and considerable talk arose about the Texas map, which was said to be incorrect. The Post Office Bill was then taken up. Remarks were made by Messrs. Cobb, Yancey, Dana, and Cousin, until the hour to which the debate was limited. Votes were then taken upon several of the amendments.

In the Senate, Mr. Allen of Ohio spoke in favor of annexation, and Mr. Berrien in opposition to it.

Wednesday, Feb. 26.

The House was full in expectation of action upon the Post Office Bill. An amendment was adopted providing that the bill go into operation July 1st, 1845; another providing that the rates of postage shall be, under 300 miles 5 cents, over 300 miles 10 cents. The main question was then put, and *the bill passed;* yeas 128, nays 74. The House then went into committee of the whole on the bill making appropriations for the improvement of harbors and rivers.

In the Senate, Mr. Miller of N. J. made a speech in opposition to annexation. Mr. Bagby of Alabama then obtained the floor, after which the Senate went into executive session. In the evening, Messrs. Bagby, Upham, and Bates, made speeches upon the Texas question.

Thursday, Feb. 27.

The House spent the whole day upon the bill for the improvement of the navigation of certain rivers, which bill was finally rejected.

In the Senate, the morning hour was given to petitions and private bills. The Texas resolutions then came up, and Mr. Crittenden of Ky. made a long and able speech against them as unconstitutional. He was followed by Mr. Archer and Mr. Johnson, after which Mr. Walker offered Mr. Benton's bill as a substitute for the resolution from the House. This amendment was discussed in the Evening Session. At length the question came upon the passage of the Joint Resolution as amended. The vote was taken about 9 o'clock, and carried by 27 to 25.

Friday, Feb. 28.

House.—The Harbor and River Bill was passed. The report was presented on the Rhode Island affairs and the accompanying resolutions, upon which Mr. Elmer, and Mr. Williams of Mass., made speeches. The House then went into committee of the whole on the Resolutions for the Annexation of Texas, which had been brought in as amended by the Senate. *Five minutes* were allowed for discussing the amendment. After several attempts to alter or resist the measure, the yeas and nays were finally ordered, and *the amendment of the Senate was agreed to by a vote of* 132 to 76. The Navy Appropriation Bill was then passed, and the House adjourned about 10 o'clock.

The Senate voted 30,000 extra copies of the Report of Commissioners of Patents. Several petitions were presented. A bill was passed to enable the Chickasaw Indians to try the validity of their claims. The Senate *refused* to take up the Iowa and Oregon bill. The Civil and Diplomatic Appropriation Bill was amended by striking out the $18,000 for a minister to China, and was ordered to a third reading.

Sabbath, March 1.

The House and Senate did little of importance except to pass the Post Office Bill. It came from the Senate with only a slight amendment as to the time of going into operation. This was concurred in by the House, so that the bill only awaits the signature of the President to become the law of the land. Both Houses took a recess at 3 o'clock, preparatory to a long evening session.

Evening Session.—The House passed the bill to grant land to aid in the construction of the Erie and Wabash Canal. The General Appropriation Bill was taken up, and several amendments passed. On the amendment of the Senate appropriating $275,000 to pay instalments of indemnity due under the treaty with Mexico, and which has been paid by Mexico, a separate vote was taken by tellers, who reported 57 in favor of the amendment, and 57 against it. The Speaker voted against the amendment, and it was rejected. The Fortification Bill was discussed. The Senate's amendments to the Military Academy Bill were passed.

The Senate passed the bill from the House for the admission of the State of Florida and Iowa into the Union, so that it only requires the President's signature to become a law. The Indian Appropriation bill was discussed until midnight, after which the civil and diplomatic appropriation bill was taken up. The Senate adjourned at a late hour.

Monday, March 3.

In the House, a report was made upon the memorial of Asa Whitney, of N. Y. for a grant of lands to enable him to construct a railroad from lake Michigan to the Pacific ocean with a view of making it the thoroughfare to China. The Chickasaw Indian Bill was reconsidered and rejected.

The Senate listened to a report on Indian Affairs, passed the civil and diplomatic bill, and voted a compensation to Mr. Mangum for his able discharge of the duties of President of that body.

An Evening Session of the House and Senate was held, both occupied chiefly on the same business, and frequent messages passing between them. The Harbor Bill and Foreign Postage Bill were passed. After some unimportant business, the House adjourned at 2 o'clock with a speech from Mr. Speaker Jones.

The New Cabinet.—It is now conceded, we believe, that President Polk's Cabinet is to be made up as follows:—

JAMES BUCHANAN, of Penn. Secretary of State.
R. J. WALKER, of Miss. Secretary of Treasury.
GEORGE BANCROFT, of Mass. Secretary of Navy.
WM. L. MARCY, of New York, Secretary of War.
CAVE JOHNSON, of Tenn. Postmaster General.
JOHN W. JONES, of Virginia, Attorney General.

The Postage Reduction Bill has been signed by the President, and goes into effect on the first of July.

THE INAUGURATION.

The Inauguration of James K. Polk as President of the United States, took place at Washington on Tuesday, March 4. The scene was imposing, and was witnessed by several thousand spectators. A Government Express reached New York at 10 o'clock P. M., bringing the Inaugural Address, of which the following is a summary:—

ADDRESS.

The Address commences with an allusion to the President's unsolicited election; his feeling of dependence upon the Almighty Ruler; his determination to adhere to the Constitution; and his high estimate of the blessings secured to our happy land by the Federal Union. Any attempt to disturb the compromises upon which the Union was formed, must be fraught with disastrous consequences. There is one danger, to which the Address alludes as follows:—

"It is a source of deep regret, that, in some sections of our country, misguided persons have occasionally indulged in schemes and agitations, whose object is the destruction of domestic institutions existing in other sections—institutions which existed at the adoption of the Constitution, and were recognized and protected by it. All must see that if it were possible for them to be successful in attaining their object, the dissolution of the Union, and the consequent destruction of our happy form of government, must speedily follow." * * *

"With these views of the nature, character, and objects of the government, and the value of the Union, I shall steadily oppose the creation of those institutions and systems which, in their nature, tend to pervert it from its legitimate purposes, and make it the instrument of sections, classes, and individuals. We need no national banks, or other extraneous institutions, planted around the government, to control or strengthen it in opposition to the will of its authors. Experience has taught us how unnecessary they are as auxiliaries of the public authorities, how impotent for good, and how powerful for mischief.

"Ours was intended to be a plain and frugal government; and I shall regard it to be my duty to recommend to Congress, and, as far as the execution is concerned, to enforce by all the means within my power, the strictest economy in the expenditure of the public money which may be compatible with the public interests." * * *

"I congratulate my fellow citizens on the entire restoration of the credit of the general government of the Union, and that of many of the States. Happy would it be for the indebted States, if they were freed from their liabilities, many of which were incautiously contracted." * * *

The Tariff.

"I have heretofore declared to my fellow-citizens, that, in 'my judgment, it is the duty of the government to extend, as far as it may be practicable to do so, by its revenue laws, and all other means within its power, fair and just protection to all the great interests of the whole Union, embracing agriculture, manufactures, the mehcanic arts, commerce, and navigation.' I have also declared my opinion to be 'in favor of a tariff for revenue,' and that, 'in adjusting the details of such a tariff, I have sanctioned such moderate discriminating duties as would produce the amount of revenue needed, and at the same time, afford reasonable incidental protection to our home industry;' and that I was 'opposed to a tariff for protection merely, and not for revenue.'" * * *

Texas.

The republic of Texas has made known her desire to come into our Union, to form a part of our confederacy, and enjoy with us the blessings of liberty secured and guarantied by our constitution. Texas was once a part of our country—was unwisely ceded away to a foreign power—is now independent, and possesses an undoubted right to dispose of a part or the whole of her territory, and to merge her sovereignty as a separate and independent State, in ours. I congratulate my country that, by an act of the late Congress of the United States, the assent of this government has been given to the reunion; and it only remains for the two countries to agree upon the terms, to consummate an object so important to both.

I regard the question of annexation as belonging exclusively to the United States and Texas. They are independent powers, competent to contract; and foreign nations have no right to interfere with them, or to take exceptions to their reunion. * * * * * *

Perceiving no valid objection to the measure, and many reasons for its adoption, vitally affecting the peace, the safety, and the prosperity of both countries, I shall, on the broad principle which formed the basis and produced the adoption of our constitution, and not in any narrow spirit of sectional policy, endeavor, by all constitutional, honorable, and appropriate means, to consumate the expressed will of the people and government of the United States, by the reannexation of Texas to our Union at the earliest practicable period.

Oregon.

Nor will it become in a less degree my duty to assert and maintain by all constitutional means the right of the United States to that portion of our territory which lies beyond the Rocky Mountains. Our title to the country of Oregon is "clear and unquestionable;" and already our people are preparing to perfect that title by occupying it with their wives and children.

* * * * * *

The President concludes his Address by promising, that in our foreign relations great respect shall be had to the rights of other nations as well as to our own; that the laws shall be faithfully executed, without yielding to party influences; and that for aid to do all this, he relies upon the Divine Being.

The Texas Resolutions.—The Joint Resolutions for Annexing Texas to the United States were signed by President Tyler on Saturday, March 1. As this settles the question, and is likely to lead to most important results, we publish below the resolutions with the amendment annexed:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That Congress doth consent that the territory properly included within, and rightfully belonging to, the Republic of Texas, may be erected into a new State, to be called the *State of Texas,* with a republican form of government, to be adopted by the people of said Republic, by deputies in convention assembled, with the consent of the existing government, in order that the same may be admitted as one of the States of this Union.

Sec. 2. *And be it further resolved,* That the foregoing consent of Congress is given upon the following conditions, and with the following guaranties, to wit:

First. Said State to be formed, subject to the adjustment by this Government of all questions of boundary that may arise with other governments; and the constitution thereof, with the proper evidence of its adoption by the people of said Republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, one thousand eight hundred and forty-six.

Second. Said State, when admitted into the Union, after ceding to the United States all public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and all other porperty and means pertaining to the public defence, belonging to said Republic of Texas, shall retain all the public funds, debts, taxes, and dues of every kind which may belong to or be due or owing said Republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of said Republic of Texas; and the residue of said lands, after discharging said debts and liabilities, to be disposed of as said State may direct; but in no event are said debts and liabilities to become a charge upon the government of the United States.

Third. New States, of convenient size, not exceeding four in number, in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the Federal Constitution. And such states as may be formed out of that portion of said territory lying south of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union, with or without slavery, as the people of each state asking admission may desire. And in such state or states as shall be formed out of said territory north of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited.

Mr. Walker's Amendment.

And be it further resolved, That if the President of the United States shall, in his judgment and discretion, deem it most advisable, instead of proceeding to submit the foregoing resolution to the Republic of Texas as an overture on the part of the United States for admission, to negotiate with that Republic, then—

Be it Resolved, That a state, to be formed out of the present Republic of Texas, with suitable extent and boundaries, and with two Representatives in Congress, until the next apportionment of representation, shall be admitted into the Union, by virtue of this act, on an equal footing with the existing states, as soon as the terms and conditions of such admission, and the cession of the remaining Texan territory to the United States, shall be agreed upon by the governments of Texas and the United States.

And be it further enacted, That the sum of one hundred thousand dollars be, and the same is hereby appropriated to defray the expenses of missions and negotiations, to agree upon the terms of said admission and cession, either by treaty to be submitted to the Senate, or by articles to be submitted to the two Houses of Congress, as the President may direct.

Mexican Views of Annexation.—The Washington Correspondent of the N. Y. Express writes as follows under date of March 1:—

It is with deep regret that I inform you that Gen. Almonte, the Mexican Minister, is only waiting for President Tyler to sign the Texan Annexation Resolutions, and to make the usual proclamation, which will soon be done, to DEMAND HIS PASSPORTS AND MAKE HIS PROTEST, *and to retire and break up all official relation with the Government of the United States.*

Despatches were forwarded by the Mexican delegation, yesterday, by express, to New Orleans, to be sent to the city of Mexico, informing the Government of the passage of the Texan Resolutions.

Private letters from the highest sources, from that city, state that the instant the intelligence is received there, the Government of Mexico will declare war and issue letters of marque and reprisal.

Letters also received from Mexico, of the latest date, state that the prostration of Santa Ana has reconciled all parties, and that the most influential men of both sections are opposed to the Cabinet, that Santa Ana will not be executed, but that he will be banished; and that he will retire to the island of Cuba.

It is represented that the greatest enthusiasm prevails, both with the people and the Government, that Texas shall not be touched by the United States, and on this question all parties are agreed and united.

Santa Ana in Mexico.—A gentleman just from Mexico informs us that it is impossible, for those who have not witnessed it, to conceive the full measure of indignity which is now heaped upon the head of the tyrant. Santa Ana himself says that the treatment he received at Texas, while a prisoner, was infinitely more humane than that he experiences at the hands of his own countrymen. The long-pent-up wrath of the Mexicans now finds vent in a thousand different ways. Every portrait, every statue, everything, in short, that might keep alive a remembrance of the tyrant, has been insulted, mutilated and destroyed; his name is introduced in ribald songs, and sung at every corner; caricatures are hawked about showing him in every conceivable odious light; rude jests and obscene pasquinades are let off at his expense, and his past acts are coupled with every thing infamous. But a few weeks since, and this same populace dared not breathe his name save to praise. [N. O. Pic.

Singular Explosion.—As Mr. James Griswold and son, J. Griswold, Jr. of Wethersfield, were coming to the city in a boat, they picked up near the Hartford bar a piece of timber with a cord attached. On getting it on board they found that an India rubber bag about the size of a man's hat was attached to the other end, with a tube protruding from one side. When they came to the wharf several persons gathered around to examine it. The India rubber cloth was fastened to the tube by a cord. This was untied, a piece of the tube slipped off, when the under tube appeared with a cork in it, tightly sealed. The cork was removed, and as it was pulled out an explosion followed as loud as the report of a swivel. It must have contained about two pounds of powder. Alva Squiers, Joseph S. Pease, Philo Thrall and James Griswold, Jr. were badly injured and lacerated. It is surprising that Mr. Squiers, who pulled out the cork, was not killed. It is supposed this torpedo was designed for mischief.

Extraordinary Decision.—A great sensation has been created in this city, we are told, by a recent decision in one of our courts. It is stated that a large extent of property in Philadelphia, valued at *from four to six millions,* and covering whole squares of dwellings, was lately laid claim to by the heirs of one James Patrick, all of which property in the course of years got into the hands of a variety of owners. The property had been originally confiscated, it was said, and each proprietor conceived his title therefore a good one. The decision of the court in favor of the heir of Mr. Patrick is therefore astounding! It renders hundred of title deeds worthless as so much brown paper!

What a tremendous fall from affluence to poverty this will occasion to hundreds of our reputedly wealthy citizens. [Phil. Spirit of the Times.

Important Supreme Court Decision.—The U. S. Supreme Court has given its decision—it is said unanimously—affirming the decision of the Court of Appeals of Maryland in the case of Washington County against the Baltimore and Ohio Railroad Company. This suit was brought to recover one million of dollars from the Railroad Company, because the road was not carried through Washington County. In both Courts the decision has been unanimously in favor of the Railroad Company.

Suicide by a Medical Student.—The Coroner held an inquest on Friday on the body of James S. S. Olcott, aged 27, a native of Savannah, (where he had highly respectable connections,) who committed suicide by hanging himself with his handkerchief to his bed-post last night, at his boarding house No. 648 Broadway. He had got into bad company, became dissipated and drank to excess, which tended partially to alienate his mind. He took ladanum first and that not proving sufficient he terminated his life by hanging.

Slavery in Illinois.—The correspondent of the St. Louis Republican, at Springfield, Ill., writes, that the Supreme Court of that State, on the 11th instant, decided a very important case, which was taken up on the part of Joseph, a man of color, from the St. Clair Circuit Court. They decided that all the children born of French slaves in the State since the ordinance of 1798, are FREE. This will destroy and wipe away every thing like slavery in Illinois. The opinion was delivered by Justice Young, and the bench was divided—seven being in favor of the opinion and two against it.

SUMMARY.

Religious Persecution seems not to have ceased in Denmark. Mr. Moenster, of whose imprisonment we published an account some weeks ago, is now in prison for the *fifth* time in consequence of his dissent from the established church, and his perseverance in preaching the Gospel in its simplicity.

A public debate was recently held in New York, between Dr. Smith (a colored gentleman,) and a Mr. Grant, growing out of an assertion of the latter gentleman, that the negro race is at present incapacitated for a high state of civilization. It is said that Mr. Grant argued his position with much shrewdness, but found more than a match in Dr. Smith, whose reading and observation not less than his own intellectual character, eminently qualified him for the discussion.

The "Occident" for March informs us that the Jewish Synagogue at Cleaveland, Ohio, was destroyed by fire on the night of Feb. 5th, and that nothing was saved but the manuscript copies of the law. An appeal is made to Israelites and others to assist in rebuilding it.

Jonathan Lovejoy, formerly proprietor of Lovejoy's Hotel, Park Row, died suddenly on the 2d inst. of a disease of the heart.

A breach of promise case was recently tried at Ithaca, N. Y., between J. C. Williams and Miss Conrad, in which Joshua Spencer spoke 17 hours for the Plaintiff, and Mr. Sibley seven hours for the defendant. After discussing the matter for 18 hours longer the jury could not agree.

An Italian gentleman is exhibiting in New York a balloon, with side wings and a rudder, intended to demonstrate the practicability of directing machines at will in the air. Several distinguished gentlemen express confidence in the success of the invention. Traveling balloons may yet be as common as steamboats.

In New Jersey, the Joint Committees of both Houses have reported in favor of the immediate erection of a Lunatic Asylum.

The Legislature of New York recently passed a law giving to every married woman who shall receive a patent for her own invention, a right to hold and enjoy the same, and all the proceeds, benefits and profits thereof, independent of her husband and his creditors.

Hon. Asher Robbins, who for fourteen years represented Rhode Island in the Senate of the United States, died at Newport, R. I., on Tuesday, Feb. 25, at the ripe age of eighty-eight.

A collection in behalf of the American Tract Society was taken up recently in the Bleeker-street Presbyterian Church, which, with some additions since, amounts to about $900.

A cotton factory is about to be establised near Pensacola, Florida.

A shrew having threatened her husband with a "blow up," "My dearest blossom," said he, "commit your remarks to paper, and read them to me."

Robert Owen is about to commence a series of lectures upon Reform, in Washinton City.

The Pennsylvania Canal Commissioners have determined to let the water into the Pennsylvania Canals on the 10th of March, or sooner, if it be possible.

We learn from the Schoharie Patriot that the Anti-Renters have obtained a majority in the Board of Supervisors in that county.

The harbor is open at Buffalo. The Connecticut is open from Hartford to its mouth; it is also open above. The Genesee is up to the highest notch at Rochester.

The Cheraw (S. C.) Gazette tells us that two new manufacturing companies are just going into operation in that place; one of which is to be devoted exclusively to the manufacturing of cotton bagging. It will not be long ere South Carolina and other anti-Tariff States of the South will be ascertaining practically some truths which, theoretically, they seem to have doubted most strenuously. [Cin. Gaz.

One Young, a leading Saint among the Mormons at Nauvoo, has published an epistle to the "Elders," from which the following is an extract:

"Elders who go abroad and borrow horses or money and run away with it, will be cut off from the church without ceremony; *and they need not look for that lenity which they have had heretofore!*"

By the report of the Croton Aqueduct Board, for the quarter ending January first, it appears that the receipts for the quarter were $3,817 68; expenditures $11,021 88.

In New Hampshire, it appears by the "Congregational Journal," that one out of every 38 of the adult male population, bears a civil or military title. Probably the proportion is nearly the same in other States. The remark that accompanies the statement is a pungent and just one. "Is not such a multiplication of officers absurd, and such affectation of titles ridiculous? With all their boasted democracy, our countrymen exceed all nations in the passion for titles, as silly as they are innumerable."

We see it stated in the National Intelligencer that a young lady of Washington was thrown into a mesmeric sleep on Thursday last by Professor De Donneville, before a large audience, and that whilst in that condition a tooth was extracted without giving the patient the least pain.

The Texas "Civilian" of the 25th instant says, that "Private claims, some of them for very heavy amounts, continue to be pressed upon the attention of the Texas Congress. We understand that one gentleman has asked an allowance of $300,000."

A Convention of friends of Education in New Jersey commenced its session at Trenton on Wednesday of last week. William P. Robinson of Warren presiding. A resolution in favor of appointing a State Superintendent of Common Schools, after able speeches in its favor by Rev. Dr. Eddy of Newark and others, was adopted by a large majority.

MARRIED,

In Verona, N. Y., on the evening of the 20th ult., by Eld. Charles M. Lewis, Mr. Albert Babcock, of Brookfield, to Miss Orletta S. Green, of the former place.

DIED,

In Shiloh N. J., Feb. 26, 1845, Mrs. Rebecca A. Davis, wife of Enoch J. Davis, in the 34th year of her age. At the age of 18 Mrs. Davis made a profession of religion. That profession she adorned by a walk and conversation in a high degree consistent and pious. Her last illness, (pulmonary consumption,) she bore with exemplary patience, composure, and fortitude. While passing through the dark valley of the shadow of death, she was enabled to adopt as her own, the language of Him, who, going before, had illuminated that darkness: "The cup which my Father hath given me, shall I not drink it?"

Not for life's sunny hours,
  I took the vows of God;
Not for the way side flowers,
  The narrow path I trod;
Not for the blest communion
  Of gentle friends on earth,
I sought a holy union
  With those of heavenly birth,—
But for a land, where never
  Is seen the cloud or thorn,
Where friends commingle ever
  With Christ, the elder born.

Then seek not to detain me;
  Friends, sister, let me go!
Brothers! why longer claim me,
  Ye know not what ye do.
And ye, whose love still stonger
  My trembling heart-strings thrill,
Ye may not clasp me longer,
  Husband, and child, farewell!
While strength my soul receiveth,
  Even at the grave's dark brink,
The cup my Father giveth,
  Shall I refuse to drink? L. M. C.

LETTERS.

Charles M. Lewis, Benjamin Stelle, Charles Potter, D. Saunders, L. M. Carpenter, T. B. Brown, Samuel Davison.

Postmasters at Persia, Unadilla Forks, Andover, West Edmeston, Little York, Richburgh, Mobile, Ala.

RECEIPTS.

Cussewago, Pa.—Rood & Thorngate, Simeon Dunn, $1 each.
New London, Ct.—Christopher Stillman $2.
Williamsburgh—J. W. Barker $2.
Little York—Martin Wilcox $2.
Watson—Calvin Clarke $2.
Adams Center—Paul Greene $2.
Andover—Asa Burdick $1.
Richburgh—Moses Maxson $1.
New York—David Hart, H. L. Levy, $1 each.

NEW SUBSCRIBERS.

New York.
M. Michol,
David Hart,
A. A. Jones.
H. M. Solomon,
Solomon & Hart,
H. L. Levy,
Benjamin Nathan,
S. I. Josephs,
J. I. Hart,
Mrs. Dennis,
J. Bernstein.

Cussewago, Pa.
Simeon Dunn.
Erie, Pa.
E. Stelle.
Williamsburgh, L. I.
J. W. Barker.
New Market, N. J.
Manning Dunn.
Watson.
Calvin Clarke.
Richburgh.
Moses Maxson.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.
RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.
New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
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No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
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No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

Miscellaneous.

REMORSE.

Wo! wo to him whose he[illegible] is black
With evil deeds that sting and stain,
And blasted like the lighting's track,
That stretches o'er the summer plain!
To him! for all it doth contain,
Its sun and sky, its flowers and streams,
The earth is but a dark domain,
All swarming with terrific dreams!

The flowers that open to the sky
And sparkle in the morning rays,
Remind him of the purity,
The loveliness of former days;
The stream that all untroubled strays
Through lily banks and palmy bowers,
Reminds him of his blissful ways,
Ere sin had withered all their flowers.

His memory of the seasons past,
Is but of pleasures that have fled
Away, like rose-leaves in the blast—
Away, like the departed dead;
His future hopes, that wont to shed
A radiance through his hours of gloom,
Are dreary as the shades that spread
Around a murderer's midnight tomb!

His waking thoughts are like a flame
That burn within him—fierce, though dim!
Like fever in his wasting frame,
That thrills through every quaking limb:
His dreams of rest—no rest to him—
Are filled with phantoms of affright:
Phantoms of happy days, that swim
Around him on the clouds of night.

His life is an oppressive load,
That hangs upon him like a curse,
For all the pleasure-thoughts that glow'd,
Are now extinguish'd by Remorse!
And death—oh death? 'tis worse! 'tis worse!
How dreadful in the grave to lie,
Yet sleep not! ever more to nurse
The worm that will not, cannot die!

Wo! wo to him—his name is felt
Like poison on the pious tongue,
He dare not kneel, as once he knelt
In prayer to God, when pure and young;
Yet cling to God, as thou hast clung,
Lorn wretch! amid thy spirit's strife
Repent, while thus thy heart is wrung,
For there is hope while there is life.

KNOX.

THE TRUE END AND AIM OF WOMAN.

"Can any thing new be said on this trite subject?" my youthful reader may perhaps exclaim, as the above caption meets her eye. Perhaps not, my young friend; yet there are old truths of so much importance that their frequent repetition is not only excusable but necessary, and such are the truths which pertain to the character and destiny of woman. Occupying as she does, a social position in which her influence must be widely and permanently felt, it is of the first importance that she should rightly understand her own nature, her own capabilities, and her own duties. She has too long been the victim of mental and moral empiricism, and the sad consequences of this treatment may be traced through all classes of society, in a general deterioration of manners and morals. At one time, our sex have been extolled as goddesses, and worshipped with a blind devotion that partook strongly of the ludicrous. At another, they have been looked upon as inferior beings, created only to minister to the gratification of man, and unfit to share his thoughts, his cares, or his responsibilities. It has been found in the nineteenth century, that neither of these opinions are true. Woman has been found to be neither an angel nor a fiend; neither too good for censure, nor too bad for confidence and trust; neither above nor below the ordinary duties of humanity, but a rational, immortal being, possessing substantially the same powers and faculties as man, and like him, placed here for a little while, in preparation for a future and endless state of existence. If this view of the subject be correct, it follows then, that those who would make woman all heart, and those who would make her all intellect—those who would have her all yielding softness, and those who would endow her with unbending stoicism; those who would limit her entirely to the range of domestic duties, and those who overlook these duties, while soaring with a Bacon, a Locke, or a Newton, are all erroneous in opinion and wrong in practice. Let her be what God has made her,

> "A spirit, yet a woman too;
> A household creature, not too good
> For human nature's daily food."

A being like her fellow, man, moulded by circumstances, and capable of becoming by right training, an ornament and blessing to the world.

I have been led to these reflections, by the perusal of an article published recently, entitled, Love and Courtship. A well known writer has remarked that there are falsehoods so subtle and so pernicious, that a single drop would be sufficient to poison the well in which Truth herself dwelt. This remark is, I think, applicable to a sentiment advanced in that article more than once, and which, accompanied as it is with just and noble ideas on the subject, is calculated to do immense mischief.

The following is the sentiment to which I allude.—Speaking of love, the writer says, "that which is reality the essence of woman's being, and the highest and holiest among her capabilities," &c; and again of love, "it is woman's all, her wealth, her power, her very being*** woman centres all in that one feeling, and

> "In that she lives, or else she has no life."

By love here, the peculiar affection existing between the sexes, called par excellence the "tender passion," must of course be meant, else the remarks would have no connexion with what precedes and follows them. Now is it true, that love in this sense, constitutes the "essence of woman's being," that without which "she has no life?" Let us see what consequences follow this admission.

A very large and highly respectable class of females, have always been found, who for various reasons, lead a life of "single blessedness." Some perhaps have never known the feeling of love in its full strength; some have lost the object of their affections by death, and others by a trial still more severe, have been separated from him they loved, by unworthiness, or desertion. In all these cases the result is the same. "Love's young dream" is forever over, and the stern realities of life are to be encountered without "a protector and guide." By the sentiment alluded to, this large class of single women are summarily blotted out of existence. They may continue to *vegetate*, but cannot be said to live. True, they are social beings still, bound by a thousand ties to the great family of which they form a part, and surrounded by numerous channels in which generous feeling and action may expend itself.—True, they are intellectual and moral beings still, gifted with noble mental powers, and allied to angels and to God, by a nature, capable of unlimited expansion and progression through the boundless ages of eternity. But what avails all this, to those who in outliving the heart's first love, or having never experienced it, have lost "the essence of their being," the very life of life? Alas for such women as Hannah More, and Joanna Baillie, and Maria Edgworth, and Harriet Martineau, and I may add, our own Catharine Sedgwick, if the propositions of this writer be correct. One thing, however, must, I think, be conceded, that though *dead*, these ladies have done far more for society, than very many who are *living* in the full enjoyment of happy and requited affection.

I have referred to Hannah More. As her case is one in point, let us look at it a little more in detail. In early life, her affections were sought and won, by a gentleman whose character and standing in society promised her a settlement in life every way unexceptionable. From what we know of Miss More, we cannot doubt that she truly loved him, for the matter went so far, that the preparations for the marriage were all concluded. For some cause not stated by her biographer, the gentleman at that late hour broke off the negociation, and declined fulfilling his engagement. Those of my youthful readers who have imbibed the sentiment I am opposing, will consider it the duty of the lady in such a case, to die of a broken heart—or if this is impossible, at least to wear the willow, and ever after to languish in interesting melancholy. Truth obliges me to say, Miss More did neither. Whatever she may at the time have felt, she gave way to no feelings of gloom or sadness, but addressed herself with sober earnestness to the every-day duties of life. Her four sisters, all of them single women, had charge of a seminary for young ladies, and until she devoted herself entirely to literary pursuits, Miss More was their able assistant. Possessed of an enlarged and highly cultivated mind, a brilliant imagination, a refined taste, and a heart alive to every noble and generous emotion, she soon became an authoress, and her earliest works were received by the literary public with an enthusiasm never before elicited by the first productions of an unknown aspirant for fame. While still a young woman, she took her place among the literati of the land, the friend and associate of such men as Garrick, and Reynolds, and Burke, and Johnson, and of such women as Miss Aikin, Mrs. Barbauld, Mrs. Delany, and Mrs. Montagu. At this time she was a stranger to vital godliness, but a few short years sufficed to show her the emptiness and vanity of earthly fame and earthly pleasures, and she turned from them to seek a more durable portion in the kingdom of God, and his righteousness. From that period, this admirable woman, though *in* the great and fashionable world, was not *of* it. She preserved her simplicity of heart, and singleness of purpose, in the midst of fascinations and allurements such as we, in this different state of society, can hardly conceive. The honored and cherished guest of nobility, and even of royalty—the idol of the great and the gay, who read her works and admired her example, though they would not imitate it—she was at the same time, the sympathizing friend, the venerated counsellor and guide of the poor and afflicted among whom she lived, and to whom she was indeed a guardian angel. While her larger works, though full of unwelcome truths, were hailed with delight in the circles of fashion, & were to be found in every drawing room and boudoir in the land, her "Cheap Repository Tracts" were equally welcome at the fireside of the humble cottager, and performed a work of love there which angels might have coveted. During the whole of a long life she was constantly employed in doing good by her conversation, her example, her personal labors, her purse and her pen, and died at the advanced age of eighty, beloved and lamented by all ranks, from the prince to the humblest peasant. And yet Miss More was what is termed "an old maid," and after her disappointment in youth, probably never felt the passion of love again. Had she no existence separate from that of the "affections," in this peculiar sense?

But there is another point of view, in which this error appears still more pernicious. It is precisely the sentiment advanced in all the trashy and disgusting fictions with which our country is flooded, and which has done so much to degrade our literature and corrupt our morals as a nation. "All for love, or the world well lost," is the leading idea stamped on every page, and it finds a ready echo in the romantic imagination of the young girl by whom it is eagerly devoured. She has been told on good authority, that love is the "whole of a woman's existence," and unable to see the difference between the compound of vanity, frivolity and selfishness, which she calls love, and the noble passion intended by the writer in question, she surrenders herself to the guidance of impulse, without an attempt to reason correctly or act prudently. If the man she loves is a villain, woe to the unsuspecting creature who has trusted her all in his hands! Her story will be that of thousands before her, who believing in the omnipotence of love, and the impossibility of resisting its claims, have become the prey of the spoiler, and sunk to rise no more. God forbid that the friends of virtue should ever incautiously give utterance to a sentiment, which can lead to a result so deplorable.

I trust no one will imagine, from what I have said, that I wish to depreciate the passion of love, or the holy relations to which it gives rise. Far from it. He who made the race, and knew best what would conduce to our happiness, instituted the domestic relations, and implanted in our nature the desire of loving and being beloved. There can be no doubt that married life, where there is a union of hearts, and congeniality of temper and sentiment, is productive of a greater amount of happiness, than celibacy can boast. Let our daughters be taught this, and let them be taught to look forward with rational hopes and expectations to this most important and interesting relation. But, in the name of all that is valuable in this world and the next, let them be made to feel that love and marriage are not *essential* to their respectability, usefulness, or comfort. Thousands, from the dread of being called "old maids," have rushed into an ill-assorted union, and thus entailed upon themselves wretchedness for life. We who are mothers, owe it to our daughters, to save them, if possible, from a fate like this. Let us teach them that as members of the human family, and creatures of God, there are duties which they owe to themselves, to society, and to Him who died for them, entirely independent of courtship, love, or marriage. Let their minds be fortified and strengthened by sound and practical views of life, instead of being enervated by false sentiment. Above all, let us never rest satisfied until we have the assurance that they are under the guidance of religious principle, and can say from the heart, "Whatever my Father appoints for me, is best." Then should they feel the anguish of disappointed affection, (from which maternal love and vigilance cannot always save them,) they will still be in possession of rich resources,—and while passing alone through the world, may diffuse blessings around them, and find in the various social and domestic relations they sustain, ample exercise for every power and faculty of mind and body with which God has endowed them.

[Adv. Moral Reform.

COQUETRY.

Coquetry is a vice. This position is evinced both by its intrinsic nature and its tendencies. The world has ever spontaneously concurred in thus regarding it. Not only the virtuous and intelligent, but those who are more or less destitute of these characteristics, have visited it with frowns and indignant reprobation. This general hostility, however, has consisted rather in mere temporary excitements of feeling, in view of special cases, than in an intelligent array of opposition, founded on the intrinsic sinfulness and pernicious tendency of coquetry in every form and instance of its exercise. It has, therefore, failed to arrest the evil, as is evinced by the extent to which it is practieed, and the amount of unhappiness which it produces. What is needed is that the subject should be investigated and seen in its true light, so that instead of an abatement, there shall be an increased intensity of public sentiment against it. The youth of both sexes must be taught, from their first commingling with society, to hold the affections as sacred, and to consider it both an immorality and a cruelty, to trifle with them in any way.

Coquetry is not confined to sex or circumstances. City and country, wealth and poverty, the most refined and educated, as well as the less cultivated circles—in short, all ranks and conditions, alike, furnish their examples of treachery and trifling with the purest and tenderest affections that ever flowed from a human soul towards its fellows.

One has denominated the coquette "a hypocrite in love affairs." It would perhaps be a better description, to say, that he or she is one who seeks to gain the affections of the opposite sex, without designing to reciprocate them. In short, the coquette is, in the worst sense, a thief of the heart. Professing, or manifesting honorable intentions, but inwardly meaning no such thing, they secure their victim's heart, and use its richest forthgoings and treasures, as the playthings of the passing hour—to be cast lightly away when the hour is gone. They little reck how much it may bleed, and, in some cases, would scarce heave a sigh, should life ebb away. The consequences of their course are perhaps seldom distinctly contemplated, but if they are, the temptations to pursue it overcome their scruples respecting its propriety, and awakened regrets give place to a more reckless indifference as to its results.

The inducements to such an unworthy practice are various. Mirror forth to public gaze the heart of a coquette, and in a most conspicuous place would appear, in legible characters, *Pride of conquest—the moving spring.* An inward self-complacency swells the heart of the man or woman, who, by insinuating arts, can sway the emotions and engross the affections of those who come within the reach of their influence. When such pride is stimulated by the conscious possession of a beautiful countenance or pleasing manners, success is much surer, as these are, at once, means to secure, and inducements to attempt, these guilty and cruel conquests. We cannot but admire beauty, wherever found. The beautiful flowers which deck the green earth and breathe sweet fragrance in our pathway, thrill us with delight—and when the skilful artist portrays Nature's beauties with pen or pencil, we bow, by constraint, to the same charm. With how much more complacency do we behold the productions of Heaven's Artist in man—his form erect in symmetry and grace, and his face with its two-fold beauty, the physical and the intellectual. Think, then, of the facility with which mind can influence mind, when acting through a prepossessing exterior. A lady, conscious of her personal charms, strives to set them forth in their strongest attraction, that she may the more easily gain admiring glances—her wardrobe and her toilet are consulted with the strictest care, and her attire adjusted with the most perfect taste. Every word, every motion, every glance of the eye, she seeks to inspire with a charm which will secure the admiration and dear esteem of her gentlemen associates. And when those hearts are won, she feels no pang in chilling by cold rejection their ardent applications for a reciprocation,—and, among her companions, boasts of her numerous offers, and speaks with disdain of the very persons she has thus cruelly encouraged, and then repulsed.

The gentleman, whom nature or education has adorned with unusual endowments, is at no less expense of pains to render himself the object of admiration—he appears with most insinuating address, with graceful look and gesture, his conversation fraught with interest, and his expressions of regard uttered in "passion's tenderest cadences," but woe to her whose heart is beguiled by his fascinations.—The man who thus prides himself upon his power of conquest, or winning traits of character, is prepared to dash the cup of anticipated pleasure from her lips, or fill it with disappointment's bitterest dregs. And, to enhance her misery, will pretend that ladies in general are so *easily* enlisted, that he cannot mingle in their society without trouble! The character of such conduct, when compared with the true standard of morality, needs scarcely a comment. Every heart that loves humanity will accord in saying—let such be proscribed as undeserving even of the privileges of friendship.

As is the case with most immoralities, the tendencies of coquetry develope its glaring deformity. While the coquette sways a ruling power over unwary hearts, and exults in such conquests, the merited retribution, which must sooner or later be endured, is quite forgotten. Upon their own character is exerted an influence deleterious in many respects. Sympathy, that cordial for life's woes, that heavenly balm for wounded hearts, becomes perpetually dormant in their bosoms, or its susceptibility entirely extinguished. They have so long and so often witnessed and occasioned scenes of agony and real torture, without permitting their soul to be moved, but rather glorying in their power to charm, that their feelings naturally and necessarily become hard as the flinty rock at sight of such exhibitions. Is not this their real loss? Who, that knows the bliss of exercising such sympathy, would be denied the privilege?

Another tendency is to diminish the capability of pure, strong, and ardent affection, in any of our constituted relations. How bleak and dreary would this world be, should this tendency of coquetry be fully realized. Its wintry blast would sweep over the soul, without being mitigated by one enlivening genial ray. Thank God, for the ties, which, like the tendrils of the vine, cluster about, and bind reciprocating hearts in friendship or love—for the sacred, social sympathies which tune harmonious thoughts and wake the melodies of life. The enjoyment of such melodies, in all their sweetness, the coquette cannot expect.

Fancy, too, has gained so much the ascendancy, that Reason's voice is disregarded. The choice of a companion is made to turn upon the slightest circumstance. A gentleman or lady may possess every qualification which *reason* would demand, to render life useful and happy—but perhaps one is too tall, another too short, another too homely, and another too deficient in etiquette. Thus fancy misguides and perverts the mind that has been used to coquetish arts. But she sometimes brings her own retribution—a choice, at length, is fixed by some unessential quality, accompanied by others, (perhaps unperceived.) which doom all future life to unmingled misery. Not unfrequently, "the inaudible and noiseless foot of Time" comes on apace, and finds them in *lonely happiness*, with wrinkled brow and silvered locks, when Reason and Fancy are both denied their wonted privilege.

> "Woe to the youth whom Fancy gains—
> Winning from Reason's hand the reins!
>
> * * * *
>
> And woe to those who train such youth,
> And spare to press the rights of truth—
> The mind to strengthen and anneal,
> While on the stithy glows the steel!
> O teach him, while your lessons last,
> To judge the present by the past;
> Remind him of each wish pursued,
> How rich it glow'd with promis'd good:
> Remind him of each wish enjoy'd,
> How soon his hopes possession cloy'd!
> Tell him, we play unequal game
> Whene'er we shoot by Fancy's aim!"

Who shall describe the lacerated and bleeding affections, the blighted hopes, the painful remembrances, the sense of wrong and outrage, the universal desolation of soul, which the victims of coquetry experience? None but those who have felt them can—and such will not. Their bitterness rejects and shrinks from publicity, and, of course, they derive slight consolation from sympathy. How naturally would any young gentleman—the victim of a coquette's conquest and rejection—confine the knowledge of the treatment he has received within his own bosom! How naturally would a young lady seek to hide it from notoriety! Under such circumstances, she often conceals the ordeal through which she is passing, even from a sympathizing mother or friend. She adopts the course of *Viola*—

> "Who never told her love—
> But let concealment, like a worm i' th' bud,
> Feed on her damask cheek; she pin'd in thought."

Anguish seizes her inmost soul, and unless she have an indomitable will, which nerves her energies to rise above the trial, or an unwavering confidence in a *faithful* Heavenly Friend, to strengthen such resolution, she often broods over her sorrows, till, like a consuming fire, they exhaust her vitality, and the grave becomes her resting-place.

In addition to the consequences already mentioned, it deserves to be noticed, that during the engrossment of the victim's affections, by the coquette, other and preferable alliances might have been formed, the recollection of which is no slight ingredient in their cup of misery. Also, should the knowledge of their rejection come abroad, it has a depreciating influence upon their standing in society, and operates unfavorably upon their future prospects.

What must be the saddening, sickening reflections of a coquette, who turns to memory's scroll, and reads the record there of burning tears, aching hearts, and the wreck of human hopes? and what must be their forebodings, when the *searching monitor* within points to the retributions of a future world?

E. D. C.

Adv. Moral Reform.

ROMANTIC INCIDENT.—In 1837, a citizen of Connecticut removed to Michigan. One day, shortly after his arrival in that country, his son, a lad of four years old, went into the woods with a girl to pick berries. He started to go home, which was in sight of the spot, alone—but never reached there. Search was made for the wanderer without effect, and he was finally given up as lost. Within a few weeks, the father found, and recognized by infallible marks, his lost child, in the employ of a citizen of Greenville, Connecticut, to whom he had been apprenticed by the overseers of the poor of Albany. It appeared that the child had wandered into the woods, when he left his companion seven years before, and there had been met and carried off by a party of strolling Indians. In this family he had wandered about, a portion of the time in the state of New York, until, on a visit to Albany, he had been taken from his kidnappers by some citizens, who noted that he was a white child, and placed in the alms-house. Here his employer found him, and he was taken to his native state, to be restored in a wonderful manner to his parents.

A TRIUMPH OF ART.—We witnessed a very satisfactory triumph of the dental art over a sad deformity, or rather deficiency of nature, in the case of a young man, of twenty-three years of age. He was born with a hair-lip, and without a palate. In the front of his upper jaw, and along the roof of his mouth, and especially at the back part, was a hideous chasm, making it quite impossible for him to articulate. Dr. Morton had fitted him with an artificial roof of the mouth, palate, and front teeth, and not only hiding the deformity, but restoring, or rather creating a faculty of articulation. The blessing conferred by such a triumph of ingenuity and skill, can scarcely be estimated by one to whom nature has given all the organs of our wonderful frame in perfection. It is like adding a new sense or new life.—*Emancipator.*

"ROME is in its single self a whole world of wonders, ancient and modern, and the newly arrived traveler finds himself bewildered in the 'embarrassment of riches.' St. Peter's calls him on one side, the Coliseum on another; a living Pope rivals a dead Emperor; the Apollo Belvidere is a mile from the Dying Gladiator; the Forum, the Pantheon, the Tarpeian rock, the Temple of Vesta, the Catacombs, and the thousand other objects of deep interest are scattered over an immense area, and attract you in every direction, so that if their magnetic powers were all equal, they would keep you balanced immoveably in their centre, like Mahomet's coffin at Mecca, and you would see nothing because there was so much to see."

W. M. Gillespie.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	½ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1½	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Allegany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. Monongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14¾
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Buckspt do	7 00 @ 8 00
Mass do	@
Hering. pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 00
Do South new	95
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer. dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do Russ PSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6½
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7½
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	6 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8½
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9¼ a 9½
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ¼ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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VOL. I. NEW-YORK, FIFTH DAY, MARCH 13, 1845. NO. 38.

The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO 14.

ANTIQUITIES AND CURIOSITIES OF LONDON.

St. John's Gate is an object of interest from the historical events with which it is associated. It was once the head-quarters of the Knights of St. John of Jerusalem; and near by it, as is now supposed, Wat Tyler and his men held their great feast. It is the entrance to St. John's Square, Clerkenwell, and consists of a large pointed arch, with a Gothic window directly over the street, and a square tower on either side. At one time it formed part of the ancient priory of Clerkenwell Subsequently, however, the publisher of the Gentleman's Magazine resided there, during which time Garrick, Dr. Johnson, and other eminent characters, were frequent visiters at the place. At present, the building on one side of the street is occupied as a tavern, and on the other as a watch-house. The room over the gateway has recently been fitted up somewhat after the ancient style, and is the place of meeting for a club which assembles there for the purpose of cherishing the memory of the Knights.

The London Stone is supposed to have been that from which the Romans measured their distances to the several stations in different parts of the country. It is probably the oldest relic in the city. Shakspeare represents Jack Cade as striking his sword upon it when he exclaimed, "Now is Mortimer lord of London." It is imbedded in the outer wall of St. Swithin's Church, Cannon street. Frequent touches from the hands of passers have worn it smooth.

Temple Bar is a stone building of the Corinthian order, thrown across a thronged thoroughfare near the junction of the Strand and Fleet street. It consists of a large centre arch with gates, on each side of which is an arched postern for foot passengers. Over the center arch, on both sides of the building, are Gothic windows and royal statues. It was built by Sir Christopher Wren about 1670, and is the only city gate now remaining in a perfect state. It marks the western point of the old city, and of the Corporation's influence. On certain state occasions it is a scene of considerable display. The gate is then closed against the official agents of royalty; the heralds come forward and ask of the lord mayor, in the king's name, permission to enter the city; and the lord mayor hereupon issues his special order, granting the request. When the king visits the city in person, the lord mayor meets him here, delivers to him the sword of state, and then precedes him to his place of destination. Upon this gate, in days gone by, the heads of persons executed for high treason were exhibited to "fright the souls of fearful adversaries."

Charing Cross, in sight of Westminster Abbey and the Houses of Commons and Lords, is the spot from which heralds proclaim the accession of a new monarch to the throne. The old "cross" was removed in the time of Charles I. to give place to a bronze equestrian figure of that monarch, said to have been the first erected in England. During the civil war Parliament sold the statue to a brazier, with strict orders to destroy it. Instead of doing so, however, he concealed it under ground until the restoration of Charles II., when he brought it forth to the wonder and admiration of every body. It was then placed upon its present pedestal, which is ornamented with the royal arms and trophies.

The Monument erected to commemorate the great fire of 1666, stands on Fish-street Hill, about 200 feet from the spot where the fire broke out. It exceeds in height the famous pillars of Trajan and Antoninus at Rome. Twenty thousand square feet of Portland stone were worked into it, and six years were necessary to complete it. Inscriptions on two sides of the monument describe the desolation and restoration of the city. On the other two sides are various emblematical figures. One of them represents Time as raising London from its despondency; several figures are seen in the center, while in the back ground to the left is the city in flames, and to the right workmen are erecting new buildings. A flight of 345 steps leads to a balcony at the top, from which can be had a delightful view of the city and adjacent country.

In one of the alleys running from Paternoster Row to Newgate street, is a curious little figure, in low relief, of an infant Bacchus in a basket, under which may be read this inscription, 'When ye have sought the Citty round, yet still this is the highest ground.' Not far from this place, over the entrance to Bull's-head Court, is another stone, on which is sculptured a representation of William Evans, the gigantic porter of Charles I., and Geoffrey Hudson, the dwarf. Near by is a basso-relievo of an armed figure marking the site of the ancient mansion of the Earls of Warwick.

—But there would be no end to a description of the curiosities and antiquities of London. They have been accumulating for ages past, and have been preserved with such care that they will continue for ages to come. One meets with them in every part of the old city. Perhaps a marble slab over some door will attract his attention, and inform him that "This is the inn where Geoffrey Chaucer, knight, and nine-and-twenty pilgrims, lodged in their journey to Canterbury, in 1383." Or, perhaps an inscription upon the corner of some building will announce to him the fact, that near the spot where he stands John Milton was born. By such means, an interest is thrown around many sections of the city that are far from being attractive in themselves. They are thought of as connected with the civil, literary, or religious history of past times, and when so thought of, can hardly fail of being objects of interest. It is not surprising, in view of these circumstances, that many citizens of London deem no other place comparable with it, and ask no higher boon than to live and die there.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER SIXTEEN.

The Weekly Sabbath is not included in that Observance of Days censured in the Apostolic Epistles.

Any writer, on any subject, may easily be misunderstood and made to appear to teach sentiments altogether foreign to his design, if his language is always interpreted as absolute and unlimited. For this reason, all logicians teach their pupils to "investigate the scope or design of the writer;" and all professors of theological exegesis teach their pupils to "interpret Scripture by Scripture." This appears also to be a divine rule, 2 Peter 1: 20. A very few examples will make the importance of this rule apparent. In Luke 9: 50, our Saviour says, "He that is not against us is for us." But he says, Matt. 12: 30, "He that is not with me is against me!" Take these passages as absolute and unlimited, and one is a direct contradiction of the other! But read the context, and consider the different occasions on which they were spoken, and all is plain and harmonious. The occasion on which the first was delivered, evidently points out the limitation which it requires. John having seen one casting out devils in the name of Christ, had forbidden him to do it. Jesus said, "Forbid him not; for he that is not against us is for us;" i, e, *Forbid him not to do good in my name*; for he who doth good in my name promote my cause. But the sense of the passage referred to in Matthew is, that no man can be neutral in respect to a kingdom which demands his allegiance.

The manner in which Paul and James have treated the doctrine of justification, affords another illustration of the absolute necessity of this rule of interpretation, in order to understand them aright. James 2: 24, says, "Ye see how that by *works* a man is justified, and not by faith only." Paul says, Gall. 2: 16, "By the *works* of the law shall no flesh be justified." Without attending to the scope of the apostles in these places, the reader might be led to say one apostle plainly contradicted the other. By reading carefully the context, however, it will appear that James is writing against those who trust in their profession, and manifest their insincerity by a disobedient and lawless life; while Paul is writing against those who trust in their self-righteousness, and manifest that their hearts are wrong, by their opposition to Christ and salvation by grace. So then James was not opposed to faith as necessary to salvation, nor Paul to obdience to the holy law of God as requisite to the character of a holy man.

The same rule of interpretation must be applied to the apostle's doctrine respecting the observance of days. In Romans 3: 31, he says, "Through faith . . . we establish the law;" but in Ephesians 2: 15, he says, Christ "abolished in his flesh the enmity, even the Law of commandments contained in ordinances." Now, if the apostle referred to the same law in both instances, he contradicted himself, and made himself a transgressor by destroying that which he had builded. But the true interpretation is, that his language is limited in both instances by the nature of the subject of which he is treating, and by certain expressions contained therein. If the reader will turn to Rom. 3: 9, and throughout the whole chapter, he will see that there the apostle writes of a law by which *all men*, Jews and Gentiles, became sinners before God, and which was consequently binding upon all. That holy law is contained in the ten commandments. Let him turn again to Ephesians 2: 14, 15, and he will find that the apostle is writing of a law that separated Jews from Gentiles; and that the object of abolishing it was that Jews and Gentiles might be united in one religious body, having one Lord, one faith, one baptism, one God and Father of all. Chap. 4: 5, 6. This makes all consistent—all harmonious.

Of the same character is Coloss. 2: 16—"Let no man therefore judge you in meat, or in drink, or in respect of a *holy day* [festival,] or of the new moon, or of the Sabbath," [*days* is not in the original.] The word Sabbaths is limited by considerations similar to those by which the word law is limited in each of the passages mentioned above.

Holy days, or festivals, among the Jews, were of two classes; first, those of Divine appointment; second, those appointed by the officers of the Jewish government. Of those not of divine appointment, several are mentioned in Zech. 8: 19; and Neh. 10: 34; and 13: 30, 31. But the most considerable were, first, "the feast of Dedication," appointed by Judas Maccabeus, which is mentioned John 10: 22; second, the feast of Purin, which commemorated the deliverance of the Jews from the plot laid against them by Haman. Est. 9: 1. The festivals of divine appointment, were divided into the greater and lesser. Of the latter were the New Moons, Num. 28: 11; the feast of Trumpets, Lev. 23: 24; and the day of annual Expiation, Lev. 16. Then there were the three great annual festivals, or Sabbaths, so distinguished because they lasted seven days; viz. the Passover, the Pentecost, and the feast of Tabernacles. In Lev. 23: 4, 37 these, are called the feasts of the Lord, and in verses 3 and 38, are expressly distinguished from the "Sabbath of the Lord," and "the Sabbaths of the Lord." That is the weekly return of that day on which Jehovah rested from his work of creation; while their annual festivals, on which no servile work was to be done, but which are commanded to be kept as Sabbaths, are expressly called, verse 32, *your* Sabbath; and chap. 26: 35, *your* Sabbaths.

This distinction is referred to, in order to remind them that they are to keep the weekly Sabbath, even in those weeks when the annual festivals, or Sabbaths, occurred. The same distinction is referred to in Isaiah 1: 11 to 14, where Jehovah says, "*The* new moons, and Sabbaths, the calling of assemblies, I cannot away with;" "*Your* new moons, *your* appointed feasts, my soul hateth." But in Isaiah 56; 4 he says, "Thus saith the Lord unto the eunuchs that keep *my Sabbaths*, and choose the things that please me, and take hold on my covenant; even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters." And in chap. 58: 13, 14, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, and honorable, and shalt honor him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

This distinction is founded in the nature of the institutions. The Jewish Sabbaths commemorated certain events in their history as a nation, and typified other events to come. The weekly Sabbath commemorates the *rest* of Jehovah from the works of creation, and the appointment of worship unto him, and is a type of heaven. Heb. 4: 10, 11. The Apostle, Col. 2: 16, limits the use of the words, *holy days*, and *Sabbaths*, by this distinction, for he says, "Which are a shadow of things which *were* to come, but the body is of Christ." Those annual Sabbaths, Passover, Pentecost, and the Feast of Tabernacles, were figures of grace and salvation, of which Christ is the real author. It was in this respect, that the law was a schoolmaster to lead men to Christ; but he being come, there is now no more need of that schoolmaster. The things those institutions taught in figure, are now plainly revealed. If then they are observed at all, (as Paul observed the Passover,) it must be by Jews only as national institutions commemorative of Jehovah's favor to that nation. In this way, the observance or non-observance of a particulay day, was not sin. See Rom. 14: 5, 6. It is not so, however, with the weekly Sabbath. It having been instituted in Paradise, before man sinned, could not have immediate reference to redemption, but remains a memorial of Jehovah's rest, and a type of rest to man, when his day of probation is ended.

The proposition, then, at the head of this paper, is provable—

1st. Because, as the weekly Sabbath is an integral part of the holy law of God, by which all men are shown to be sinners, the Apostle could not teach that this was abolished, by the coming of Christ, inasmuch as he says its authority is established by the doctrine of faith. Rom. 3: 31.

2d. The Sabbaths mentioned in Col. 2: 16, could not include the weekly Sabbath, because the Apostle calls them shadows of things which were to come, and which things were brought by Christ's appearing in the flesh; but the weekly Sabbath was established before Christ was promised.

3d. The institutions which the Apostle says were done away in Christ, were designed to teach the mediatorial work of Christ; but man did not need this when the Sabbath was first instituted.

4th. The things nailed to the cross of Christ, were such as had made a separating between Jews and Gentiles; but our Saviour and the Jewish prophets say the weekly Sabbath was made for MAN, i. e. all men. Mark 2: 27; Isaiah 56: 5, 6.

5th. The days which the Apostle censures the Gallatians (4: 9, 10) for observing, he calls weak and beggarly; they could not therefore belong to that institution which Jehovah calls holy and honorable, nor to that law which the Apostle calls holy, just, and good, and in which he delighted after the inner man.

Lastly—The Apostle could not censure the observance of the weekly Sabbath, because he and his companions in travel are mentioned as regularly observing it in four Gentile cities where they came to preach the Gospel, which it was the custom of the holy women to observe, who waited on Christ, which Christ himself observed, and of which he claimed to be Lord and regulator.

Will there not be a sad account chargeable to popular prejudice and prepossessions, in wresting the holy Scriptures to escape the duty of Sabbath-keeping? S. D.

BLESS AND BE BLESSED.

It often takes good men a long time to learn, that the enjoyments of religion are to be found in doing its duties rather than in speculating about its doctrines. Yet nothing is more true, or more clearly proven by Christian experience. The following extract from the works of Andrew Fuller of Kettering, furnishes a happy illustration of this truth:—

"There was a period in my ministry marked by the most pointed and systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. Whenever I went amongst them, one lamentation met my ear—Ah, Sir, I can get no comfort! I am unable to appropriate any of the great and precious promises to myself. I looked for light, and behold darkness!

"I knew not what to do, nor what to think; for I had done my best to comfort the mourning in Zion. I was therefore at my 'wit's end.' At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention on this subject. They began to talk about a Baptist mission. The females, especially, began to collect money for the spread of the gospel. We met and prayed for the heathen, met and considered what could be done among ourselves for them, met and did what we could. And whilst all this was going on, the lamentations ceased. The sad became cheerful, and the desponding became calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were *drawn out of themselves*; sir, that was the real secret of the whole matter. *God blessed them when they tried to be a blessing.*"

STUDY OF THE BIBLE.

Much is said at the present day about the excellence of the Bible, and strenuous efforts are making to disseminate the book through our own country and foreign lands. Yet the observation which we have had opportunity to make, leads us to doubt whether the written word is as carefully and prayerfully studied by Christians as in some former ages of the world. In such matters it is easy to deceive one's self. It is customary for evangelical Christians to read the Bible daily, and the custom cannot be too highly commended or too earnestly enjoined.

But the daily reading of the word does not necessarily embrace the study of the truth. A man may read and not think; or he may think and not pray; or he may think and pray, and straightway forget both the thought and the prayer. To feed upon the truth, he must take time to meditate; he must retain in memory, and frequently recall, and try his thoughts and actions by what he has read. And this must be done not occasionally, but habitually. The very tone and temper of his mind will thus become assimilated to the truth. He will grow in grace as well as in knowledge. His temper will become of a heavenly sweetness, and occasionally his soul will be lifted up within him as if he were in the chariots of Aminidab.

Reader, how is it with thee? Art thou a constant student of God's word? Dost thou examine it to become subtle in knowledge, or wise unto salvation? to gratify curiosity, or satisfy the cravings of the renewed nature? to preserve appearances, or to grow in grace? Does the regard of men, or the love of Christ constrain thee? Answer these questions conscientiously, and thou wilt satisfy thyself whether thy study is conducing to spiritual profiting. [Bap. Adv.

A Miracle.—A London paper states, on the authority of a letter from the duchy of Nassau, that the clergyman of a village in the duchy related to his congregation from the pulpit, that in a procession going to Treves to see the coat of our Lord, there was an infidel; the coat, however, when the procession appeared before it, perceiving that the sinner was near, had leaped out of its case and given him a box on the ear. The coat afterwards returned to its case. Whether this helped the patient to become a believer does not appear. The priest did not need to work a miracle. His faith was so strong that he counseled his parishioners to sell all they had, and even to borrow, in order to enjoy a sight of the holy coat.

A Solemn Calculation.—The aggregate population of the surface of the known habitable globe is estimated at 895,300,000 souls. If we reckon with the ancients, that a generation lasts 30 years, then in that space, 895,300,000 human beings will be born and die; consequently, 81,760 must be dropping into eternity every day; 3,407 every hour; or about 56 every minute!

WHAT IS WANTED FOR A REVIVAL?

We want such a spirit of prayer as was exhibited in the striking incident that is related of Dr. Backus, former President of Hamilton College. The doctor was upon his death-bed. His physician called upon him, and after approaching his bedside and examining his symptoms with interest and solemnity, he left the room without speaking, but as he opened the door to go out, was observed to whisper something to the servant in attendance. "What did the physician say to you," said Dr. B. "He said, sir, that you cannot live to exceed half an hour." "Is it so," said the great and good man, "then take me out of my bed and place me upon my knees: let me spend that time in calling on God for the salvation of the world!" His request was complied with, and his last breath was spent in praying for the salvation of his fellow men: he died upon his knees. This is the earnest, agonizing spirit of prayer that the church needs to feel. Such prayer moves the arm that moves the world. And why should not all Christians feel the same interest in a revival which was felt by this dying saint?

The Prayer-Meeting.—Will a true disciple of Christ be so unmindful of his great obligations to his Saviour, so forgetful of his solemn and oft-repeated vows to God, that he will unnecessarily stay away from the prayer-meeting? Can religion be so low in my heart that trifling excuses, such as "I have worked very hard to-day," "It rains a little, "It is quite cold out," will satisfy my conscience so that I can remain at home with contentment? Does not the place of prayer bear some resemblance to heaven? Is it not the place where we may have some foretaste, some earnest of the blessedness of heaven? If I have no heart to meet a few Christians here to engage in the worship of God, shall I, need I expect to be admitted to the general assembly, to praise God and the Lamb forever? [Ch. Reflector.

Mr. Bagshore.—The Rev. Mr. Bagshore going one day to preach at some distance from his own house, passed by the cottage of an indigent shoemaker, who was sitting at work. He asked him if he would accompany him to the preaching. The poor man replied, "I have not time to spare, for I have a wife and family to maintain." The pious minister asked him, what he could earn in about an hour and a half. Being informed, he gave it him, and the man went with him. The next time Mr. Bagshore was to preach, he passed by the cottage without calling, but had not proceeded far, till the shoemaker ran after him. Mr. Bagshore, on seeing him, said, "What! art thou going? I thought thou couldst not spare time to hear preaching, for thou hadst a wife and family to maintain. I cannot afford to pay thee every time." But the poor man's heart had been affected under the word, and he hastily answered, "Thou shalt never pay me any more: I'll never stay behind any more: it was the best money I ever earned."

Going to Church.—The world go to church to be quiet, and take it amiss to be interrupted in a calculation of the price of cotton, by a personal reference to any of its own bosom sins. The world has engaged the preacher to accuse the Scribes and Pharisees, and not to be looking too nicely after its own conscience. The world believes firmly that the whole race of Scribes and Pharisees was dead and buried two thousand years ago, and sees no harm in being a little severe upon their foibles, especially as there are no surviving relatives whose feelings can be set on edge by it.

Solicitude About Reputation.—If good men, in every age and nation, (says Wilberforce,) have been often unjustly calumniated and disgraced, and if in such circumstances, even the darkness of paganism has been able contentedly to repose itself on the consciousness of innocence, shall one who is cheered by the Christian's hope, who is assured, also, that a day will shortly come, in which whatever is secret shall be made manifest, and the mistaken judgment of men, perhaps even of good men, being corrected, that 'he shall have praise of God,' shall such an one sink? Shall he even bend or droop under such a trial?

The Waldenses.—This wonderful people once numbered some hundreds of thousands, afterwards they were reduced to less than one thousand, and now there are about twenty-four thousand. They have endured thirty-seven persecutions. They still maintain, as did their fathers, the essential doctrines of the Gospel, and are rising in intelligence. They are very poor, but cheerful, industrious, and many of them are devotedly pious.

Eastern Mode of Measuring Time.—The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he goes into the sun, stands erect, then, looking where his shadow terminates, he measures the length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time of leaving their work. A person wishing to leave his toil, says, "How long my shadow is coming!" "Why did you not come sooner?" "Because I waited for my shadow." In the 6th chapter of Job we find it written—"As a servant desireth his shadow." [Roberts' Illustrations.

The humble current of little kindnesses which, though but a creeping streamlet, incessantly flows, although it glides in silent secrecy within the domestic walls, and along the walks of private life, and makes neither noise nor appearance in the world—pours, in the end, a more bountiful tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound. [J. C. Neal.

The Sabbath Recorder.

NEW YORK, MARCH 13, 1845.

LEGISLATION IN FAVOR OF SUNDAY.

It will be seen, by reference to the proceedings of the New York Legislature in another column, that prayer has again been made to that body in behalf of closing the canal locks on Sunday, and that the Canal Committee has reported in favor of granting the prayer. It would be uncharitable, and perhaps unjust, to impugn the motives of the persons who have sent up this request, since they doubtless believe they are doing God service as well as themselves. But while we would not impugn their motives, we must seriously doubt their wisdom. Indeed, we believe that the leading Conventions upon the subject, which have been held within a year past, have decided that in the existing state of public sentiment, it is impolitic to invoke legislative aid to sanctify the first day of the week. Be that as it may, we think there are weighty objections to such a course, which ought to deter every real friend of the sabbatic institution from giving it his sanction.

Foremost among the objections to invoking legislative aid in favor of Sunday, we place *the principle which it allows, that the aid of civil law is necessary to give effect to divine law.* Our Saviour put a veto upon this principle, when he declared that his kingdom was not of this world. His Apostles did the same by maintaining that they ought to obey God rather than man. And the best representatives of the Apostles from that day to this, have claimed that human legislation in favor of any specific religious duty, was hurtful rather than helpful. It is only when the spirit of true piety has given place to formalism and worldliness, that Christians have felt it necessary to lean upon the arm of the civil law. The history of the church shows plainly enough, that in every instance where they have done so, the result has been only evil. This would be true upon the supposition that the observance of the first day of the week was really enjoined by the divine law. But when we consider that the case is very different—that the claims of the first day to divine appointment are doubted by many, and positively denied by not a few—the danger becomes still greater. If the principle of legislating in favor of the religious opinions of a majority be allowed in this case, who can tell in how many other cases it will be applied? It might lead to legislation in favor of keeping Friday, should that notion become popular; or against keeping any Sabbath at all, should the advocates of the no-Sabbath doctrine happen to gain the ascendancy. We are heartily opposed to allowing a principle which is liable to such applications.

A second objection to invoking legislative aid in favor of Sunday, is, that *facts have proved such legislation to be worse than useless.* Time and again have our National and State Legislatures been petitioned upon this subject, until nearly every State in the Union has enacted laws to protect the Sabbath so-called. But it is notorious that these laws remain a dead letter upon the statute books. They do not find a response in the hearts of the people, and are therefore wholly inoperative. Even if it were possible to enforce them, they could do nothing towards securing that regard for the institution which it justly claims—a regard which would make men call it "a delight, the holy of the Lord, honorable." This can spring only from a spirit of love and obedience to God—not from any compulsory human enactments. In view of such facts, it becomes an important question, whether it is wise to continue to ask for that which has done no good when granted. We think it is not, because it diverts attention from those efforts in behalf of a day of rest which might be useful, and at the same time creates an impression that the whole question is one of policy, rather than of piety—of obedience to man, rather than of obedience to God.

A third objection to invoking legislative aid in favor of Sunday, is, that *such legislation would do injustice to a respectable portion of the community.* It is well known, that there are in the State of New York several thousand Christians who conscientiously observe the seventh day of the week, and have no scruples about pursuing their ordinary avocations on the first day. Some of these persons are engaged upon the canals of the State, where they "rest the Sabbath day according to the commandment." When the Sabbath is past, and the first day of the week has commenced, they naturally wish to go on their way. But the Legislature is asked to pass a law which virtually requires them to wait another day for their neighbors to rest. Is this justice? Is it encouraging the "free exercise of religion?" We say, No. It is true, that the number of persons so situated as to be effected by this law is comparatively small. But that does not change the character of the law, or make the principle which it involves any the less objectionable. If there were but half a dozen persons, and they either Christians, Jews, or Mohammedans, their feelings should be consulted and their rights regarded. They should not only be left free to worship God according to the dictates of their consciences on the Sabbath, but also to go about their ordinary business on the following day if they so pleased. To refuse them this freedom is to do them an injustice.

We have spoken thus much of Sunday legislation in general. When the report of the Canal Committee comes before the public, as it will in **a few days,** we shall have something to say of **it in particular.**

THE DEAF AND DUMB.

The New York Institute for the Instruction of the Deaf and Dumb, situated near this city, is said to be in a very flourishing condition. An exhibition was held on the 8th inst., at which the scholars evinced as great an average development of intellect as would be found among scholars of like ages in the common schools and academies of the country. The personal appearance of the pupils, and their freedom from that animal look which is so common to uninstructed mutes, was a gratifying feature of the exhibition. This institution has been in existence about 25 years. Its income in 1844 was nearly $25,000, of which $18,490 was from the State, and the remainder from pupils and the proceeds of work. The number of pupils is 185, of whom the State supports 128, the city 13, New Jersey 3; 11 are supported by their friends, and 12 by the funds of the institution. The pupils are taught industry as well as letters. For this purpose shoe-making, book-binding, cabinet-making, and tailoring, are extensively carried on, so that each attendant is taught some honorable way of obtaining a livelihood when he goes into the world. By this means educated mutes become no longer burdens upon society, but skillful and useful members of it. Happy would it be if provision were made sufficiently extensive to accomodate the whole eleven hundred mutes in this State.

THE PULPIT AND THE PRESS.

In the early ages of the Christian Church, religious instruction was conveyed chiefly by means of preaching and personal conversation. In later times, however, the press has opened a new medium of communication with the popular mind, which ought not to be overlooked. Of the comparative merits of these two agencies, it were perhaps unwise to speak with confidence, since they would be differently estimated by different individuals, and might each have their advantages in particular districts of country or conditions of society. For this reason they ought to go hand in hand, and to be regarded as equally praiseworthy and honorable means of carrying on the Christian warfare. If so regarded, one would contribute most effectually to the success of the other, and they would together form an almost impassable barrier to the spread of error.

It may be said, in favor of the instructions of the pulpit, that they are better adapted to young and uncultivated minds than are the instructions of the press. The living preacher can easily simplify his expositions of the truth to meet the capacities and condition of his hearers. He can thus often give a new beauty and force to familiar thoughts, and bring them to bear upon the heart so as to produce their natural effect. In addition to this, there is much in the address, the voice, the gesture of the preacher, as well as in the influence of an assembly of worshipers, which is calculated to give effect to the truth orally presented. Hence it is through this instrumentality that most of the reformatory movements from the days of the apostles to the present time have been carried on. And hence we may expect, that in the future, as well as in the past, preaching will be made a powful means of promoting the cause of religion and the salvation of men.

But while these things must be allowed in favor of the instructions of the pulpit, many things may be said for the press. One of its principal advantages over the pulpit is the wide range of its influence. A preacher of the Gospel may gather around him a few hundreds, and speak to them true words, but they are soon forgotten. Not so with words spoken through the press. They are conveyed speedily to the most distant parts of the land, and afford matter for study and reflection in future years as well as at the present time. They reach a thousand places where the voice of the preacher is never heard, and find auditors among those who would never listen to oral instruction. They speak to man in his hours of quietness and meditation, when the excitement of public assemblies is past and his ear is open to hear the still small voice. They leave thought in a form which is almost indestructible, the influence of which it is impossible to estimate. The apostles, it is true, were devoted mainly to the work of *preaching* the Gospel, because at the time when they lived men knew not how to *print* it. But who will venture to say, that the preaching of those men exerted a greater influence than has since been exerted by their printed narratives and epistles, which are now to be found in nearly every cottage of Christendom, and are the daily study of their inmates?

It is to be feared that Christians have attached too little importance to the aid of the press in promoting religious objects. It has been made the strong arm of unblushing infidelity, and the medium for the more refined, but not less dangerous, attacks of rationalism and scepticism. It ought now to be wrested from the exclusive service of such masters, and made to subserve the interests of pure Christianity. In this way only can the adversaries of truth be met and vanquished upon their own ground.

FAITH.—"FAITH," according to the translation of Wm. Tindal, "is a sure confidence of things hoped for, and a certainty of things which are not seen." This is certainly a clearer definition of the term than that found in the received translation. For, how can *faith* be the *substance* of things hoped for? If we *now* enjoy the *substance*, what have we in prospect to hope for? Though we see not God, yet believing in him, we have hope. Having faith, we look for the fulfillment of the promises relating to things unseen, which inspire in the believer a hope or expectation that he shall at some future time receive the substance or things promised.

MR. POLK'S REGARD FOR SUNDAY.—On his way to Washington, Mr. Polk was unexpectedly detained, so that he reached Wheeling on Sunday morning instead of Saturday evening as he intended. Hereupon some of the papers read him long homilies about the evils of desecrating the Sunday. But when his first Sunday in Washington came, Mr. Polk gave directions at the bar that he should receive no visitors thereon; and straightway this fact is trumpeted abroad as an evidence of the new President's devout regard for that day. Mr. Polk's explanation of the matter is simply that it neither comports with his *convenience* nor *inclination* to travel or receive company on Sunday. It is difficult for us to conceive how these letter-writing wiseacres can discern in the above facts such portentous or hopeful omens as they pretend.

THE SANDWICH ISLANDS.—The annual letter from missionaries at these islands has been received. It is twenty-five years since the mission was planted, and two of the first missionaries are still living. Thirty thousand converts have been admitted to the churches, of whom more than one thousand were admitted during the last year. The progress of civilization is encouraging, and barbarism is giving way before it. An important object of the mission now is to raise up a class of men qualified to take the lead in the affairs of the Church and the State. A school has been established to educate the children of the chiefs, and other arrangements made to promote general education. The churches manifest a growing interest in supporting the institutions of the Gospel. The intelligence, though not so animating as in some former years, is yet quite encouraging.

MISSIONARIES FROM TAHITI.—The London Patriot says that a party of missionaries who left Tahiti on account of the outrages of the French, had reached London. They came by the way of Valparaiso, and numbered in all eighteen. Several efficient missionaries remained on the island when they left. Probably the missionary ship John Williams has called there ere this to leave a reinforcement from England. When the returned missionaries left, the island was in a state of entire disorganization, almost the whole native population having taken to their places of natural defence in the mountains. The Queen, with her family and attendants, were in the fastnesses of Raiatea, firmly resolved to accept no alternative between the full resoration of her rights and the worst doom to which she could be consigned. The transactions at Tahiti will make a dark page on the history of French naval exploits.

RELIGION IN TEXAS.—It appears from the correspondence of the New Orleans Protestant, that the Romanists are making great efforts to obtain a foothold in Texas, and that considerable numbers of emigrants are pouring in from the papal countries of Europe. This fact has made the Protestants quite solicitous to have the colporteur system introduced into Texas. Several individuals have made liberal offers to secure it. The Presbyterians have several churches in different parts of the country, which are said to be in a tolerably prosperous condition, though in need of more ministerial aid. They have also two or three schools. The Methodist Church has a flourishing school at San Augustine, and another literary institution of some years standing at Rutersville, in the west. There are nearly fifty Sunday Schools in the Republic, and the number might be easily increased if the requisite books could be obtained

HONG KONG, CHINA.—The Missionary Magazine for March contains an interesting account of the state of religious feeling at Hong Kong. Under date of July 8, Mr. Shuck says that a revival is going on in his Chinese congregations, without stir or bustle, but in which it is evident that the Spirit of God is moving upon the hearts of between twenty and thirty individuals. Twelve Chinese converts had been baptized, one of whom in particular had proved himself an able and worthy man. The cause of the Master in that place seems to be onward.

Henrietta Hall, wife of Rev. J. L. Shuck, Missionary of the American Baptist Board, died at Hong Kong on the 27th of November. She was an excellent woman, and has left a family of five children. The European Police solicited the privilege of bearing her remains to the grave.

BAPTIST MISSION BOARD AND SLAVERY.—Again this Board has been applied to from Alabama for an unequivocal answer to the question whether a slaveholder could be appointed as a Missionary. The Board has replied in a long and very candid letter, containing the following passage, which will probably be regarded as sufficiently definite:—

> "Should you say, 'the above remarks are not sufficiently explicit; we wish distinctly to know, whether the Board would or would not appoint a slaveholder as a missionary;'—before directly replying to this we would say, that in the thirty years in which the Board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangements which would imply approbation of slavery."

CLERICAL BALL.—It is stated in an English paper, that at Grantham, England, a ball was recently held under clerical superintendence, at which there were present nine clergymen of the church of England.

MATTERS AT WASHINGTON.—There has been but little doing at Washington during the past week, except among office-holders and office-seekers. The Senate has had several sessions for the purpose of considering new appointments; but the result has not yet been made public. It is thought, however, that no great overturn will be made immediately. The Cabinet stands as we gave it last week, with the single exception that JOHN Y. MASON takes the office of Attorney General instead of JOHN W. JONES.

BIBLICAL LEARNING.

We deem it an encouraging sign of the present time, that nearly every religious denomination is making provision for more thorough ministerial education. Among the Free-Will Baptists especially, much interest has been manifested in the subject for a time past, and a Biblical School has recently been established. But even after the means of instruction are provided, there seems to be difficulty in inducing young men to take the advantages they offer. A correspondent of the Morning Star, the denominational paper, speaks of this fact in the following language:—

> "Truth compels us to say, that a class of young men are springing up among us, who are far inferior to the fathers of our connexion, and who are deplorably deficient in energy of character. They enter the ministry with no preparation at all, and then blame the churches for not supporting them, when in fact their preaching is not worth a support. It is time to speak to these young men in a language which they shall not misapprehend, or we shall soon be overrun with them."

Another correspondent of the same paper, after referring to the fact that so few persons avail themselves of the advantages of the Biblical School, speaks thus of the comparative usefulness of educated and uneducated preachers:—

> "What a contrast there is in the success and usefulness of young preachers. Some avail themselves of all the means within their reach, to discipline the mind and prepare for the great conflict, the overthrow of Satan's empire; and such are doing honor to the cause of Christ and his holy ministry. They are stable-minded, not carried about by every wind of doctrine. I speak from observation. Not one, to my knowledge, who has for any length of time attended to biblical literature, has been infected with the late delusions and heresies afloat in our country; while, on the other hand, it is painful to observe the downward course of many young ministers who are too wise to study the Bible. They start full of hope and expectation, but finding their labors not appreciated as they had expected, they soon meet with some anomaly which Satan has set to decoy them into his snares, and soon their ministry ends in some fatal delusion, or they quit the field."

For the Sabbath Recorder.

MISSIONARY INTELLIGENCE—ELD. AZOR ESTEE.

In a communication published in the Recorder some time since, I gave a brief sketch of a few weeks of missionary labor. At the date of that communication, I was at Ephrata, Pa. I was received with great cordiality by my German Seventh-day Baptist brethren in that place, and formed a very pleasing acquaintance with them. They manifested an interest in the mission in which I was engaged, and a readiness to co-operate with our denomination in promoting the cause of truth.

Leaving Ephrata, I pursued my journey to Lancaster. While in that city I conversed with several clergymen and other professional men on the subject of the Sabbath. In many instances the prospect appeared encouraging that the truth as presented by conversation and by means of tracts would exert a salutary influence upon the mind. One Baptist brother, after I had conversed with him some time on the subject, became much interested, purchased some of the publications, and when he received them observed that perhaps a careful examination of them might result in causing to become a Seventh-day Baptist. I conversed with several families of Jews, and they all appeared to manifest a deep interest in the Sabbath cause. One of them remarked, that it appeared certain to him that Jews were right in relation to the day they kept for the Sabbath. He then asked me if Jesus Christ had not himself said that he came not to destroy the law or the prophets. I answered in the affirmative; and when I repeated the passage to which he referred, he observed that he had supposed the object of Jesus Christ was to make things better and not worse, and that no good could result from either an abrogation or a change of the fourth commandment. I tarried during the night with a family of Jews, and was treated with much kindness and hospitality. This individual who invited me to stop with him observed to me, that if a reform could be brought about in relation to the Sabbath, he would cheerfully pay one hundred dollars. He expressed the hope that I might be successful in the accomplishment of the object of my mission, and politely invited me, if I ever came to Lancaster again, to call on him and make his house my home as long as I wished to stay in the city.

From Lancaster I pursued my way to Gettysburg, and stopped for a few days with Br. Samuel Fahnestock. He and his family treated me with great kindness and hospitality. Br. Fahnestock manifested his interest in the missionary cause by giving twenty-five dollars to aid the Missionary Association in its operations, and so constituted himself a life member of the Society.

Leaving Gettysburg, I proceeded to Waynesburg, and arrived at the residence of Br. George Fahnestock on Christmas day. This father in Israel received me with much cordiality, and on the following day kindly conducted me to Snowhill, where there is an interesting society of German Seventh-day Baptists. With this people I formed a very pleasing acquaintance, and their kindness to me, although a stranger among them, was such as to awaken in my heart emotions of the deepest gratitude to my Heavenly Father for his goodness, and to them for the favors which they so generously bestowed. They manifested a willingness to co-operate with us in accomplishing the great work of Sabbath reform in which as a denomination we are engaged. They highly approved of the plan adopted of sending out missionaries beyond the limits of the denomination, having for one object of their mission to diffuse light on the subject of the Sabbath, and in the most judicious manner to call the attention of the religious community to a consideration of this important matter. While at Snowhill I preached several times on the subject of the Sabbath, and also on other subjects. On the day appointed for fasting and prayer, I preached twice on the subject of the Sabbath under quite favorable circumstances, and felt much pleasure in presenting the truth, while I believed my brethren were earnestly praying for the success of truth. At the close of a discourse on this subject, my custom is to say to the congregation that if they wish to examine the question still farther by reading, they may come forward and receive the publications, which will enable them at their leisure to investigate the whole subject. While at Snowhill I had the privilege of distributing many of our publications, and I trust by the blessing of God they may be read with profit, and eventually result in great good.

From Snowhill I went to Morrison's Cove in Bedford County, Pa., where there is another settlement of German Seventh-day Baptists. These brethren manifested a deep interest in the Sabbath cause, and a strong desire that the subject might be presented to the consideration of the surrounding population. While among them, I preached on the subject several times under very encouraging circumstances, and circulated many of our publications, which were taken with great avidity. A member of the Lutheran Church, after listening to a discourse which I preached at Waterbury, took me by the hand and expressed a strong desire that I would go to Martinsburg and preach on the subject, that his minister might have the privilege of hearing me. He said, that the minister desired to hear me preach on the subject, and would have been present that day had it not been for sickness in his family. I had a strong inclination to accept of his invitation, but my other engagements rendered it impracticable.

Several of the brethren having witnessed the salutary influence of truth upon the public mind, felt a strong desire that the subject might be presented in the village of Bedford. Two of the brethren proposed to accompany me, for the purpose of obtaining a house in which the services might be performed, and to give notice of the appointment. Reaching the place in company with these brethren, one of them called on the Lutheran clergyman and inquired if the privilege could be obtained of holding a meeting in the Lutheran meeting-house that evening. As a previous appointment had been made for that evening he could not grant the privilege. In the course of the conversation he expressed an unwillingness that the subject should be discussed in that place, assigning as a reason, that the first day was not kept or regarded as sacredly as it should be, and he feared if the stranger spoke on the subject the influence would be to diminish the regard which the people at present had for the day. He expressed a desire, however, to see the stranger, and requested that I should call on him. After the arrangements were made where to hold the meeting, I was introduced to the Lutheran clergyman agreeably to his request. When he informed me that he had been invited and was expected soon to preach in the Presbyterian Church on the subject of the Sabbath, and that his object was to urge the better observance of Sunday, I was not surprised that he should regret to have the attention of the community called to a consideration of our arguments in favor of keeping the original Sabbath, and against the idea of regarding the first day of the week as holy time. I remarked to him that I could sympathize with him in the pain which he experienced when he saw people secularizing the first day of the week; that in one part of my life, I had similar feelings, and was greatly distressed at the increasing disregard of what I considered to be God's holy day. I informed him that by endeavoring to convince a man of sin for laboring on the first day of the week I was led into an examination of this question. I then presented the reasons which influenced my mind and resulted in a change of principle and practice. He listened to a relation of my experience with apparent interest, and expressed a desire to receive our publications, that he might examine the arguments in support of our sentiments on this subject. Having very pleasantly talked with this man about two hours on the subjeect, and canvassed the conflicting theories in relation to the question, I furnished him with publications to enable him to pursue the investigation. As I took my leave of him, he expressed a desire to hear me preach on the subject, and were it not for the appointment previously made he would attend. In the evening I preached, having in the congregation some of the principal men in the village. There were several lawyers and students of law, as well as other professional men, present. After the discourse, a strong desire was manifested to obtain the publications, and the village was well supplied. In conversing with one lawyer on the subject, he remarked, that he could perceive no more reason, from any thing the Bible had said on the subject, for selecting the first day of the week for the Sabbath than for selecting the third, or fourth, or either of the working days. I have no doubt the truth presented in that village by the discourse delivered and publications distributed, will result in much good. The Lord grant, that the people may be inclined to seek for truth as for hid treasures, and when it is discovered receive and obey it.

Having received about twenty dollars from the brethren in Morrison's Cove, as a token of their interest in the missionary cause, and enjoyed a pleasant, and I trust a profitable season with them, I proceeded to visit another branch of this denomination located in Somerset County. Here also I met with a kind reception, and found the people willing, according to their ability, to give of their substance to promote the missionary cause. I was among them several days, found the people anxious to learn our reasons for keeping the original Sabbath, and I gratified them by preaching several times on the subject. I found here an important field of labor, and my hope is, that the seeds of truth scattered in that region may spring up and bear much fruit.

From Somerset County I went into Fayette County, where I found a few of our own brethren, and continued in that region more than a week. During this time I had the privilege of preaching six times on the subject of the Sabbath to attentive congregations, and the opportunity of distributing many of our publications.

Having performed this labor in Fayette County, I returned to Philadelphia by the way of Baltimore, and have been permitted to reach Plainfield, N. J., after an absence of about three months. I have from day to day witnessed much to encourage me in the work in which I have been engaged, and have felt a deep anxiety that our whole denomination might arise as one man, and, trusting in the Lord, combine their strength, unite their exertions, and bring into requisition all their means, to consummate the great work of reform upon which we have entered in relation to the Sabbath.

A. ESTEE.

Plainfield, N. J., March 2, 1845.

General Intelligence.

NEW YORK LEGISLATURE.

The Legislature has been mostly occupied up to the present time in disposing of the Governor's long Message. This is now referred to its appropriate committees, and business of a general nature is receiving attention. We shall have an eye upon the proceedings, and report such parts as are of special interest.

Wednesday, March 5.

In the Senate, after some unimportant business, the bill in relation to State Prisons was reached, and briefly considered. This is an important bill, proposing to establish a department, under a commissioner, to supervise all the prisons of the State, and to abolish the office of Inspector, the agent of each prison to be appointed by the Governor and Senate. Mr. Bartlit explained the bill, when, after some amendments had been offered by Mr. Backus, in relation to transporting convicts, the committee rose and reported progress. A bill in relation to distress for rent, was taken up, when Mr. Wright offered a substitute, abolishing the right of distress in all leases hereafter to be made. Mr. Hard supported that amendment, and the discussion was continued until near the hour of adjournment. The Senate then held an Executive session.

In the House, the petitions were numerous, particularly on the subject of the license law, the regulation of railroads, the closing of the canal locks on Sunday, the location of the New York and Erie Railroad, &c. Among the bills reported, was one by Mr. Garretson, granting farther aid to the New York Eye and Ear infirmary. Also an interesting report from the Canal Committee (through Mr. Howard) favorable to the closing of the locks on Sunday, and conclnding with a joint resolution instructing the Canal Commissioners not to require canal officers to perform official duties on Sunday. Mr. Van Valkenburgh offered a substitute for the resolution, directing the Canal Commissioners imperatively to forbid the canal officers to perform official duty on Sunday. Mr. Van Valkenburgh sustained his amendment at some length. Mr. Huntington followed on the same side, and moved the printing of ten times the usual number of the Report. Mr. Bailey took ground against printing so large a number, insisting that so long as we had laws against Sabbath-breaking, which were not enforced, it was useless to enact more. The debate was prolonged until twelve o'clock, when the special order, the constitutional amendments, came round, and the House took them up. Mr. Morrison having the floor, addressed the Committee at great length, in o position to the amendments generally, and in favor of a State Convention. He avowed himself in favor of extending the right of suffrage to colored citizens and excluding aliens, and advocated a convention as the only mode of effecting these objects. Without concluding, he gave way for a motion to rise—which was agreed to.

Thursday, March 6.

In the Senate, a petition was presented from the Utica and Schenectady railroad company, for an increase of their capital stock, to enable them to re-lay their road with H or T rail. A charter was asked for a railroad from Catskill to Schenectady. Also permission to extend the New York and Erie Railroad into Pennsylvania. The Committee of the Whole then took up the bill to amend the act to increase the revenues of the State by extending the market for salt, coal and lead. The substitute of Mr. Wright that the provisions of the bill as far as relates to salt, should be extended for one year and after that time that the duty on the article should be reduced to three cents per bushel, was also under consideration.

In the Assembly, most of the time after the reception of petitions was taken up in discussing a bill for the relief of certain purchasers of land in the Oneida Indian reservation.

Friday, March 7.

In Senate, a bill was introduced to authorize the Utica and Schenectady railroad company to borrow a sum not to exceed $500,000 to enable them to relay their track. The bill "to increase the revenues of the State, by extending the market for salt, coal, and lead," was passed.

In the Assembly, nothing of general interest was done excepting to pass the bill for the relief of certain purchasers of land on the Oneida Reservation, and the introduction of a bill to incorporate the New York Industrial Association. The Constitutional Amendments were discussed in committee of the whole, and Mr. Morrison made a speech about the anti-republican tendencies of the Catholic religion.

Sabbath, March 8.

In Senate, a great number of private bills were introduced. A bill was also introduced in relation to the redemption of bank notes, providing for a par redemption at Albany or New York.

The Assembly had under discussion a memorial from the Common Council of the city of New York in relation to alien passengers arriving at that city. The House went into committee of the whole on the constitutional amendments.

* * *

Texas Annexation.—It is a mistake to suppose that the Texas question is *fully* settled. The Joint Resolutions of Congress are a mere consent that annexation may take place if acceptable terms can be agreed upon. These terms are yet to be adjusted, and then receive the consent of both parties. It is probable, however, that a measure which has been pressed thus far, will be pushed through if possible. The Boston Daily Advertiser speaks of the matter in the following language:—

"To give legal efficacy to this measure two or three additional acts seem to be necessary. We can hardly persuade ourselves that the President elect will regard it as any thing more than an authority to negociate for the Annexation of the territory of Texas, or that, after all, a treaty will not be found to be necessary to effect this object. Texas herself has not given her assent to the Annexation, either in the present form, or on the conditions now named. Without her assent the resolutions are of course void. With her assent they cannot constitute a treaty, which is valid under our Constitution. It is difficult to conceive, therefore, how there can be any validity in the resolutions, either as acquiring Texas as a part of the territory of the United States, or as incorporating it, as one of the States of the Union, with the right of representation in the government of the Union."

* * *

A new counterfeit on the Orange Bank, New Jersey, has been presented.

United States and Mexico.—In confirmation of the reports which have been in circulation here, and have already found their way into the Eastern papers, we learn that the Minister of Mexico to this country (Gen. Almonte) has signified to this Government the termination of his mission, in consequence of the passage of the act for the annexation to the United States of the Province of Texas. He has addressed a letter to the Secretary of State entering a solemn protest, in the name of his Government, against that law, which he declares to be an act of aggression the most unjust that modern history records, being, as he alledges, the spoilation of a friendly nation of a considerable part of its Territory.

The Minister has further asked for his passports, it being his purpose to leave this city for New York as early as practicable, and there to embark for Mexico. [Nat. Int., Monday.

Fire in Washington.—On Wednesday evening, March 5, about 8 o'clock, a fire broke out in Burton's National Theatre, which resulted in a heavy loss of property. The Theatre was full of spectators, when some of the scenery took fire. The rush and scramble out of the Theatre was great, and many bones, not to say dresses and bonnets, got an awful squeezing.

The Globe office joins immediately on the Theatre, but the wind blowing in a contrary direction from the Globe office, saved the building, which would otherwise have been consumed. Two large brick houses, and several wooden buildings, east of the Theatre, were destroyed.

Steamboat Explosion.—*Ten Lives Lost.*—The Muscogee (Ga.) Democrat says: "The mail steamboat Syren, Capt. Sharpless, plying between Cattahooche, and Apalachicola bay, burst one of her boilers on Wednesday night last, about midnight, as the boat was rounding out from Toney's landing, and killed at least ten persons, all belonging to the crew, with the exception of one negro boy, who was a passenger. Of the killed, six were whites and four blacks, and among the former a son of Mr. Tilley, a lad, who acted in the capacity of a cabin boy. The Capt. was thrown aloft and fell into the water, from which he escaped unhurt. A lady passenger was rescued from the water by one of the engineers. One person was saved by the sinking of the boat, which floated off a bale of cotton which had been thrown on him by the explosion. Cause of explosion, defective boilers.

New Brunswick.—The House of Assembly of New Brunswick, by a vote of 22 to 9, have passed a Resolution which declares that the present Executive Council of the Province does not possess the confidence of the House or the country at large. This was followed by an Address to her Majesty—passed by a vote of 24 to 6—which sets forth the malfeasance of the Lieutenant Governor, he having appointed for Provincial Secretary his son in law, who was also his private Secretary, which caused the retirement of four Members of her Majesty's Executive Council, the Governor concluding to keep him in office against their wish. This split between the Governor, the Executive Council, and the House of Assembly, has warmed up the blood of the New Brunswickers, and Fredrickton has become for the moment the scene of fervent political excitement.

Anti-Rent Troubles.—A letter from Major General J. S. Smith, dated Kingston, March 7th, states that on the previous Friday, a Mr. Lasher, who had been employed to remove some timber which had been felled by some trespassers on the Livingston patent, was surrounded by a gang of fifteen or sixteen men, disguised as Indians. After a struggle, in which Mr. L. resisted manfully, he was overpowered, tarred and feathered, and finally thrown from a rock some ten feet in hight: in his fall he dragged two of the Indians with him, whose masks falling off, he was able to recognize them. They were arrested but escaped. The proprietors of the land are bent upon collecting all their rents, and it is thought military assistance will again be necessary.

Sagacity of a Dog.—In the recent fire which destroyed the dwelling of Mr. Thompson, in West Haven, he was indebted for the preservation of his own life and that of his family, to the instinct and fidelity of his dog. This animal, observing the progress of the flames, leaped upon the bed where his master was still asleep and unconscious of danger, and by loud and vociferous howlings awakened him from his dangerous slumber, just in time to enable him to escape uninjured from his burning apartment, and arouse the other inmates of the house.

Shooting Birds.—No man, with a soul so large as a flea's gizzard, could possibly be so mean, so cruel, so cowardly, as to go round, pop, popping at the little birds in the briars and bushes, wing-breaking sparrows and maiming chickadees—and yet there are things in human shape just base enough to do it. These, where they bury their depravity in some dark glen or vast wilderness, may escape human observation; but in the vicinity of our cities they subject themselves to the disgust and loathing of every one in whom the image of God is not defaced and obliberated.

Magnificent Railway Scheme.—It is proposed to have a railway from Cairo to Suez, upon which steamers with all their freight and passengers, are to be transported on tracks by a locomotive, from the Nile to the Red Sea. At the termini inclined plains are to dip under water sufficiently to have large trucks surmounted with proper cradles run under the body of the steamer to be transported. It will require a road considerably wider than the ordinary one, and a locomotive three times as powerful will draw a vessel of 800 tons. The cost of the plan is estimated to be less than that of a ship canal. Sir W. C. Harris is the projector. [Boston Chronicle.

Success of a Yankee Boy.—Mr. Coleman, the inventor of the piano attachment, which has attracted the admiration of the musical world, is among us, having returned in the Hibernia. We understand that he has disposed of his entire right in the invention in Europe for six hundred thousand dollars, cash down. Before leaving this country he had sold the right for Massachusetts for ten thousand dollars, and for New York for one hundred thousand. He thus receives seven hundred and ten thousand dollars—a pretty fair sum for a Yankee not yet thirty years old. Mr. C. has a handsome estate at Saratoga, where he resides. Some ten years ago he advertised an exhibition in this town of a miniature steam engine and railroad car—tickets of admission twelve and a half cents. There were not a dozen present. He afterwards manufactured accordions with such tools as his means enabled him to procure or to borrow, and subsequently gave lessons on that instrument. His successful career since then is known. [N. B. Bulletin.

Increase of Popery.—William Hogan, Esq. in his "Synopsis of Popery," just published, says the increase of the Romish church in this country, since 1836, amounts to 12 bishops, 293 priests, 772 churches and other stations; 1,400,000 individuals, and other things in proportion. Should the said church go on increasing, he remarks, for the next thirty years, as she has done for the last eight years, the Papists would be the majority of the population of the United States, and the pope our supreme ruler. The amount of funds sent to this country from Europe, for the propagation of Romanism, is stated by the same writer as follows: In 1841, $103,891; in 1842, $85,799; in 1843, $97,745. [Recorder.

Hundreds Renouncing Popery.—More than *six hundred* in Villefavard, France, with their Mayor and their former priest, have cast off the delusions and errors of the Romish faith and embraced the doctrines of the Gospel. This moral revolution, achieved by the Bible in the hands of the colporteurs, is an interesting testimony to the efficacy of truth—a cheering voice from Providence, animating the friends of the Bible cause to more persevering and more enlarged efforts in diffusing through France the radiance of the Divine Word.

A Profitable Periodical.—The December number of the London Baptist Magazine, speaks of itself as the last of the thirty-sixth volume. Since its establishment, it has not only paid all the expenses, but yielded of clear profits more than five thousand pounds sterling, to the necessitous widows of deceased ministers. What a lesson to the American churches of our denomination, which scarcely support their periodicals. [Vt. Obs.

The English Church at Jerusalem.—The English bishop stationed at Jerusalem, reports, in his third annual letter, the accession of thirteen converts to the Church during the last year. Since the commencement of the mission, there have been thirty-seven cases of baptism; of those baptized twenty-six have been confirmed, or added to his church. His congregation was increasing. He has ordained nine deacons and five priests, four of them converted Jews. These are laboring as missionaries. In September he ordained three, who are to be stationed at Hebron, Beyroot, and Bagdad. [Ch. Obs.

Sunday at the French Court.—On *Sunday* evening, at nine o'clock, the Grand deputation of the Chamber of Peers, charged with the presentation of the Address, was received by the King. The Duke de Nemours, the Prince de Joinville, and the Duke d'Aumale, were on the right and left of the throne. The President of the Chamber, Duke Pasquier, read the Address, and the King replied.

Change of Fortune.—St. George Randolph, the full nephew of John Randolph, of Roanoke, and who by the recent compromise of the claims under his will, comes in for two-fifths of $125,000, was for a number of years, and perhaps now is, a resident of Fayette county, Ky. He married a second wife in Lexington or its neighborhood, and was in very moderate if not needy circumstances. He always, however, bore the character of an honorable man, and all who knew him will be gratified by this turn of fortune in his favor. He was a printer, and has worked at his trade in many of the printing offices of Kentucky.

SUMMARY.

Two Germans were drowned on Saturday last in the Allegheny river, at the foot of Wayne street, Pittsburgh. One of them in backing a small wagon into the river, where the current was very strong, went beyond his depth, and his brother coming to his assistance, was also carried down, in spite of great efforts made to save them.

A young man, named Chalkley McIlvaine, aged 26, was accidentally drowned on Saturday, by falling into the Delaware from the pier at the mouth of the Southwark canal, Philadelphia.

The citizens of Buffalo are taking a deep interest in the construction of a railroad from Attica, to connect with the Erie Railroad, at Hornellsville, and thus afford a direct railroad communication with New York, at all seasons of the year, and in twenty-four hours time. A bill has been introduced into the Legislature for the incorporation of a company.

The receiver of the Bank of Buffalo, J. A. Blossom, gives notice that he is prepared to pay at his office in Buffalo, a dividend of a fraction less than 74 per cent upon all claims against the bank, of which proof was made, before a master in chancery, prior to the 20th day of November last.

In Wales, there is a living man aged 120 years, having been born in 1724—he has consequently lived through the reigns of the four Georges, William IV. and into that of Queen Victoria. His health and faculties are sound, and he walks two or three times a week to a neighboring village, to visit a daughter, aged 88.

A report made to Congress by the Naval Committee, states that out of 109,000 seamen sailing out of the United States, only 9,000 were Americans. The Ohio, ship of the line sailing from New York on a three years' cruise, with a crew of 1000 men, only 182 of whom were Americans.

The Philadelphians and Bostonians, under the new act, will have to pay five cents a letter for the carriage of only two miles; the distance being just 302 miles between the cities.

The amount of postage of the members of the Legislature of Pa. from April 1, 1841, to Jan. 6, 1845, was for the House $42,970 93; for the Senate, $28,320 62—total $65,991 55! A pretty snug sum this would be toward the payment of the August interest!

The number of persons admitted into the Bellevue Alms House, for the week ending march 1st, was 73; of whom 45 were Foreigners and 28 Americans.

The Providence Gazette states that Thomas W. Dorr is at present so feeble in health, as to be unable to perform any labor in the prison workshop.

A man named Cowdrey was killed in Malden, by the bursting of a gun used in firing a salute in honor of the inauguration of the new President.

Six Iron Barges, of 250 tons burden, to form a daily line on the Hudson, between New York and Troy, have recently been finished.

Everybody has heard of "Day and Martin's blacking." As an illustration of the profits of blacking, and the extent of the business of the parties, it may be mentioned that the executors of Day and Martin have, under an order of the master of rolls, to pay £4,000 a year out of the *profits* of the business, to various legatees. Mr. Martin also bequeathed £100,000 to a Blind Asylum.

Seven Plough Manufactories in Maysville, (Ky.) turned out last year ploughs to the value of $46,672. The establishment of J. F. Ballenger made 1675 ploughs, the average price of which was $7 50, and the total value $9,212.

A German farmer named George J. J. Geyer, who lives near the village of Lewistown, Fulton Co. Ill., is about to start for Europe to take possession of property amounting to $2,600,000. His wife was one of the heirs at law under a contested will decided in her favor.

The Delevan House at Albany is nearly ready for its furniture. Its interior arrangements, in elegance, comfort, and convenience, are superior to the Astor House of New York. Its dining room is 96 feet in length and 40 in width—forming a splendid hall—capable of comfortably dining 400 persons at once. It is very light, and finished in the most elegant style.

The New Orleans Black List has this singular notice: "Detained in the goal of St. John the Baptist, a negro named Nero." What a strange application of names!

The case of Daniel McLaughlin, an attorney of Philadelphia, against J. S. Du Solle, "Editor of the Times," for an aledged libel, the damages in which were laid at $10,000, resulted in a verdict for plaintiff giving him six cents damage.

As one of the locomotives of the New Jersey Company was traversing the road, on Friday afternoon, in the immediate vicinity of Elizabethtown, it came in contact with a covered wagon, driven by a man, and with one woman in. The first intimation the driver had of the concussion was, in finding himself seated on the cow-catcher of the engine—from which he soon removed himself, without having received even a scratch. The woman had her collar bone dislocated, and was otherwise bruised.

The Rev. Dr. Rice, of Princeton, N. J., was robbed of all his money on his passage to New Orleans on board a steamboat. His fellow passengers so soon as they ascertained his situation, voluntarily supplied him with the means necessary to prosecute his journey.

The expediency of corporal punishment in schools has been debated at an Education Convention in New Jersey.

The Inaugural Address reached Rochester in 43 hours from Washington. Of this time fourteen hours were occupied in carrying it from this city to Albany.

On the site of the old Tribune office, a large and commodious building is now being erected. The foundation is up and the first tier of beams is already laid.

In cases of hydrophobia the proper treatment is now said to be that of keeping the wound open for some time, so as to prevent any absorption of the virus into the system.

The wheat crops in Maryland present a very promising appearance.

A splendid new ship, of 1400 tons burthen, is now building in this city, to be called the Henry Clay. There are to be superior accommodations for passengers, and at different prices.

Prof. Lock, of Cincinnati, has been practicing some experiments in "Electrology," in that city. Among other matters, a small model of the "iron coffin of Mahomet" is raised in the same vortex and suspended in space. The coffin is drawn up, and a blade passed all around it, to show that there is no real attachment to the coil which has drawn it up; it is also alternately drawn up and dropped, by forming and breaking the electrical circuit.

A writer in the Christian Watchman, in view of Thanksgiving day in Massachusetts, calls upon all Christians to give thanks for the great blessing of well-conducted religious papers, to pay up what they owe for them, and set about getting new subscribers.

Apple trees live to a great age. There is a tree on Peal's Island, Portland harbor, that has been known to bear fruit every season for more than a hundred years.

A German paper states that Austria has appointed a commissioner for the protection of Christians in the Holy Land, in order that France may not assume the exclusive protectorate of Palestine.

The great mass of the population in Nauvoo are reported to be in a state bordering on starvation.

Dr. Lardner has closed his lecturing tour in the United States, and intends, ere long, to return to Europe. He is preparing a work, (says the Philadelphia Gazette,) to contain all the lectures he has delivered in this country, to be accompanied by a personal narrative of his tour.

A Novel Concert was given in Salem on Wednesday evening, by Mr. Francis Williams, the Northern Whistler, a colored man, resident in that city. Mr. Williams has often excited applause while engaged in his work, by his remarkable whistling powers, which he has been often urged and at length prevailed upon to exhibit in public. His debut was perfectly successful, to his reputation and his profit, showing that Yankee genius has only to show itself to be duly appreciated by a Yankee audience. [Boston Chron.

The Presbytery of Chillicothe, Ohio, (Old School,) has adopted a resolution, by a vote of 25 to 7, declaring that if the General Assembly at its next meeting, shall refuse or neglect to take such action as is calculated immediately to free the Church from the sin and scandal of slaveholding, then the Presbytery ought to cease all further ecclesiastical connection or fellowship with said Assembly, and that they ought not thenceforth to acknowledge their authority by sending delegates to their meetings, or in any way support their proslavery organizations with money, which is intended to countenance and extend slaveholding Christianity, until they exhibit all their power in expelling the great sin and scandal from the Church.

LETTERS.

Peleg Clarke, J. A. Dunham, Wm. Utter, Luke P. Babcock, Benj. Stelle, (the Address you inquire for has not been published.)

Postmasters at Bridgeton, N. J., Northeast, Pa., Scott.

RECEIPTS.

Scott—Raymond P. Babcock, A. L. Whiting, $2 each; Datus E. Lewis $1.

East Greenwich, R. I.—Mumford G. Tillinghast, John G. Tibbitts $2 each.

Northeast, Pa.—Abel Babcock $1.

NEW SUBSCRIBERS.

New York.
M. Lazarus,
Sim Cohen,
Martin S. Cohen,
Mitchell Hart,
E. Speyer,
W. Phillips,

East Greenwich, R. I.
Mumford D. Tillinghast,
John G. Tibbitts.
Scott.
Datus E. Lewis.
Brunswick, Ill.
Isaac P. Taylor.

From the Tribune.

THE MYSTERIES OF NEW YORK.

If the following Communication had not come to us from a perfectly reliable source, we could scarcely believe that its appalling revelations are any thing else than libels upon the fair fame of our City. It unfolds a tale of crime which must fill every virtuous breast with horror and at which even ordinary villany must stand aghast! Here, in the midst of all the restraints of Civilization and Christianity, is a man who has sustained the sacred and endearing relation of a husband and father, whose heart has been so defiled by lust and so dead to every sentiment of honor and every virtuous affection, that he could deliberately betray the unsuspecting confidence of girls whose poverty and friendlessness should have secured his pity, even if their innocence failed to command his respect. Five poor, but virtuous girls (and who can tell how many more?) seduced by *one* man in the midst of our happy firesides and under the very shadow of our Courts and of the temples of our Religion! Will not revelations like this, chilling the very blood in our veins by their black-hearted atrocity—arouse our whole community to apply every means in their power to stay the ravages of the Seducer? Shall Innocence any longer be the sport and prey of unhallowed Lust.

—Reader! as your eyes runs through the following lines and your heart swells with indignation toward the perpetrator of these deeds of damning wickedness, and with pity towards his victims, remember that the laws of the State of New York provide no adequate punishment for his crimes! In the name of Humanity, either call upon your legislators to repeal our whole criminal code and leave rogues of *all* grades to enjoy a general jubilee over prostrate Law, or else send up your petitions beseeching them no longer to trifle with the obligations of virtue by refusing to make ample provision for the punishment of the Seducer and the Adulterer! Why should the perpetrators of these *worst* crimes against Society enjoy a *monopoly* of wickedness? Fathers! Mothers! Husbands! Wives! Sons! Daughters!—you who prize these sacred and endearing bonds of our Social system! speak to your legislators on this subject in a voice which they shall not *dare* to disregard or disobey.

THE SEDUCER AND HIS FIVE VICTIMS!

Shall we have a Law or no Law?—The following facts are fully authenticated and may be relied on. They are given with the *name* of the foul seducer that the mark of Cain may be set upon him by an outraged community, and the innocent and unguarded be saved from his wiles.

Gardner C. Hiscox, residing at 15 Centre street, Agetn for a number of Owners of Real Estate in this City, was left by a worthy wife and family in August last, in consequence of his unkind and abusive treatment of them. Since that time he is known to have hired five young girls, from Intelligence Offices and other places where they were respectably employed, under the pretence of engaging them as seamstresses, at higher wages than they were receiving, *each of whom he has seduced and outraged* These young women were all under twenty, and the youngest but fifteen years of age. They have made affidavit before the proper officers of his conduct toward them while in his house. Two of his victims, (by the way he detained but two at a time,) recently escaped to the basement of his dwelling—a room occupied by a respectable family—and made complaint.—An officer was called in, and hearing their statements, took them before a Magistrate, who issued a writ on which Hiscox was arrested for assault and battery,—the only action that the case would admit under the present laws, except upon a *civil suit*. He was taken to the Police Office and committed, but finding ready bail, was suffered to go at large.

The assertions of the complainants were corroborated by the testimony of other victims, and it having been ascertained that all the five were fatherless girls, one an orphan, and the others, children of destitute widowed mothers, who had no means by which to seek redress, Officer Dunshee was employed to collect the existing testimony and make farther investigations—and arrangements were immediately made for commencing a civil suit. Several gentlemen of the Bar—to their honor be it spoken—came forward and offered their services gratis. In the mean time Hiscox apprehending farther trouble, took himself off. It is hoped however that he will soon be reached by the Police, and the law, such as it is, take its course.

Now, Mr. Editor, we want to ask in the name of humanity—in the name of insulted virtue—if our State does not need a law that will guard the feeblest, most exposed and dependent of her citizens, from *hyenas* in human form, who hunt their prey among the poor and defenceless, the hapless ones, who, driven from *home* and *friends* by stern poverty, must apply to Intelligence Offices for employment among strangers? Does she not need a law that may be appealed to in cases like the above, upon some other pretext than that of "assault and battery?" Will not fathers and brothers, whose daughters and sisters may, for ought they know, be exposed to similar indignities when their arm has become palsied in death, rise at once in their might, and demand of those whom their votes have elevated to office, the speedy passage of the Bill now under discussion in our Legislature. If tears and groans—crushed hopes and hearts plead in vain much longer, may we not expect the stones to cry out!

Friends of Justice.

Another daily paper has the following on the same subject.

The Law to punish Licentiousness, now before the Legislature, appears to have more friends in that body than during any previous session. There is some reason to expect that it will pass. A case recently came before our city Police, where a man residing in Centre street, not a thousand miles from the City Hall, seduced five young girls, under pretence of employing them as servants or housekeepers at greater wages than they were receiving elsewhere. Our laws could not reach him in any effectual way, being a person of small means. The evil is growing to a fearful extent, bringing upon our cities all the moral pollution of the old world; corrupting our youth, and destroying the beautiful fabric of social happiness which has been the boast of our country. Another year has passed away since the people petitioned the Legislature for this reform. We believe that the rejection of the petitions last year caused the election of better and purer Legislators; at least we have reason to hope so. The licentious laugh and ribald jest with which Hon. members of the Legislature were wont to greet the bill or its presentation in Committee, have been far less frequent this year than formerly; truth and virtue appear to have found a lodgment there, but how far their influence extends can only be ascertained on taking the ayes and noes on the passage of the bill.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors. RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

Miscellaneous.

For the Recorder.

THE NORTHERN WINTER.

I love it—though its very name doth send
An iceberg to your heart. The quickened breath,
The impatient shrug, and the ill-stifled sigh,
Forestall the word. Yet judge it not, I pray you,
By these fierce winds that sweep the bare brown heath,
As if enraged at their own impotence
To change the landscape's face. They have been wont,
In hyperborean climes, to steal away
Among the hills, and through the forest boughs,
Tossing the snow wreaths, even as a child
Sends up the summer flowers. Thence, truant like,
From his cold chambers, the storm-spirit comes
Careering o'er the waste. True to the soul
Of social life, he has a sigh for each,
And a new mode for every snowy fold
In winter's ample cloak. Yet this recedes
As he hastes onward, with a growing rage
At want of spoil, until you hear his howl
Contemptuous, o'er the grey dismantled earth,
Or shriek of bold defiance, as he meets
The Austral tempest's gathered strength, that sends
The tamed usurper back.
                                        Your fancy weaves
A shroud of these rude blasts, in which to wrap
Our frigid latitude. O you should breathe
Its healthful oxygen, and gaze a while
On the reposing earth. The ascending sun
Kindles a liquid radiance through the air
That teems with arrowy crystals. You would see
Beneath its horizontal rays lit up,
The polished surface of the crested drifts
With all prismatic tints; would hear the shout
Of happy children, as they fearless glide
Across the icebound stream, or down the hill
Guide the light, self-propelling vehicle;
The bounding, homeward step of merry groups,
Inhaling eagerly the breath of Heaven,
From the close school room all *too* long shut out.
And many a tiny foot is lightly prest
Into the wayside snow; and infant hands,
With the slight fingers, playfully are laid
Upon its yielding surface; or perchance
The indented image of some youthful hero,
Knight of the satchel, wrought in base-relief
Upon the driven heaps.
                                        And then at eve,
The fireside gatherings, when the weary ones
Have laid aside the stern habiliments
Wherewith they screened them from the stormy power
Of the external world, and brought unchilled
The best affections of our nature back,
Like sunlight to its source. *Here* the heart learns
How much of life, how much of heavenly bliss,
Is garnered in that spirit-motto "*home*,"
And learns to wear it as an amulet
Through all life's changes. L. M. C.

SHILOH.

QUARRELLING.

Don't quarrel—we beg of you—don't quarrel. It is better to have a fit of sickness, or the toothache for a week, than to quarrel with a neighbor. It would not be so wearing— half so perplexing. Why not live in peace? You appear to think you are not to blame when you quarrel. It is a mistake. You are. There never was a difficulty between two individuals when one was determined not to be angry. You would never quarrel if you were not more or less to blame; this you may rely upon. What a hell upon earth, where the people live in constant broils—each laboring to say or do something to displease his neighbor, and both speaking against each other, and when they meet, cast a sneering look, or fling out a provoking word! A savage life must be preferred.

O man, did you ever quarrel? Have you an enemy? Is there one of God's creatures, whom you despise and turn from, as if he were a venomous reptile? Do you labor to make him feel your indignation and scorn? Wicked and wretched man that you are—as miserable as you can live. You will never be happy till you divest yourself of this malignant disposition, and become reconciled to your brother. Reflect seriously on your duty and interest, and twenty-four hours will not pass away before you become reconciled. Did you ever read what the poet says? Every word is true. Attend to it.

"The fine and noble way to kill a foe,
Is not to kill him; you with kindness may
So change him, that he shall cease to be so;
And then he's slain. Sigismund used to say
His pardons put his foes to death; for when
He multiplied their hate, he killed them then."

DEFINITIONS.

CANDIDATE.—Another word in every-day use with us—namely, candidate—had a similar origin in the custom of the common people, and has been preserved, though the custom, as in the former case, has been long disused. The root is *candidus*, an adjective, signifying white; and competitors for offices in Rome were called by the derivative term candidates, because they were obliged to wear gowns or robes of that color, when going round the city soliciting the votes of the people.

BANKRUPT.—Few words have so remarkable a history as the familiar word bankrupt. The money-changers of Italy had, it is said, benches or stalls in the bourse or exchange, in former times, and at these they conducted their ordinary business. When any of them fell back in the world and became insolvent, his bench was broken, and the name of broken bench, or banco rotto, was given to him. When the word was adopted into English, it was nearer the Italian than it now is, being "bankerout," instead of bankrupt.

ACADEMY.—The word Academy is derived from a strange source. A private and obscure person in Athens, called Academus, was possessed of a house, which at his death became a school, and in its gardens the illustrious Plato filled the ears of his pupils with wise and eloquent discourse. "See there," says Milton—

"See there the olive grove of Academe,
Plato's retirement."

The house of "Academe" being the school of so famous a teacher, other teachers also, though no Platos, would have their petty seminaries called "Groves of Academe," until by degrees the word came to be applied in this sense universally, and its derivation from the name of honest Mr. Academus, citizen of Athens, was entirely forgotten.

FORCE OF IMAGINATION.—Some years ago, a celebrated physician, author of an excellent work on the force of imagination, being desirous to add experimental to his theoretical knowledge, made application to the minister of justice to be allowed an opportunity of proving what he asserted by an experiment on a criminal condemned to death. The minister complied with his request, and the criminal agreed to the proposal, counting himself happy in being freed from the painful exhibition of a public execution. At the time appointed, the physician repaired to the prison, and, the patient having been extended on a table, his eyes bound, and, every thing being ready, he was slightly pricked near the principal veins of the legs and arms with the point of a pin. At the four corners of the table were four little fountains, filled with water, from which issued small streams, falling into basins placed there to receive them. The patient, thinking it was his blood that trickled into the basin, became weaker by degrees, and the remarks of the medical man in attendance in reference to the quality and appearance of the blood, made with that intention, increased the delusion, and he spoke more and more faintly, until his voice was, at length, scarcely audible. The profound silence which reigned in the apartment, and the constant dropping of the fountains, had so extraordinary an effect on the brain of the poor patient, that all his vital energies were soon gone, although before a very strong man, and he died without having lost a drop of blood.

THE PILOT'S EXPERIENCE.

A pilot relating his experience in Cincinnati, said, "My home had become a domestic hell. I drank all I could get, and for three weeks had not once been home to my family without being intoxicated. Of course I was always ready for a quarrel. I went one night to a Washingtonian meeting. I was sober—I listened to what was said. My heart leaped for joy at the hope that I might be reformed, and I signed the pledge. I went home to my family; I took a seat but said nothing. I observed a frown on the face of my wife, as if she expected abuse as usual. But presently the cloud cleared away, and after observing me for some time she inquired, 'Husband, are you sick? what is the matter with you?' 'No,' I said, 'I am not sick. I have been to the Washingtonian temperance meeting, and have signed the pledge.' In a moment, (said the pilot,) all the wife was up in her bosom. She clasped me around the neck with her arms, and I thought she would have absolutely smothered me with her kisses."

ORPHANS.

In the course of fifty-two years the City Council of Charleston, S. C. have supported and educated at their institution between 1700 and 1800 orphans. They are dismissed at the age of fourteen, with a good English education, and are generally apprenticed to those trades and occupations for which they have a natural inclination. Some, whose talents are above mediocrity are sent to the high schools, and even to college. Nearly all of them have conducted themselves well. Some occupy enviable stations. Twenty boys have been sent to the United States naval service. One has risen to the rank of captain. Another is Captain Gedney of the United States Navy. A third is a Lieutenant who was wounded in the battle of Lake Erie, and afterwards honorably located in the navy yard at Philadelphia. A fourth is a country judge in Alabama; a fifth is a district attorney of the United States in Florida; a sixth is a respectable minister of the Baptist church in Greenville, S. C. Others now in Charleston hold a lofty stand at the bar, for intellect, influence and moral worth; and others elsewhere have secured an elevated standing as lawyers, physicians, instructors of youth, and merchants. "Blessed is he that considereth the poor," and neglects not the widow and the orphan. [Boston Recorder.

THRILLING FACTS.—We find the following in the New York Observer, forming part of a letter from Washington:

Look at some of the outrages protected by law even in the enlightened city of Richmond. Not long ago, a free colored girl living in Manchester, near Richmond, paid a visit to a friend in R., and happened to remain all night on the Richmond side of the river. She was arrested by some officers and imprisoned. Ignorant of the law, friendless and alone, she was kept in jail forty-five days, and then by order of the court, sold for forty-five years to pay the sum of forty-five dollars, jail fees! A negro-trader bought her and carried her to the far South, where she was sold again into hopeless captivity. And all this perpetrated on a poor, helpless girl, whose very weakness should have secured the protection of some merciful heart and strong arm. The account of this may be found in the Richmond Whig, in which it was published at the time. What a system! Yet how many vote to extend it! Sometimes—indeed, quite often—a poor woman may be seen going from door to door in this district, with a subscription to "buy her freedom" in sight of the temple of liberty on the capitoline hill. A few days since, such a paper was presented to me. Here is a literal translation: "E——, a free woman of color, invokes a generous and liberal public to aid her in purchasing her daughter (!!) who has recently been sold by her former master to Mr. ——, who is willing to take for her $550. The mother appeals to the rich and the great to assist her in effecting an object so naturally dear to every mother's heart, to wit: that of rescuing a dutiful, gentle, and moral child from the justly apprehended ills of bondage."

It would have moved a heart of stone, but not that of a slave-trader, to see the poor old mother in her grief and tears trying to raise this sum in dribblets to purchase a child whom God had given to her. This case, not solitary, and all like it, grow out of the system, and remind one of that powerful passage—"I beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but *they* had no comforter: wherefore I praised the dead, who are already dead, more than the living who are yet alive." The repose of death seems preferable to the agonies of such an existence.

THE BLESSING AND THE CURSE.—The Charleston Courier publishes the following sad tale, which could never have become true, if the toils and tears of Slaves had not moistened the soil of South Carolina.

Since the discovery that cotton would mature in South Carolina, she has reaped a golden harvest; but it is feared that it has proved a curse rather than a blessing, and we believe that she would at this day be in a far better condition, had the discovery never been made. Cotton has been to S. Carolina what the mines of Mexico were to Spain, it has produced us such an abundant supply of all the luxuries and the elegancies of life, with so little exertion on our part, that we have become enervated and unfitted for other and more laborious pursuits, and unprepared to meet the state of things which sooner or later must come about. It is out of place here to predict that the day is not far distant, yea, close at hand, when we shall find that we can no longer live by that which has heretofore yielded us not only a bountiful and sumptuous living at home, but has furnished the means for carrying thousands and tens of thousands of our citizens to squander their gold in other countries—that we have wasted the fruits of a rich, virgin soil, in ease and luxury—that those who have practiced sufficient industry and economy to accumulate capital, have left, or are leaving us, to populate other States?

ATMOSPHERIC RAILWAY.—At a late meeting of the Society of Arts, held in London, a paper on an atmospheric railway, invented by Mr. Pilbrow, Civil Engineer, was read. It is thus described: A pipe or tube is laid in the earth, midway between the rails, and secured to wooden sleepers, at intervals of about thirty feet, and fixed to boxes cast on to the tube on each side: in each box works a vertical spindle or axis, to which are fixed two small cog-wheels or pinions, the one being inside the box and the other outside. A diaphragm or piston works within the tube, as in the original atmospheric railway tube; but to the piston is attached a rack, so that when the piston is moved by the exhaustion of the tube in front of the piston, the rack is moved with it: and that, acting upon two or more of the lower or under pinions, causes the upper pinions to revolve at the same time, and with the same velocity. A second rack, of the same length as that within the tube, is attached to the first carriage; and, as the upper pinions revolve, the rack, and consequently the carriage to which it is attached, moves with it. Thus the longitudinal valve required in Samuda's railway is dispensed with.

INDIRECT LOSS OF PROPERTY BY WAR.—War not only demands for its support vast sums of money, but dries up the main sources of a nation's wealth. Its victims are mostly men in the vigor of life. It cripples almost every species of business. It cuts the sinews of enterprise in every department of gainful industry. Fields lie untilled; factories stand still; the shop and the counting-room are deserted; vessels rot at the wharves; every kind of trade is interrupted or deranged; immense masses of capital are withdrawn from use; the entire energies of a nation are turned into the channel of war, and its resources whelmed in the mighty vortex of ruin.

THE CHIEF QUALITY REQUIRED IN A SOLDIER.—It is health of body—physical strength, that enables man to endure the hardships of the tented field. It is the good condition of the animal that enables him to fight. We need mere machines for the ranks of the army. To obey is the only duty. Forward is the command. Sufficient intellect to load and fire a musket is all that is wanted; the number killed is the test of merit. A well-trained horse is often more valuable than a score of men with souls! [Adv. of Peace.

THE WASHINGTON FAMILY.—A letter is published in the U. S. Gazette from a member of the Washington family, Baron Von Washington, who is a resident in the city of Munich. It contains some interesting details regarding the ancestors of the family, several of whom sprang from noble stocks and were connected with the family of Shirley, Earl Ferrers; Sir Lawrence Washington married Elizabeth, a daughter of the second Earl Ferrers. The Baron Von Washington has appended to his name no less than eight stately titles, and is evidently a person of much consideration in Bavaria.

ST. MARY'S RESERVOIR.—This work was constructed to supply the summit level of the Miami Extension Canal, and is one of the most stupendous of the kind in this country, at least, if not in the world. It covers an area of 17,000 acres, with an average depth of 10 feet. A little steamboat has been employed upon it the past season, to convey passengers across it for pleasure and business. The town of Celina, the county seat of Mercer, stands upon its margin; and there is a lift lock, so that boats from the Miami Canal can pass into the Reservoir, through a feeder 3 miles in length, and of the same size of the canal boats already run up to St. Mary's which is within a short distance of the Reservoir, and 132 miles from Cincinnati.

THE WASHINGTONIANS OF BOSTON.—During the last year 3,969 persons have signed the Pledge at the meetings of this Society. An Asylum is kept, adjacent to the Hall, supplied with suitable bedding, where unfortunate persons are allowed to sleep, and, if sick, they are taken care of until they are able to take care of themselves. During the year, 750 persons who have signed the Pledge have been lodged. For 1,050 meals to such persons, $131 25 have been expended; for rent and lighting Hall, $575. The net income of the Society has been $1,230 62; its expenses, $1,347 5.

A tunnel of Roman construction has recently been discovered and explored at Marseilles. It connects the ancient Abbaye of St. Victorie—running under an arm of the sea—with a tower of Fort St. Nicholas. The tunnel, one fourth longer than that under the Thames, is formed of a single vault of 60 feet span, and has recently been explored from end to end. The sum of $1,000,000 would, it is estimated, put it in complete repair, and render it serviceable for modern use.

Dr. Warren recently delivered a lecture on digestion. The following remarks, on the use of tobacco, differ from the commonly received notion:

"Tobacco is among the most powerful narcotic substances we are acquainted with; a very small portion of it, as even a decoction of the eighth of an ounce, has been known to prove immediately fatal. Its influence on the stomach is highly debilitating; it directly lowers the tone of this organ, and diminishes all its healthy actions. Every way in which tobacco is employed has this effect; the practice of chewing in a much greater degree than others, since a greater quantity of the deleterious substance is introduced into the body."

A writer in the Christian Register proposes a Society founded upon the true Christian charity and benevolence, which "thinketh no evil," "rejoiceth in the truth," to be called the "Anti-Evil-Reporting," or "Golden Society." A sort of "Mutual Insurance Company," for the protection and preservation of *character!* The object and duty of the members shall be to bind themselves together by the bonds of Christian sympathy and love; and not only protect each other, but all others, as much as they can, from that detestable, and insidious foe, *Detraction!*

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most River bks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken*.

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken*.

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken*.

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kiliby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken*.

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken*.

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken*.

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech, Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co, N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken*.

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech, & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken*.

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken*.

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38. West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken*.

Delaware—Laurel, Wilmington Loan Co.—*broken*.

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken*.

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken*.

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken*.

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem. Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken*.

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken*.

Indiana—all except State Bank and branches—*broken*.

Michigan Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Buckspt do	7 00 @ 6 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 00
Do South new	95
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842. lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	5 a 6¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a.
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack 1 10	
Do do fine 1 35	a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER SEVENTEEN.

The Gospel's being attended with glory superior to the Mosaic Economy, did not necessarily do away the ancient Sabbath.

Every revelation of the will of God to man, has been attended with symbols of his glory, so that the holy men to whom those revelations were made, were never left to conjecture the source from whence they came. The Hebrews have justly exulted in the fact, that from the days of Abraham, they and their fathers have been pre-eminently distinguished by these manifestations of Jehovah's glory. The most distinguished of all those manifestations prior to the coming of Christ in the flesh, was the giving of the law from Mount Sinai.

They have likewise ever considered it the glory of their religious code, that it was given to Moses by Jehovah himself, and that the great laws of the Decalogue were spoken in the hearing of their fathers by the voice of Jehovah, while they beheld the awful symbols of his glory. And they were taught thus to exult in these facts; for Moses says, Deut 4 : 32 to 36, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard any thing like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God, and there is none else besides him. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire." As Moses here asserts, no event equally glorious had ever occurred among men—none of equal glory was ever pretended to by other nations. With this event and all its attendant glory the apostle Paul compares the revelation of Jesus Christ and the establishment of his gospel; and in 2 Cor. 3 : 7 to 11, he affirms that this so far exceedeth that in glory, that the Mosaic economy had no glory in comparison of the superior glory of the Gospel. As the moon and the stars lose their lustre before the brightness of the rising sun, so that lustre which attended the revelation of the law, was lost, done away, in the superior brightness of Jehovah's glory, which attended the bringing in of the Gospel.

Upon a mistaken view of the Apostle's design in this argument, many persons have formed a general and sweeping conclusion, that all the institutes of religion enjoined under the Sinaitic covenant are done away, and that consequently all obligation to observe the ancient Sabbath of the Lord our God ceased with the bringing in of the New Covenant by our Lord Jesus Christ and his Apostles. But that this is a false conclusion, and altogether foreign to the Apostle's design, may be seen by the following observations.

1. Observe the character which the Apostle gives to the Sinaitic Law. That it is this, in its covenant character, which the Apostle compares with the Gospel, is plain, because he calls it that which was written and engraven in stones. This was not the law of the Passover, nor Pentecost, nor Tabernacles, nor Expiation, nor any other that regulated their ceremonial rites; but the ten commandments, which bind all men to the government of God, the great Creator. And that it is between this and the Gospel, in their covenant character, that he makes the comparison, is equally plain; because he says that the same God who wrote and engraved that law upon tables of stone, had made him and his fellow Apostles "able ministers of the New Covenant."

The Sinaitic law the Apostle calls "*the ministration of death.*" Why? From his own experience, Rom. 7: 9, 10. He says, "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death." The Apostle, in his unregeneracy, like all carnally-minded Jews and Gentiles, had rested in an external conformity to the letter of that law, and on account thereof, was in his own esteem a righteous man, and had hope of the favor of God. But when arrested in his sinful course as he went to Damascus, the commandment came to his heart in all its spirituality; all his self-esteem died within him, and his hope of the favor of God from the law perished. Thus it must be with every sinner in whose heart is written the law of God.

Again, he calls it "*the ministration of condemnation.*" Why? From the just results of a holy law upon the transgressor of its precepts. The law says, "Cursed is every one who continueth not in all things written therein, to do them." Rom. 4. 15. "For the law worketh wrath; for where there is no law there is no transgression." Is the law then evil? By no means! The law is holy, just and good, or it had never convicted the transgressor of sin. "Was that then which is good, (i. e. the good law,) made death unto me? By no means. But sin, that it might appear sin, working death in me by that *law* which is good." Rom. 7 : 13.

Is that good law then done away? Or, as the apostle puts the question, Rom. 3 : 31, Does the doctrine of faith make void the law? By no means! It establishes the law. It is by recognizing the claims of the law that we feel our sinfulness and need of a Saviour. Would the apostle do away that good law by which alone the moral government of God in this world is known? If the law be done away, it ceases to condemn men, and they no longer need a Saviour.

What then is done away? "If that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3 : 11.

Observe, the apostle says, Rom. 7 : 10, "The commandment, which *was ordained to life* I found to be unto death." The law said, "The man that doeth these things shall live by them." Rom. 10 : 5. But as the law can never justify the ungodly, when God gave it in covenant from Mount Sinai, he gave it by the hands of a mediator, (i. e. Moses) and by his hand, annexed thereto a body of rites, that should teach by figurative representations, the mediatorial work of the great Redeemer. Thus the law became a schoolmaster, to bring the worshipers to Christ, that they might be justified by faith. See Gall. 3 : 19 to 24. It was thus that Jehovah said, Levit. 18 : 5, "Ye shall therefore keep my ordinances and my judgments, which if a man do, he shall live in them, I am Jehovah your God." But "after that faith is come, we are no longer under the schoolmaster." Gal. 3 : 25. That is, when Christ the great object of faith is come, that covenant character of the law ceased; he became "the end of the law for justification to every one that believeth." Rom. 10 : 4. So that by believing in him, through grace, we become children of God by the New Covenant.

That which was done away, then, was the Sinaitic Covenant; not the ten commandments which bind men to God's government, but that covenant form of the law given upon Mount Sinai, which in the hands of a mediator said, "The man which doeth those things shall live by them." It is in this view of the subject that we see the harmony of the doctrine of Paul with that of James. Paul says, Abraham was justified by faith, which was counted unto him for righteousness. James says, "Was not Abraham our father justified by works?" The doctrine of the Bible, of the Old Testament as well as the New, is that no man is ever saved whose heart remains at enmity to the law of God; and yet no sinner is ever saved by the works of that law, but by faith in the great atonement. Hence the evidence of a carnel mind is, enmity to the law of God, and insubjection to it; and the great design of the ministry of the New Covenant is, so to minister God's law and the gospel of Christ, that by the Spirit of God it shall be engraven in the heart, not in the letter merely, but in the spirit. See 2 Cor. 3 : 3, and Heb. 8 : 10.

Although the Sinaitic Covenant is thus done away, its first ministration was a glorious event. Nothing had equaled it until the coming of Christ. "When Jehovah came down upon the Mount, in Horeb, the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness; and the Lord spake out of the midst of the fire; and the people heard the voice of the words, but saw no other similitude but the devouring fire, with thick clouds and darkness." Deut. 4 : 11, 12. But when the Lord Jesus Christ was baptized, the heavens were opened, and the Spirit in the form of a dove descended upon him; and a voice from heaven said, not in the terrors of Sinai's thunder, but in the accents of love and mercy, "This is my beloved Son in whom I am well pleased." Moses was honored as a servant of God; but Christ as God's only begotten Son. Moses' rod brought the ten plagues upon Egypt. Jesus Christ said, "I came not to destroy men's lives, but to save them." Hence he swayed a sceptre of love and mercy. He healed diseases, assuaged afflictions, and raised the dead to life. His disciples saw his glory, "as the glory of the only begotten of the Father, full of grace and truth." While Moses was in the Mount with God, encompassed with the Shekinah, his face acquired such a brightness that the children of Israel could not steadfastly behold it for the glory of his countenance, which glory passed away. But in the character of Jesus Christ there is such a display of the beauties of holiness, "that we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." That dispensation had types and shadows, which had to be repeated daily, because of themselves they could never take away sin; but Christ, after he had offered one sacrifice for sin, forever sat down on the right hand of God. The high priests of the Jews ministered in an earthly tabernacle, but "Christ has entered into heaven itself, now to appear in the presence of God for us." In many other particulars the ministration of the Spirit, "the ministration of righteousness *to justification*, exceedeth in glory" the ministration of condemnation.

It was in this manner that Paul reasoned with the Jews of the abrogation of the Sinaitic Covenant, and the superior glory of the New Covenant brought by the great Mediator, the Lord Jesus Christ. He did not attempt to disparage the law; but he showed that the Gospel did what the law never could do of itself, bring pardon to the guilty and life to the dead. Farther, that although the Sinaitic Covenant was greatly honored, that glory was done away; and the New Covenant, in the person of Jesus Christ, was made much more glorious; as likewise it is in the permanent blessings which it confers upon the subjects thereof. So far from the new covenant doing away the law, Jehovah says, Jer. 31 : 33, and the Holy Spirit is also a witness, Heb. 10 : 16, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Paul says, God had made him and his fellow apostles able ministers of that New Covenant; not in the letter merely, but in the Spirit, so that, ministered by them, it was not with ink and pen or in tables of stone, but with the Spirit of the living God, in fleshly tables of the heart. If, then, it is written in the heart, surely the law must remain, and that heart must approve and love it. If the law remains, the fourth commandment remains, for there is no exception made in the covenant! How then can Christians be at enmity with the Sabbath, or willing knowingly to violate it?

S. D.

SUPPORT OF THE GOSPEL.

BY DR. BEECHER.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the Gospel; when the fact is, that no congregation is able to do without the Gospel; for the tax of desolation is four times as expensive as the tax which is requisite to sustain the institutions of religion. This is no fiction. Go to those societies which have judged themselves unable to support the Gospel; go to parents, and demand the items squandered by their prodigal children, besides breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath-day and on week days—attend the arbitrations, the courts, the trainings, the horse-racings, and the midnight revels—witness the decayed houses, fences, and tillage, the falling school-house, and tattered children of barbarous manners; and then return to your own little paradise, and decide whether you will exile the Gospel as too expensive to be supported. If you are too poor to support the Gospel, you are demonstrably too poor to do without it—if the one would severely press you, the other will grind you to powder. A few families may thrive in waste places, but it will be upon the vices of the rest—the greater portion will be poor, and ignorant, and vicious.

Do you demand how a poor people can support the Gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly, a light tax upon their pride, and another upon appetite needlessly gratified; and add to these savings another item acquired by some special effort for the purpose; and another as God shall have prospered their lawful industry—and the result of the whole would be an abundant supply. Any ten families of ordinary property, could better afford to support the Gospel, than to do without it. When societies calculate what they can afford to give for the support of the Gospel, they go upon the supposition, that what they do give, is so much subtracted annually from the whole amount of their income—a supposition which is utterly erroneous; for in fact, as it respects the diminution of property, they give nothing. The Gospel is not a debtor to those who support it, but they are debtors to the Gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who has said, "Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This duty of supporting the worship of God, has not ceased with the Jewish dispensation, nor has this promise been repealed; and the whole providence of God to this day, has been a practical confirmation of his faithfulness in its fulfillment. The Jews often distrusted this assurance, and robbed God to save their property; but they were always reduced by the experiment. They sowed much and brought in little, and when it was gathered, God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts, and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

The same rule of administration is regarded still; the curse of heaven still fastens upon communities that despise the Gospel, and neglect its support. Their decline in outward prosperity is notorious; and their restoration is no less manifest when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious or miraculous; since the life of man, his health, his wisdom to plan and strength to execute, the life and vigor of his flocks and herds, every stalk of grain and every blade of grass are in the hand of God. In ten thousand ways he can add to, or subtract from your income. A fit of sickness, a broken bone, a profligate child, a vexatious law-suit, a death or a flood, a murrain among your cattle or a blast on your field, may cut off at once all your sacrilegious savings, while his blessing can, in as many ways, make you rich and add no sorrow with it. You may give, therefore, as exigencies demand, for the support of the Gospel, and it shall be given unto you again, good measure, pressed down, and shaken together, and running over. Your cruse of oil shall not fail, and your barrel of meal shall not waste.

VISIT TO A JEWISH RABBI.

From the Narrative of a Mission to the Jews.

"On the forenoon of Monday, (April 29,) we visited an Eastern Rabbi, named Bolaffi, whose acquaintance we had made on Saturday. He was seated on a sofa in the eastern fashion. His dress was that of the east—his appearance imposing, and his action and elocution were very striking. We found him frank, intelligent, and learned. He liked better, however, to speak on general subjects than on religion; but at length did enter into some religious discussion. We spoke of the nature of Messiah. Bolaffi said, "He is to be a king and a prophet, but not a priest." We quoted Ps. 90. He denied that to be spoken of Messiah; and thought that David was meant. We maintained his divine nature, and among other passages quoted Isaiah 9 : 6. He admitted that the rendering "Mighty God" was justified by the Hebrew, but evaded the application, by bidding us notice that the Prophet says only, "he shall be *named*" so. He argued that the Protestants ought to return to the observance of the seventh day as their Sabbath, because the change was an act of the Romish Church. We came back to more vital questions, and referred to Ps. 51, "Purge me with hyssop." He got away from this by turning his remarks to *ruach*, "Spirit," arguing that that word applied even to beasts. As to the way of pardon, he maintained that repentance was all that was needed, ~~quoting 2d Samuel,~~ where David said, "I have sinned," and Nathan answered, "The Lord hath put away thy sin." He had read the New Testament, and his knowledge of it enabled him to object that Christ was not Prince of Peace, because he himself says, "I am not come to send peace, but a sword." He contended that the Sabbath should be so kept that a fire ought not to be lighted on that day even in Siberia. At parting, he said, Christians shut us out of Paradise, but we think that all who do good works may enter, whether they be Catholics, Mahometans, or Protestants."

JEWISH PERSECUTION.

To say nothing of their more obvious sufferings for many centuries, the tide of public opinion raged against the Jews vehemently and incessantly. They were addressed with sneers and contumely; the finger of vulgar scorn was pointed at them; they were hunted through the streets in open day, and when protected from the extremity of violence, it was with tones and looks denoting that only a little lower hate sanctuaried their persons. In conversation and in books they were a by-word and a jest.

A work printed in 1628, for popular entertainment, entitled, "A Miscellany of Seriousness with Merriment, consisting of Witty Questions, Riddles, Jests," &c., tells this story as a good joke. A sea captain on a voyage with thirty passengers, being overtaken by a violent tempest, found it necessary to throw half of them overboard in order to lighten the vessel. Fifteen of the passengers were Christians, and the other fifteen were Jews, but in this exigency they unanimously agreed to the captain's opinion, and that he should place the whole thirty in a circle, and throw every ninth man over till only fifteen were left. To save the Christians, the captain placed his thirty passengers in this order, viz. four Christians, five Jews; two Christians, one Jew; three Christians, one Jew; one Christian, two Jews; two Christians, three Jews; one ~~Christian, two Jews; two~~ Christians, one Jew. He began to number from the first four Christians thus:

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'By this device, the Captain preserved all the Christians, and *deeped* all the Jews.

THE TRUE APOSTOLIC SUCCESSION.—When the venerable Lyman Beecher was a young man, and returning to his native town in Connecticut, he fell into conversation by the road side with an old neighbor, an Episcopalian, who had been mowing. "Mr. Beecher," said the farmer, "I should like to ask you a question. Our clergy say you are not ordained, and have no right to preach. I should be glad to know what you think about it." "Suppose," replied Dr. Beecher, "you had in the neighborhood a blacksmith, who could not see what descent from Peter had to do with making scythes, as long as they were well made, and this man made scythes that would cut. Where would you go to get your scythes?' "Why, to the man who made scythes to cut, certainly," replied the farmer. "Well," said Dr. Beecher, "*that minister who cuts, is the minister whom God has authorized to preach.*" In a recent conversation on the same subject, Dr. Beecher gave his opinion by relating this story. [Recorder.

BEAUTIFUL APOLOGUE.—A shepherd was mourning over the death of his favorite child, and in the passionate and rebellious feelings of his heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger, of grave and venerable appearance, stood before him and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him:—

"When you select one of these lambs from the flock, you chose the best and most beautiful among them. Why should you murmur because I, the Shepherd of the sheep, have selected from those which you have nourished for me, the one that was most fitted for my eternal fold?"

The mysterious stranger was seen no more, and the father's heart was comforted.

[Jeremy Bentham.

THE BEST PLANK.—Mr. M'Laren and Mr. Gustard were both ministers of the Tallbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. G. paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, and all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace."

Sermons, prayers, and good works, are all well in the place which God intended they should occupy, but they are worse than useless, they are actually ruinous as the foundation to rest our hopes upon. It is one of the most important doctrines of the Bible, that "by grace we are saved."

BENEVOLENCE.—"*Not for ourselves, but for others,*" is the grand law of nature, inscribed by the hand of God on every part of creation. Not for itself, but for others, does the sun dispense its beams; not for themselves, but for others, do the clouds distil their showers; not for herself, but for others, does the earth unlock her treasures; not for themselves, but for others, do the trees produce their fruit, or the flowers diffuse their fragrance and display their various hues. So, not for himself, but for others, are the blessings of God bestowed on man. He who lives only to himself, and consumes the bounty of heaven upon his lusts, or consecrates it to the demon of avarice, is a barren rock in a fertile plain—he is a thorny bramble in a fruitful vineyard; he is the grave of God's blessings; he is the very Arabia Deserta of the moral world.

THE HUMAN VOICE.—God has made the whole earth vocal with sweet sounds. The untraveled forest echoes the notes of the wild bird, and the habitations of men are made glad by the song of the feathered minstrel. But above all, the human voice, that combines the highest charm of sweet sound, with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its whisper of affection, how grateful! In its expression of religious devotion, how exalted! For its solace in trouble, how dear! For its participations in joy, how unspeakable!

GENIUS AND TALENT.—A man may possess talent without possessing a spark of genius. Talent is the power of exertion and acquisition, and of applying acquisition in a judicious and effective manner. Talent is cool-headed, and genius is hot-headed; talent may be cold-hearted; genius can never be other than warm-hearted; talent is generally prudent, genius is often imprudent; talent moves steadily and regularly forward, genius goes on impetuously, and lags indolently by turns. The feeling of talent is judgment; and the judgment of genius is feeling. Genius is proud and confident, talent is humble and unpretending. The mind, in which both are united, makes the nearest approach to perfection; since the coolness of talent corrects the impetuosity of genius, and the conceptions of genius dignify the operations of talent.

PSHAW! YOU DON'T DO IT RIGHT.—The following is one of Mr. Gough's admirable illustrations: "I don't believe in any one man looking on and grumbling—finding fault with the work of others. Many men will say, 'You don't go the right way to work,' who never take hold themselves. It puts me in mind of a circumstance which happened in Boston. A cartman was driving a heavy load down the street, when one of the wheels got into a hole. A gentleman on the side walk seeing the difficulty said, as he stood with his thumbs in the arm holes of his waistcoat, 'Now, driver, take hold of the horse's ~~head—give him a cut~~—now. Crack went the whip; 'Get up!' shouted the driver; the horse made a desperate effort, but all in vain. 'Oh, pshaw!' said the gentleman on the sidewalk, 'you don't do it right!' This operation was repeated, but with no better success, and was followed with this exclamation of dissatisfaction by the good gentleman on the walk, 'Oh, pshaw! you don't do it right.' At length an old black man went out into the street, took off his coat, and laying his shoulder to the wheel, he said, 'Now boss, give him a cut!—altogether!' and away went the cart. There are a great many people just like this man; they stand off, make no effort to push forward the car of temperance themselves, and yet are continually complaining—'Oh, pshaw! you don't do it right!' Now, we want these gentlemen, who seem to know all about it, to do as the old black man did—put their shoulders to the wheel, and help us to do it right."

The number Seven is consecrated in the holy books, and in the religion of the Jews, by a great number of events and mysterious circumstances. God created the world in six days, and consecrated the seventh to repose. This is a type of the eternal rest in Heaven. It sometimes, and generally, stands for a definite number—but in other instances, it signifies an indefinite number. Isa. 4, 1: Sam. 2, 5: Jer. 25, 9: Lev. 26, 24: etc.

[Michigan Ch. Herald.

The Sabbath Recorder.

NEW YORK, MARCH 20, 1845.

"THE FATHERS"—WHO ARE THEY?

It was the glory and strength of Protestantism, that it taught the alone sufficiency of the Word of God as a rule of faith in religious matters. Hence Chillingworth exclaimed, "The Bible, I say, the Bible only is the religion of Protestants." Yet it is well known, that not a few persons who call themselves Protestants, practically deny the sufficiency of the Scriptures by their frequent references to the opinions and authority of "the Fathers." Without stopping to inquire whether in doing this they virtually abandon the cardinal truth of the Reformation, and necessarily bring upon themselves the darkness of Papacy, it may be worth while to inquire who are these Fathers to whose authority they ask us to bow? In pursuing this inquiry, it is found exceedingly difficult to draw thy line between those who lived in the comparatively pure ages of the church, and those who flourished at a time when all sorts of corruptions had spread over the world. There are two ways of getting over the difficulty. The first is, to adopt all as Fathers whose writings have been authorized, or not condemned, by councils and popes. The second is, to reject all but the writers of the first five or six centuries. Passing this difficulty, however, which neither of the above expedients at all remove, there are several other difficulties, equally perplexing, which at once stare us in the face, and deserve a notice.

1. *The list of witnesses whose testimony we have is exceedingly meagre.* Wm. Goode candidly confesses, that some twelve or fifteen persons make up "the sum total of our witnesses for more than the first three hundred years." Another writer, after referring to the thousands of churches which were scattered over the world during that period, says, "When we come to view the records that actually remain to us, we shall find that we can hardly reckon upon having *one witness for a million.*" The faithful of those days were much more devoted to the work of preaching the Gospel by their words and deeds, than to perpetuating their opinions and controversies by committing them to writing. Hence we have the testimony of only a few witnesses, and these separated widely from each other by time and distance. It is altogether impossible, from so meagre a representation, to assert positively what were the opinions and practices of the mass of believers even in their days.

2. *Only a very small part of what was written by these few witnesses has survived the lapse of time.* Their books were all in manuscript, and of course perishable. They had for the most part a very limited circulation; the works of the most noted in the church being the only ones extensively copied and read. If we add to this the unsettled habits of the early Christians, and their exposure to persecution, it is easy to see how their books might be totally destroyed or irrecoverably lost. Many instances are known, in which imperial edicts were issued for the specific purpose of destroying every record of Christianity. One edict A. D. 303, under the reign of Diocletian, required not only that the churches of Christians should be razed to the ground, but that all their sacred writings should be burned. There were other edicts of a similar character and design, in obedience to which every manuscript to be found in favor of Christianity fell a prey to pagan rage. Hence it is, that although, as one author asserts, "myriads of books and innumerable writings were composed by the Fathers," yet only fragments of a few remain; and these few are insufficient to make us acquainted with the real spirit of the ages in which they were written.

3. *The writings of "the Fathers" which remain, have been so altered and corrupted that no reliance can be placed upon them, especially in relation to controverted points.* Alterations to a considerable extent would naturally result from the process of transcribing, to which their books were frequently subjected. It is exceedingly difficult to copy from any writing without more or less mistakes. A single fact will show how frequently these mistakes occurred among the early transcribers. In a small tract by Cyprian, on "the Unity of the Church," a comparison of several manuscript copies shows nearly three hundred various readings. Now if so many alterations could be made in a tract of a dozen pages, what might we not expect in a large work? Some of the early writers were aware of the danger that their books might be mutilated by transcribers, and did what they could to prevent it. Irenæus, in the second century, appends this admonition to one of his treatises:—"I conjure thee, whoever thou art that shall transcribe this book, by the Lord Jesus Christ, and by his glorious coming, when he shall judge the quick and dead, that, after thou hast transcribed it, thou compare it most diligently, and correct it according to the copy after which thou hast written; and then transfer also this injunction as thou findest it in the copy."

But transcribers have not been the worst enemies to the purity of the writings of the ancients. A practice commenced very early of stigmatizing as heretics those who did not fall in with the popular opinions, and then of condemning both them and their books. Some of these heretics were so called for refusing to invoke the saints; others for not worshiping towards the east; others for not observing Easter on a particular day; and others for holding that the seventh day ought to be kept as the Sabbath. Of such persons, the second council of Constantinople says, "If any one does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, "*together with their impious writings*, and *all other heretics*, . . . let them be anathema." In the time of Constantine a law was enacted, requiring that diligent search should be made for the books of heretics, in order that they might be burned. It was enacted in 789, that "fictitious writings and doubtful narratives, or such as are altogether *contrary to the Catholic faith*, are neither to be believed nor read, but to be *burned up*, lest the people be led into error." In the Rhemish Testament, (notes on Acts 19: 19,) we are told, that "a Christian man is bound to burn or deface all wicked books of what sort soever, *especially heretical books*." Facts similar to these might be multiplied to almost any extent, and they would prove beyond a doubt the truth of what the Rev. Wm. Goode maintains, "that in the works which remain to us, we see antiquity through the medium of those records and writings only which the ruling party in the church has allowed to be preserved."

Well would it have been if the evil had ended with the mere destruction of what were called heretical books. But to this was added, alas, the corruption of nominally orthodox books. Dionysius of Corinth, in the second century, makes this complaint—"I have written many epistles at the request of brethren, and these the devil's apostles have filled with tares; *expunging* some things and *adding* others; on whom the woe resteth." A writer in the fourth century asserts, that "perverse men, *in order to confirm their dogmas by the names of sainted men*, inserted in their writings things which they never wrote." In short, nothing is more common than to find, on the one hand, the nominally orthodox of all ages charging the heretics with the most flagrant mutilations of the writings of the Fathers, in order to make them testify in favor of their own opinions; while, on the other hand, the heretics so called are equally bold and bitter in charging upon the orthodox the same practice. So extensively was this practice carried on in the controversies which raged between the fourth and ninth centuries, that it is next to impossible to find a single treatise of any one of the Fathers which has not been so garbled as wholly to impair its integrity.

Such are the writings of "the Fathers," about whose authority we hear much in these days, and to whose words we are referred as sufficient to end all controversy. If it were determined to what age the title properly belongs, it would be impossible to determine who of that age are justly ranked under the title. If it were determined who should be ranked under the title, it would be impossible to decide which are their works. If it were decided which are their works, no man could say what parts of those works were written by themselves, and what by more modern interpolators. There is an indefiniteness and uncertainty about the whole subject, which makes it unsafe to rely with any considerable confidence upon what are now given forth as the opinions of "the Fathers." Indeed, we know of no better way to characterize them, or to answer the question with which we commenced as to who they are, than by quoting the well-known language of JOHN MILTON, who once said, "*Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen*—THOSE ARE 'THE FATHERS.'"

"SABBATH ACCIDENTS."—It would be superlatively ridiculous and laughable, if the subject were a proper one for ridicule and merriment, to read the grave accounts of "Sabbath Accidents," occurring on Sunday, which are piously trumpeted through the land. We have now before us an article in which a certain wiseacre has collected numerous statistics of accidents during the last two years. He gives the number from using fire-arms, from explosions, from drowning, and last of all some half-a-dozen from "Sabbath-breaking." Now it so happens, that most of these Sabbath-breaking accidents occurred either from drowning or the use of fire-arms, and ought, therefore, to be included in his drowning or fire-arm list. Or, if the writer persists in naming the accidents from the day on which they occur, he ought to name them all in like manner, and so call some Monday-breaking accidents, and others Friday-breaking accidents, according to the day on which they happen. Indeed, he might carry his system farther still, and name them all from some events with which they were connected. Thus, for instance, the three dreadful and fatal casualties which have occurred within a few days from the firing of cannon in honor of the inauguration of James K. Polk, might be called *Polk* accidents. It would perhaps be amusing to see the system carried out, but that it would be either instructive or profitable we do not believe.

THE OLDEST TEMPERANCE DOCUMENT.—A correspondent of the New York Observer has copied from government papers the earliest temperance document under the present Constitution of the United States. It is a memorial to the Senate, and was communicated to that body Dec. 29, 1790. It sets forth that a great proportion of the most obstinate, painful, and mortal disorders, which affect the human body, are produced by distilled spirits; that they not only destroy health and life, but impair the faculties of the mind, and thereby tend equally to dishonor our character as a nation, and degrade our species as intelligent beings; that the habitual use of distilled spirits, in any case whatever, is wholly unnecssary, as they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy or productive; that the memoralists therefore invoke the Legislature of the United States, to protect the lives of the people, the character of the nation, and the rank of the species in the scale of being, by imposing such heavy duties upon all distilled spirits as shall effectually restrain their intemperate use.

IMPORTANT CASE.—A correspondence has been carried on for some time past between Mr. Everett, the American Minister, and the British Government, which bids fair to make considerable stir. It appears that seven fugitive slaves took possession of a small vessel in which they coasted along the Florida shore. They landed at a certain place, for the purpose of obtaining food, where a man attempted to deprive them of their liberty by intimidation and the force of arms. They resisted and killed him, and then escaped to Nassau. They were indicted in Florida for robbery and murder, and demanded of the British authorities at New Providence, who refused to deliver them up; whereupon an appeal was made to the British Government. The treaty under which the surrender is claimed, binds each nation to deliver up fugitives charged with murder, robbery, &c., upon such evidence as would justify their apprehension according to the laws of the place where they are found. The real ground of the refusal to deliver them up is, that as the fugitives were held as slaves, and had committed the act complained of in self-defence, to prevent being deprived of their liberty, the deed was meritorious rather than criminal, and English law could not regard them as chargeable with a crime. This question, together with the question whether an indictment alone is sufficient ground for delivering up a fugitive, has been extensively discussed in the correspondence. Important results may hang upon its decision.

INCIDENTAL USEFULNESS OF MISSIONS.

In a letter to the Chaplain of the United States Senate, Mr. Cushing bears honorable testimony to the influence and character of the American Missionaries in China. They possessed the rare qualification of understanding the Chinese language, which enabled them to act as interpreters to the legation; their intimate knowledge of China and the Chinese, made them invaluable as advisers; and their high character contributed to give weight and moral strength to the mission. And while they were thus useful to this mission in particular, they have been not less useful to the general cause of humanity and religion in the East. The same has been true of the whole body of Christian missionaries in that country from the time when they were first established there. Other legations have been equally dependent upon them for the means of intercourse with the Chinese Government. Indeed, the great bulk of the general information we possess in regard to China, and nearly the whole of the philological information in regard to the two great languages of the country, has been derived from missionaries, either Catholic or Protestant. Mr. Cushing's letter closes with he following language:—"Permit me to add, that, eminently great as this their incidental utility has been, it is a small point, comparatively, among the great and good deeds of the religious missionaries in the East. There is not a nobler or a more deeply interesting chapter than this, in the history of human courage, intellect, self-sacrifice, greatness, and virtue, and it remains yet to be written in a manner worthy of the dignity of the subject, and its relations to civilization and government, as well as to the Christian church."

CHINA.—A letter from China, dated Nov. 1st, 1844, says that the French have concluded a treaty with China which secures several advantages over the treaty of the English or Americans. One advantage is, that Roman Catholic missionaries, on assuming the Chinese dress, are to have free access to any part of the empire, and that the Chinese are permitted to embrace the Christian religion whenever they please. Another advantage is, that several free ports are to be thrown open to all foreign vessels—an arrangement which will seriously affect the interests of Hong Kong, where the English have spent some millions of dollars.

NEW LICENSE LAW.—A bill respecting Licenses has passed the Assembly of this State and will undoubtedly pass the Senate. It meets with scarcely any opposition from any quarter. By its provisions each Town or City in the State is required to hold a special election on the Tuesday preceding the first Monday in May, at which the electors will vote on the simple question 'License' or 'No License.' If 'No License' has a majority, then there will be no Licenses granted for one year at least, or until another Election is demanded by at least one-fourth of the legal voters, and reverses the first decision. If 'License' prevails, then Tavern Licenses to sell liquors are to be granted, much as at present, only no charge is to be made for a License. The people are thus saved from sanctioning the sale of liquors. No Grocers' Licenses to retail liquors are to be granted in any event. If any sell without License, whether Licenses are granted or not, then the Overseers of the Poor may prosecute and recover the penalty. If they fail, any citizen may prosecute, giving security for costs and receiving half the penalty for his trouble.

KAREN CONVERTS.—Three thousand Karens have been baptized within the past four years. It is an encouraging fact, that they are exceedingly anxious to have the Gospel preached to the various tribes around them, and are ready to give liberally for this object. Their example should be a reproof to Christians of this favored land.

DISCUSSION OF SLAVERY.—The discussion which has been going on for some months past, by means of letters, between Drs. Wayland and Fuller, of the Baptist Church, has been brought to a close. It has been conducted in a very candid and friendly manner, and evidently with good results. The letters are soon to be published in a cheap pamphlet form for general distribution.

ANNIVERSARIES OF OUR SOCIETIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Third Anniversary in Plainfield, N. J., on the fourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec., New Market, N. J.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. STILLMAN, Rec. Sec., New York.

THE MISSIONARY ASSOCIATION.

To the Seventh-day Baptist Churches throughout the United States:—

DEAR BRETHREN,—In view of our Anniversaries to be held in Plainfield on the 14th and 15th of May, I now address you; more particularly, however, in behalf of the Missionary Association. This Association having been organized upon a platform sufficiently broad to cover the whole field of labor presented to us in our own land, and subsequently enlarged so as to embrace foreign lands, now stands before the denomination as an appropriate medium for the diffusion of its benevolence. It is sincerely desired, that the approaching meeting may give abundant proof of the interest you feel in the cause. To this end your delegates should be promptly on the ground, bearing your offerings to the treasury of the Lord, and prepared in the spirit of the Gospel to devise and execute such measures as may be necessary to promote the future operations of the Association. Brethren, we want your money, we want your prayers, we want your counsels, and your active co-operation. Do not, we entreat you, leave the business to be managed entirely by a few living contiguous to, or at most not very remote from, the place of our meeting. It is important to shape the proceedings of the Association so as to meet the views and wants of the entire denomination; of the West as well as of the East; of the South as well as of the North. But in order to this, it is evident that we must have the counsels of the brethren from these different points. A few brethren, living within the bounds of the Eastern Association, are but poorly qualified to judge of the wants of the Western portion of our country. If left entirely to themselves, they must be thrown into a disagreeable strait; either neglecting altogether such fields of labor as are open in the West, and confining their care to those of which they have more perfect knowledge; or else directing their efforts towards them in ignorance of their localities, relative importance, and such other matters as might guide to the most economical and profitable expenditure of the funds entrusted to them; in either case, exposing themselves to censure. It is desirable, that the entire denomination should be harmonized in these things; and for this purpose we entreat our brethren of all the different Associations, as well as those of unassociated churches, not to forget the approaching Anniversary.

As it is not unlikely that the propriety of laboring in a foreign field may come up for discussion, it is hoped that the brethren will make it a matter of prayerful consideration, and come up to the meeting prepared to offer such thoughts on the subject, as may help to guide the Association to that result which will be most for the glory of God.

THOS. B. BROWN,
President of the Seventh-day Bap. Miss'y. Association.
Milton, Pa., March 12, 1845.

AMERICAN SABBATH TRACT SOCIETY.

The Constitution of the American Sabbath Tract Society has been printed in pamphlet form, adapted to circulation for the signatures of members and donations to the Society. It will be forwarded this week to our friends in different parts of the denomination, to whom the near approach of the Anniversary will suggest the necessity of prompt action on their part. If they would see the Society placed in a creditable position, efforts should be made for that purpose before the meeting. Where copies are sent to friends who cannot personally give attention to their circulation, we hope they will be placed in the hands of those who can and will attend to it thoroughly—at the expense of the Society if necessary. If other copies are wanted, they will be immediately sent to those who request it. Where no other opportunity offers, they will be sent by mail, subject to one sheet pamphlet postage. A Constitution with blanks is also appended for such as wish to enter into auxiliary organizations. As these subscriptions, when filled out, will be the property of the Society, it is desirable that care should be taken to preserve them for future use or reference, guarding against defacing the signatures or otherwise injuring them by marking the subscription book. It is hoped that payments for the present year will be made when subscribed; and where this is not the case, paper should be provided to note the fact by those who circulate the subscription. Should our friends, in circulating this document, feel disposed to aid us by soliciting donations on other conditions than those prescribed for membership—and we hope they will—they will also provide other paper for it.

PAUL STILLMAN,
Cor. Sec. of the Am. Sabbath Tract Society.

"A PLEA FOR RELIGIOUS NEWSPAPERS," is the title of a sermon recently preached by a Connecticut Pastor. The subject is one of vast importance, and deserves a place among the instructions of the pulpit. It is encouraging to know, that there is a growing interest in the circulation of these messengers of truth, and a higher estimate of their importance as means of exerting a religious influence.

DEATH OF A SENATOR.—Senator Bates of Massachusetts, who has been sick at Washington for some days past of inflammation of the lungs, died on Sunday evening, the 1 th inst. Mr. Webster announced his death in the Senate on Monday. His remains were to be removed to Northampton, Mass., for interment. The last words which Mr Bates was heard to utter in the Senate, were spoken when the Texas resolutions returned to the Senate after having been concurred in by the House—"Wo! wo! wo! to this country!"

ANTI-RENT TROUBLES IN DELAWARE.—A fresh outbreak occurred among the "Indians" of that county on the 11th inst. It seems that a Deputy Sheriff named Steele was stopped on the road from Andres to Delhi, and compelled to return to Andres, where he was surrounded by about 100 men in disguise, for the purpose of taking away his papers and tarring and feathering him. This outrage was committed in consequence of Steele's having lately arrested one Squires on a bench warrant. It is said that frequent outrages have occurred for a time past, and that the county is in a state of actual rebellion.

Twelve "Indians" have since been taken, and the authorities are determined to enforce the laws.

THE NESTORIAN MISSION.—The permanency of the mission to the Nestorians is threatened by a predominant influence of the Russian government over Persia, and the rise of English Puseyism. The latter can do no more than set the ecclesiastics against the mission. But the Russian influence, since the Affghanistan war, and the withdrawal of the English Embassy from the Persian court, has been constantly gaining ground, until it is believed to sway the Persian government in all matters that are interesting at St. Petersburgh, and to decide upon the course that shall be pursued by that government in reference to all missionary efforts. God may interpose by his providence, but the introduction of Russian ecclesiastical law would be as fatal to the mission at Ooroomiah, as it was to the German missions in the regions of the Caucasus.

THE ARMENIAN MISSION.—The state of things in this important mission, in which the hand of God has been graciously revealed, appears to be drawing to a crisis. The new Patriarch appointed in the Armenian communion, has required all bankers and rich men, to withdraw their patronage from the evangelical men. Every parish priest is also required to see that all the people confess and receive absolution, and all who do not conform are reported to the patriarch, to be dealt with as he shall think proper. Mr. Holmes writes that six native evangelists are engaged in preaching the gospel among the people. They have disposed of a large number of books, and are very useful. Der Varteness, the well known evangelical priest, has been banished to a Greek convent near Cesarea. He was steadfast, and acknowledges his unworthiness thus to suffer for Christ. [Ch. Observer.

THE BAPTISMAL CONTROVERSY IN ENGLAND.—A correspondent of the Montreal Register, writing from London, says, "The Baptismal Controversy goes on in such a way as to promise the best results. I went into the office of one of our leading dissenting journals the other day, where a gentleman employed upon it called my attention to the declarations of the Bishop of Exeter as to baptismal regeneration. 'You,' I replied, 'ought not to find fault with the Bishop; without regeneration, of what use is baptism?' In the course of conversation he told me, that though he had been baptized in infancy, on his asking to be baptized again, when joining a Pedobaptist church, a number of ministers, of course Pedobaptists, had his case brought before them to advise upon it, and at their united advice, his Pedobaptist pastor performed upon him the rite, by sprinkling him a second time. Who are the Anabaptists now?"

REVIVALS.

The Baptist Record gleans from its exchange papers the following encouraging revival intelligence:—

At a protracted meeting, recently held at Bear Creek, in Clark county, Mo., *eighty* persons were added by baptism.

At Dover church, Clark county, Mo., during a meeting which commenced on Christmas day, *ten* were added to the church.

The first church at Louisville, Ky., has been much engaged in holding meetings through the week. *Six* have been added by baptism, during the last month.

Beech Fork church, Marion county, Ky., held a protracted meeting, commencing Jan. 1st. *Six* were added by baptism, and the church is in a prosperous condition.

The Bethlehem church, Washington county, Ky., held a meeting recently, continuing seven days, when *twelve* persons united upon the open profession of their faith in Christ.

In St. John's N. B. the work of the Lord is encouraging. During the last six weeks, (preceding Feb. 5th,) the ordinance of baptism had been administered five times.

In Ohio, thirteen have been added to the First Ten Mile church, Clermont county, where there has been held a series of meetings.

At Withamville, in the same county, a meeting was held, which commenced on the 31st of Jan. continued twelve days, and resulted in the conversion of fourteen persons, who were baptized.

At Mt. Union, Stark county, Ohio, after a season of prayer and preaching, six were received by baptism, all heads of families.

In Richmond, Va., on the 23d of Feb., Elder Smith, of the fourth church, baptized six candidates, and Elder J. B. Taylor, of the 3d church, baptized four.

In Waterbury, Ct., a revival has been in progress for several weeks; between 20 and 30 have expressed a hope in Christ, and backsliders have been reclaimed.

At Troy, N. Y., Elder Knapp has been laboring with the pastor of the 1st church, with evident success. Twenty-one were baptized on the 16th of February.

At North Salem, N. Y., 12 or 13 have professed conversion, and many are inquiring. The church at Cold Spring, L. I., is enjoying a revival.

The Eleventh St. Baptist church, N. York city, has been holding special meetings for two months past. Thirty have been baptized.

During the month of February, there were SEVENTY-FOUR baptisms in New York city churches, as reported at the ministers' monthly conference.

General Intelligence.

ONE MONTH LATER FROM EUROPE.

The Steamship Cambria, which reached Boston on Tuesday, brings European intelligence to the 4th of March. The Cotton Market in Liverpool was buoyant. The financial statement of Sir Robert Peel proposes to repeal the duty on cotton, wool, coal, glass, staves for casks, and partially on sugar, with 430 miscellaneous articles. This proposition is under discussion in Parliament, and is thought to be very favorable to American interests.

The American provision market was dull. A reduction in the price of Irish pork had impeded the sale of American. There was no American Butter in the market. Cheese commands good prices. This branch of commerce was steadily increasing.

The news that Pennsylvania had paid the interest of her debt for the current six months was received with much satisfaction. But poor Sidney Smith, who had said so much on the subject and perhaps contributed much to bring about the result, was dead before the news arrived.

The subject of railways absorbs no little time and attention on the part of the House of Commons.

The Bank of England is about to reduce the rates of discount at various branch banks.

The right of search—that irritating surveilance of the high seas, which has proved of late years an endless source of annoyance to American shipping—is virtually at an end.

A violent party conflict had again broken out in Switzerland in the affairs of the Jesuits. Matters looked threatening, but a reconciliation was hoped for.

Affairs in Ireland remained about the same as at last advices. Repeal meetings are regularly held, at which large sums are mentioned as having been received from the United States.

Three days of rejoicing with illuminations, celebrated the fact that on the 18th ult. the Queen of Prussia gave birth to a Princess.

The overland mail from India which left Calcutta on the 8th of January, brought news of a revolution in Nopaul. Also of a serious disturbance at Hong Kong in consequence of a registration decree. Also of a revolution in the Punjaub, in which Heera Singh, the Rajah, and Jella Pundid were killed.

* * *

New York Legislature.—But little was done during the last week of general interest, except the passage, in the Assembly, of the new License Law. A bill was introduced into the Senate to prohibit the binding of minor children to the people called *Shakers*, which led to considerable discussion, and the appointment of a select committee to inquire into the matter. Several petitions were presented in the Assembly for a peaceable dissolution of the Union. A bill was passed to pay the troops called out in Dec. 1843, and Jan. 1844, at the rate of $2 per day for each man, without distinction of rank. A resolution was passed by the Senate to adjourn on the 8th of April. A bill to provide for supplying the city of Utica and the State Lunatic Asylum with water, was discussed at length. A petition was presented against allowing the judges of county courts to draw their compensation on Sunday. A petition was received from Brookfield, Madison county, asking for some legislative action reproving the course of the Rhode Island authorities towards Thomas W. Dorr. Much time was spent in the discussion of the Constitutional Amendments.

* * *

Water Cure.—Dr. Tucker, editor of the Democratic Freeman, published in Syracuse, relates the following interesting case of water cure, occurring in his own family:

A few weeks since a member of our family, a daughter between five and six years of age, was attacked with inflammation of the lungs. Her symptoms were pronounced of an alarming character by a skillful physician who was called in to examine her, and the usual prescription of blister or bleeding with powerful medicines recommended. Her fever was so high, and the pain in her head, chest and limbs so severe, that she could not rest day nor night. We were advised by a friend to try *cold water* treatment, instead of the medicines. With some hesitancy and misgivings we resolved to do so—consequently put the medicines away, as a last resort. The child was divested of all her clothing and wrapped in linen sheets of four thicknesses, and then covered with blankets. After remaining in the sheets about an hour, they were changed; and so repeated during the first day of trial. On the return of the paroxysm of the fever on the second day, the wet sheets were applied, and prespiration produced with the first application. They were then removed and the patient placed in bed, in flannel sheets, where she slept quietly for three hours. The fever returned again in the evening and was broken up in the same manner. This course was pursued for five days, and nothing administered to eat or drink save cold water, or cold crust coffee; the paroxysms becoming less violent every day, until the sixth day, when there was none, and the patient was enabled to sit up and receive light nourishment. She soon recovered entirely, and is now well.

We have made the same application to our youngest son of 12 months, for a severe attack of croup, with like success—the application of cloths being confined to the chest and throat.

* * *

State Normal School.—This school was opened at Albany on the 18th of December last, with 29 pupils. Upwards of 90 are now in attendance; and it is believed that at least double the latter number will enter the ensuing term in April.

Of course, the beginning of an effort, hitherto untried in our State, has been made under embarrassments and interruptions, which must have interferred with the working of the experiment. These, however, have been in a measure overcome; and the result for the future may be expected to be still more encouraging.

Getting Ready for the New Postage.—We want to put our Yankee neighbors on the lookout in season to get ready for the new postage law, which takes effect on the 1st of July. After that time, the postage on letters will be regulated by weight, and not by the number of pieces of paper. Half an ounce weight passes for a single letter. The first thing required, then, will be a cheap scale to weigh letters, as every man of business will require such a convenience. There are several different patterns in use in England, but we have not the slightest doubt, of course, that Yankee ingenuity can improve on them all and give us a neat article for the writing-desk or center table, at a cost of less than half a dollar. The other article is the entire envelope. The half ounce will carry two sheets of common letter paper with an envelope, which will furnish complete security against the letters being pried into and read. These envelopes are made and sold in London for 6d sterling per hundred, and will go into general use here, and those who first go into the business will make the money. [Boston Chronicle.

American Mail Steamships.—The bill authorizing the conveyance of letters to foreign ports in our own steamships, was passed by Congress The National Intelligencer congratulates the country upon its passage, and says, "to Dr. Junius Smith, an American gentleman, who first stimulated English enterprise to carry the project of steamship navigation into effect, is our country indebted for this further movement, and we trust he will be adequately sustained in his efforts until he shall carry his great design into complete effect. He is fully determined to proceed forthwith in the construction of several magnificent steamships, and we may hope, in a year or eighteen months, to see their regular departures and arrivals announced in New York."

The May Flower.—Messrs. E. D. Hurlbut & Co., of New York, have added a new bark to their Southern Packet establishment, and called her after that little vessel which brought over the Pilgrims, and by that deed immortalized her name. The new May Flower is not only named after the ship of 1620, but her interior arrangement testify to the strength of the moral forces which were gathered on board that little vessel. On her stern is a shield, supported by Robinson and Standish, each in his proper habiliments as religious and martial leaders of the enterprise. On the shield lies an open Bible, and beneath, a crown reversed and a broken sceptre lying near it. Within is the Bible on the cabin table, and forward, a comfortable top-gallant forecastle for the sailors, supplied with the American Tract Society's Library of forty volumes, and no grog anywhere. The new May Flower was built by Messrs. Geo. Greenman & Co., of Mystic, Conn., of pasture oak and white chesnut, and is of 520 tons burthen, and of fine model. She is a great deal bigger than her predecessor, but she will never get a freight on board of one hundredth part the value.

The Jesuits and Eugene Sue.—Those who have read the Wandering Jew, know that it is a biting sarcasm throughout of the Jesuits. At this moment also there are two countries in Europe, Switzerland and Belgium, where the greatest exasperation against the Jesuits prevails. A recent mode of manifesting this feeling has been in honoring Eugene Sue their powerful foe.

Albany, March 11.—The bill to submit to the people at their annual elections in ward or town the question of license or no license for the retail of spiritous liquors, passed the House in committee of the whole yesterday afternoon after being amended so as to include within its provisions the city of New York. It was referred to the committee originally reporting the bill, to report complete.

Dedication of a School House.—Boston dedicated a new Grammar School on Wednesday. It bears the name of the 'Otis Grammar School' in compliment to the venerable Harrison Gray Otis. Mr. Otis was present at the dedication, with Gov. Briggs and the Mayor, and made an interesting speech, in which he dwelt upon the incidents of his own school-boy days. Among other amusing incidents of the olden times, he said that his schoolmaster used to reward all the well-behaved scholars, every Wednesday afternoon, with shellbarks, which he threw out of the window, allowing the boys the fun of scrambling for them!

A Wooden Library.—Among the curiosities in the collection made by the Exploring Expedition, is what is called the Library, which consists of several volumes of wooden books about nine inches long, six wide, and two in thickness, curious in design, and beautiful in execution. Each volume is formed of the wood of the tree, the name of which is inscribed on the bark attached to the back of the book. The interior contains specimens of the leaves, fruit, blossoms, and roots, with a cavity in the back for a paper containing a botanical description.

The Iron District.—The iron district, which spreads through New Jersey, Pennsylvania, Maryland, and Western Virginia, traverses regions exuberant with coal, and abounding in water-power; and traveling further West, we find in Ohio, Kentucky, and particularly in Missouri, immense stores of metaliferous wealth, adjacent to the most fertile agricultural districts. It is to Pennsylvania, however, we must chiefly direct our attention, where two fifths of all the iron in the United States is made. The United States contain 80,000 square miles of coal, which is about sixteen times as great as the coal measures of Europe. A single one of these gigantic masses runs from Pennsylvania to Alabama, and must embrace, itself, 50,000 square miles. Out of fifty counties of Pennsylvania no less than thirty have coal and iron in them; and, out of 46,000 square miles of Pennsylvania, which form superfices, there are 10,000 miles of coal and iron; while all of Great Britain and Ireland have only 2,000—so that Pennsylvania alone has an area of coal and iron five times as great as that of Great Britain. The quality of the coal or iron is as rich as that of Great Britain, and they have the advantage of lying near the water-level; while those of the latter country are sometimes more than one thousand feet below the surface, and are excavated through subterranean passages. [Hunt's Merchants' Mag.

Trinity Church, N. Y.—The workmen have been employed upon the interior of Trinity most of the winter, especially upon the stained glass windows. Twenty of them are already finished, including the large one in the Tower facing Wall street. The magnificent window behind the Chancel has not yet been completed, but it is designed to surpass every thing of the kind on this continent. The bishop's room at the extremity of the building, and extending its entire width, is a handsome apartment, containing in its walls the various impressive marble tablets which were placed in old Trinity. The room is lighted by four superb windows, each embellished with scriptural designs, exquisitely blended upon the glass. Nothing can be finer than the effect of these gorgeous windows; that they are "home productions" it is enough to say. They are prepared in a temporary building in Trinity church yard. [Com. Adv.

Murder in a Court House.—We learn from the Lexington (Ky.) Enquirer, that on the 5th inst. Clifton R. Thompson, Esq. was shot dead in the court House, by Henry Daniel, his brother-in-law. Daniel was immediately taken into custody by the civil authority and confined in jail. They were attending to a suit which had been continued from term to term, on the affidavit of Daniel, who was then making another application for a further continuance. Thompson was then heard by the Judge on the subject, and accused Daniel of stating a vile and false calumny in his affidavit; at this moment Daniel arose and observed to him, not to repeat that. Thompson with his face to the Judge said, 'I do repeat it,' and at that instant Daniel drew his pistol and fired, the ball passed through his body, killing him instantly.

Mineral Resources of Alabama.—In Randolph county, (Ala.) there are five large mines of silver and gold, and several minor ones, which produce annually about $125,000, and afford employment to 3 or 500 persons. Tallapoosa County is also rich in gold and silver mines. Goldville is supported by one mine. Gold has also been found in Coosa, Talladega and Chambers Counties. In Randolph there is an inexhaustible bed of Iron ore, which does not lose 15 per cent in melting. Nitre, Coal, Salt and lead ore, are found in other Counties.

Disgraceful Outrage.—A most shameful outrage was perpetrated in our bourough on Friday evening last. Stephen S. Foster and Charles Lenox Remond (the latter a colored man) had been delivering a series of lectures here on the subject of American Slavery; and on the evening referred to they were disturbed by a gang of ruffians who threw a stone through the window—striking Remond whilst speaking—and by firing offcrackers, and other acts of a base and cowardly a character. The outrage meets, as it should, the severest condemnation of all our respectable citizens, and only finds countenance in the breasts of a few contemptible, low-lived miscrants, who, by this act, and others of a similar nature, have degraded themselves far below the level of that unfortunate class of our citizens, which is the object of their especial enmity. [Newtown (Pa.) Jour.

Cruelty to a Slave.—A most inhuman sight presented itself to the residents of Chesnut street, this morning. A negro boy was seen to issue from near the corner of Third and take down Chesnut street at full speed, stripped to his waist, and his back cut and lacerated in a most shocking manner; he took a straight line for the river, and plunged in, apparently with the intention of getting clear of some dreaded evil at all hazards; he was, however, rescued by some of the crew of a steamer lying at the wharf. We inquired what offence he had committed, and were told he had been severely beaten for running away. [St. Louis New Era, Feb. 25.

Life in Mississippi.—The Natchez Courier says: Within a few weeks the town of Woodville has lost two most estimable citizens. A rencounter first occurred between Mr. B. F. Herbert and Mr. Fenner, both said to be mild, placable, and strictly honorable gentlemen, which resulted in the death of Mr. Herbert. A few days after this, another rencounter took place between Mr. Fenner and a brother of the deceased Mr. Herbert, which has resulted in the death of Mr. Fenner. On last Friday week, at the Globe Hotel, a renconnter took place between a man named Gadbery and another named Farmer. G. shot F. and Farmer died.

More.—The Columbia (S. C.) Carolinian says:—"An affair of honor came off near the Hampton Course, at Augusta, on Thursday, the 20th inst. between Major John Partlow, of Abberville district, and John G. Burton, Esq. of Newberry district, S. Carolina. They fought with muskets, at ten paces, and Mr. Burton fell mortally wounded at the first fire.

Two Irishmen, named John Morrison and James Connell, had a fight with knives at Mobile on Sunday, the 23d ult. in which both were severely wounded, Morrison particularly, who received seven dangerous wounds in his breast and shoulder. His life is despaired off.

A young man named Pierre Trapiguler, was stabbed by another young man named Bruneau, a few days ago, in New Orleans. He died immediately. They were creoles, had been on intimate terms, and were respectably connected.

Anti-Dueling in the South.—Mr. Chinn has given notice in the Louisiana Convention that he will offer a clause to be inserted in the new Constitution, by which all persons sending or accepting a challenge to fight a duel, and their seconds, shall be rendered incapable of holding any office of honor or profit in the State. We like to see this effort to put down the last relic of barbarism that disgraces our country.

Dueling in South Carolina.—The Grand Jury of Charleston have presented as a grievance the practice of duelling, and earnestly recommended to the Legislature the passage of an act to suppress the custom so pernicious to the happiness and good order of society. They also recommend the passage of a law for the punishment of persons carrying concealed weapons.

Three Children Frozen to Death.—A touching incident is thus related by the Auxilliary Breton: "During the last few days of cold, three young children of the town of Baines had been sent out by their parents to gather dead wood. These poor infants lost themselves in the wood, and night came on without their having been able to refind their road. The eldest, scarce six years old, sought some shelter, and there huddled up his little brothers: he then stripped himself of his waistcoat, and covered them with it, and made them a rampart from the cold wind with his body. It was in this condition that they were found in the morning, all three frozen to death."

End of the Slave Trade in Cuba.—It will rejoice every heart of flesh to learn that Cuba, heretofore the city of refuge of the traffickers in human bodies and souls, is to be henceforth free from that curse. The Captain-general has lately issued a proclamation declaring all vessels arriving at Cuba with slaves on board, to be confiscated. So much for English influence—would there were more of it. [Evangelist.

Three hundred and fifty millions of bricks have been made in Cincinnati, the last year.

SUMMARY.

There are in Ohio about 13,000 teachers, and 460,000 scholars, connected with more than 13,000 common schools.

There were only 553 deaths the year past in Charleston, South Carolina, which contains a population of nearly 30,000.

The working women have had several meetings recently to see how they can improve their wages and their condition, in New York city.

American Saws are sold in Sheffield, England, under the noses of the manufacturers of that country.

Marble and granite, from the time of the Pyramids, have been used as monuments for the dead, and they are no doubt durable; but in England they are now making them out of cast iron, which not only exceeds stone and wood in enduring character, but is susceptible of great and cheap embellishments, and can always be kept fresh and in good order.

The Iron Revenue steam-cutter "George M. Bibb" was launched at Pittsburgh on Saturday morning. Some fifteen or twenty minutes before the time set apart for launching, the boat started from its fastenings and rushed on its way into the river, which it nearly crossed. A Mr. Buckhart was dangerously injured, and a Mr. McKee had his arm broken. Several others were thrown into the river, but they were rescued.

It is rather a curious fact that the national incomes of France and England were last year very nearly the same in amount. The revenue receipts of the two countries were as follows: France 1,270,900,000f. at 25, £50,074.209; England, £50,071,643; difference between the two countries, only £2666.

Alvanus Fisk, of Natchez, Miss., has presented to that city for the establishment of a free school, a piece of property which a few years ago sold for $21,500, and is worth now at least $10,000 in cash.

Twenty-three boxes, containing some two thousand broom-handles, were shipped a few days since for London. We understand that some persons are rasing the brush in Ohio, and have obtained the handles from this valley, shipping the raw materials to England, and there manufacture the brooms. [Northampton Courier.

It is stated that several new iron establisments are about to be erected in the vicinity of Reading, Pa.

We are informed, by Col. Hatch, of the express, of the death of Mrs. Lafon, wife of Dr. Lafon, late missionary to the Sandwich Islands. She died at Fairhaven in the absence of her husband.

The Vicksburg Constitutionalist says that no smoking of cigars or pipes is permitted in any *church* in that city!

Gov. Briggs has commuted the sentence of York, the murderer, to imprisonment for life in the State Prison, with a proviso that if he escapes from prison he shall be liable to the original sentence.

A subscriber, who has been indebted to us a long while, writes that he is determined "to practice the most unremitting industry" in order to enable himself to pay us. He would please us better if he were somewhat *remitting* in his industry. [Louisville Journal.

The Catholic Church in Oswego was broken into on Sunday night, and the plate, priest's dress, &c., carried off. An attempt was also made to fire the Church. The Church lists and other papers were set on fire in a chest, where, from want of air, the papers only burnt.

A strong opposition on the Hudson River has reduced the fare in some cases to 50 cents.

The whole expense of turning the Old Dutch Church in Nasseu street, New York, into a post office, is said to have been forty thousand dollars.

In Woolwich township, Gloucester county, N. J. the people, in town meeting, last week, took for candidates two very respectable maiden ladies, *Sally Rrown* and *Betsy French*, and elected them Justices of the Peace by a triumphant majority.

Mrs. Martha Taber, who was born in Newport, R. I. March 10th, 1844, completed *one hundred and one years* on Monday last. She resides with her daugher, Mrs. Knight, and enjoys good health.

It is stated in some of the papers, that there are no less than one hundred and twenty towns in Massachusetts *utterly destitute of a grog-shop.*

The profits of the Connecticut State Prison from Oct. 1. 1837, to December 31, 1844—seven years and three months, have been $103,146 48.

The receipts into the treasury of the American Board in January, were $26,669 73. Total from August 1st to January 31st, $118,090 50.

The bell foundry of Andrew Meneely, of West Troy, turned out from Jan. 1st 1844 to 1845, one hundred and forty-five bells, weighing in the aggregate 77,158 lbs. Average weight, 532 lbs. each.

The New Orleans Picayune, of the 21st ult., says:—"When the pardon of Gov. Moulton was announced to one of the convicts in the penitentiary at Bouton Rouge, on Monday evening last, he dropped dead, it is supposed in con equence of the sudden sensation of joy produced by that delightful information."

The Governor and Council have appointed Thursday, April 3d, for the observance of the usual Fast in Massachusetts.

A bill to modify the license law, providing for submitting the question of license or no license to the people of the several towns, passed the Michigan House of Representatives by the very strong vote of 39 ayes to 7 nays.

The revenues of New Jersey for the present year are estimated by the Treasurer at $75,512 73. The balance in the Treasury is $15,523 87.

The census of the city of Cleveland, just taken, gives a total of 9,573. Population by census of 1840, 6,071. Increase in four years 3,502.

Benjamin Lett, who has remained in the State Prison at Auburn for several years, under a conviction for arson in burning the steamer Great Britain, has been pardoned by Gov. Wright, because it appeared from the testimony of the physicians that he was suffering under consumption, which must inevitably terminate his life if he were retained in confinement.

Missionaries for Jamaica.—The quarterly report of the West Indian committee, announces the arrival, at Jamaica, of the Rev. Lorin Thompson and lady, of Attica, N. Y. as missionaries to the emancipated negroes. Mr. Henry B. Newhall, of Chelsea, Mass. has also been sent to the same field as a teacher. The Rev. Mr. Beardslee, who has for some time been stationed there gives a favorable account of the mission.

Obituary.—Died at his residence in Pittsfield, Otsego county, N. Y., on the 7th of February, of apoplexy, Col. Rouse Clark, aged 54 years.

Some weeks previous to his death he was attacked with a severe pain in his head, and was confined to his room. He so far recovered from the first attack as to be able to ride out and partially to attend to business. The prospect of recovery seemed flattering and fair. While seated by the cheerful fireside of his family, engaged in reading a favorite book and enjoying the sweetest happiness of home, he was suddenly attacked with a severe pain in his head, screeched, and threw down the book. He soon so far recovered as to give a description of the attack, then exclaimed, "It is coming again," gave a scream, raised his hands to his head, and fell back insensible. He lay insensible for thirty hours, and then died without a struggle or a groan. [Cooperstown Journal.

DIED,

In Waterford, Ct., Feb. 13th, Ackley C., son of Clark and Lydia Rogers, aged one year and eight months.

In the same place, Feb. 15th, Andrew, son of Peter and Damaris Andre, aged one year and ten months.

NEW YORK CATTLE MARKET—March 17.

At market 900 Beef Cattle, 450 from the South, 800 Sheep and 100 Cows and Calves.

Prices—Beef Cattle at the close were rather inactive. We quote at $5 50 a $7 for best sorts of retailing, with a few choice, on Saturday, at $7 50. Cows and Calves—Sales of 80 head at $14 to $27. Sheep are a little cheaper. The market closed at $1 75 a $4 50, as in quality. Hay—Plenty at 50 a 65 cents per cwt.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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Miscellaneous.

TRUTH.

BY R. C. WATERSTON.

> As for the Truth, it endureth, and is always strong.
> ESDRAS.

Theories, which a thousand cherish,
Pass like clouds that sweep the sky,
Creeds and dogmas all must perish;
Truth herself can never die.

From the glorious heavens above her,
She has shed her beams abroad,
That the souls who truly love her,
May become the sons of God.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her,
But they cannot quench her light!

Thrones may totter, empires crumble,
All their glories cease to be;
While she, Christ-like, crowns the humble,
And from bondage sets them free.

God himself will e'er defend her
From the fury of her foe,
Till she in her native splendor
Sits enthroned o'er all below.

"THY WILL BE DONE."

Short, but comprehensive petition! Uttered often by the careless lip of the proud worldling, as he repeats that inimitable prayer, of which it forms a part, without one thought of its significance; and yet embracing in its wide scope the whole range of God's providence, from the wisdom that guides a planet, to the care that marks the falling of a sparrow. Uttered too frequently even by the Christian, without a just sense of its deep and solemn import. "Thy will be done!" Who can say this from the heart, and yet retain any will of his own, in reference to temporal blessings, to friends, health, or even life itself? The will of Him who is possessed of infinite knowledge, wisdom, and benevolence, who sees perfectly the end from the beginning, and on whom all created intelligences depend, must of necessity often conflict with ours, who are not only of yesterday and know nothing, but whose views and feelings are so warped by sin, that our own judgment is never to be trusted for a moment, where the heart is concerned in the decision. Now in such a case, who shall decide for us?

"Oh, who so fit to choose our lot,
'And regulate our ways,"

as the God who created us, the Savior who died to redeem us, and the blessed Spirit who sanctifies, comforts, and fits us for heaven? Why should we shrink and tremble when His will is done, since we know that it is "the perfection of wisdom," and since we have his own gracious assurance—"What I do, thou knowest not now, but thou shalt know hereafter."

I have seen a mother, who as she knelt by the side of her sleeping infant, breathed forth, from a glad and grateful heart, the petition, "Thy will be done." She thanked God for the sweetest of all earthly gifts; and while thus recognizing the Giver, her deceived heart was ignorant of the tenacity with which it clung to that darling child. Day by day it grew more lovely and more intelligent, and while she watched the unfolding of the precious blossom, and witnessed every hour some new development of mind, some added charm of form or feature, she almost forgot that the cherished object of her love and care was mortal.

"To find" its "fairy footsteps following" her,
Its "hand upon her garments, or its lip,
Long sealed to hers, and in the watch of night,
The quiet breath of innocence to feel
Soft on her cheek; was such a full content
Of happiness, as none but mothers know."

But in the midst of all this enjoyment, while the conscious mother felt that a cloud had arisen between her soul and God, though she hardly knew how, the spoiler came and snatched the youngest and fairest of the flock, for his prey.

"Death found strange beauty on that cherub brow,
And dash'd it out"——

In an unexpected moment, the grim messenger was sent to bear away the treasure so lately lent, so highly prized, to the God who gave it. Those twining arms were unclasped from the neck, those soft eyes into whose blue depths she had so often gazed with unutterable tenderness, were sealed up forever; that sweet voice, whose faintest tone was music to her ear, was hushed, and her soul's idol lay before her, motionless and cold, unmindful of her anguish, and heedless of the tears that were raining on its marble brow. But in that hour of bitter anguish the stricken mother was not left alone. That glorious Redeemer, who in the days of his flesh, wept with Mary and Martha at the grave of Lazarus, and whose ear is still open to the softest call of human woe, came to her relief. Notwithstanding the folly and ingratitude which rendered the chastisement so needful, the compassionate Savior poured the oil of consolation into her bleeding heart, and "as one whom his mother comforteth," so he comforted his erring but penitent child, in this her time of need. Melted, subdued, penetrated by such wonderful love; the mourner raised her eyes from the precious dust on which they had rested, and as she followed with the eye of faith the now glorified spirit to the throne of God, exclaimed from the depths of a chastened and humbled heart, "thy will be done." Thus, "though afflicted, bruised and broken," the peace of God came down into her soul and though the world might never again be to her what it had been, the thought that it was a Father's hand which had smitten her, and the sweet assurance that her darling was forever safe in his arms, enabled her to go on her way rejoicing.

Bereaved mother! hast thou experienced a similar trial and found similar consolations? If so, thank God, and take courage, and be assured that no trial shall befal thee, under which the everlasting arms will not be abundantly able to sustain thee. He whom thou lovest, will be infinitely better to thee than sons or daughters, and soon, very soon if thou art faithful, thou shalt rejoin the loved and lost, in a world where sickness and sorrow and death can never come. Thus

"While the wounds of wo are healing,
While the soul is all resign'd;
'Tis the solemn feast of feeling,
'Tis the Sabbath of the mind."

Blessed foretaste of that eternal Sabbath on which many who were unspeakably dear to us have already entered, and which awaits us when we shall drop "this mortal coil," and go to him "whom having not seen we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, till we receive the end of our faith, even the full salvation of the soul."

[Adv. Moral Ref.

THE LADIES OF THE PRESENT AGE.

By one of the pupils of Mrs. Atkinson's Seminary.

The frivolity of the female sex has been a subject of remark among those, who, by the laws of nature, should protect and vindicate their rights and characters, ever since the wily deceiver banished peace and confidence from Eden's shade.—Their vanity, love of dress and want of strength of mind, furnish a most interesting topic of conversation, and the elegant sarcasm with which their faults are alluded to, could not be surpassed by even Pope himself. But satire is not the language with which public speeches are generally clothed; for when any great cause comes before the people, the aid and influence of the ladies are politely requested, amid flowing praises and delicate compliments. But, *why* the female mind is supposed to be incapable of those lofty pursuits which render that of *man so noble*, why the possession of a few accomplishments and exterior graces, is all of which she is thought worthy, has never been taken into consideration by those wise and learned men who act upon these suppositions.

There is an *innate* desire to please, within the hearts of *all* the human family, but more especially within that of woman. She dwells in smiles, and it is her chiefest joy, to create in other breasts, happiness corresponding to that within her own. Need we wonder then that she applies herself to that which she knows is best adapted to please. Were the pursuits of literature most esteemed by gentlemen, as becoming to the ladies, every one would be interested in intellectual acquirements, and every mind would leave its unnatural thraldom, the fame of the American ladies would sound throughout the eastern world, and Columbia would be envied for the wise and interesting productions of its gentle sex; but as it is, the females of America must rest within the bounds of popular taste, for there are but few who have not bowed to the altar of vanity and knelt to the despot of fashion. But though they have not realized the expectations of those interested in the youthful land of Liberty, *there is excuse for them*; they have not descended from the nobleness of our puritan mothers for *a low* object, for a mere bauble. No, it was to obtain the richest prize our land affords, the attention of *great* and *gifted* men; and this they cannot secure without paying the utmost consideration to the adorment of the person and the few trifling accomplishments of which the ladies of the present age are thought *capable*. They do not thus remain in fetters for the sake of *fops* and *fools*, for, to their praise be it spoken, there are some ladies who are not flattered by such attentions, nor won by the lisping nonsense of the drawing room. But it is to attract men of superior minds and *glowing talents*.

It is the lady that can with soft accents and engaging manners, discuss the common-place subjects of remark, and not the one who, with a countenance glowing with intelligence, can explain the various phenomena of nature, and admiringly speak of her curious handiwork; or whose mind has escaped from the entanglements of lace and silk, and *dared* to look from nature up to nature's God, that attracts their admiration.—No, *she* remains neglected, and unless her mind is cast in a very different mould from that of the majority of the human race, she will endeavor to copy the most successful, and win attention *herself* by lisping tones and fashionable manners.

You see a literary gentleman enter a mixed society where ladies of good sense and those of *none at all* are collected, this distinction causes not the least hesitation in his mind. It is the lady dressed in the farthest extreme of fashion, resplendent amid satin and pearls, and whom wealth has raised to rank, that he selects as one to whom to pay his devoirs. His artful flattery delights her ear, and presents greater allurements for dress than even dress itself.

What the ladies of our land are, the influence of our leading men has made them. They are thought of merely as engaging companions, with whom to pass a pleasant hour, and who are simply *capable* of constructing ingenious toys for fairs, or with elastic touch to wile away the tedious time upon the piano or guitar. The gentlemen think not that the female mind is able to keep pace and walk side by side with *theirs*—that where the spirit of man has braved its glorious way, there the spirit of *woman* is capable of soaring, and the ladies themselves have never, even in *thought*, aspired to such a path.

Many of the ladies of the present age, *dare not to be sensible*; for, in the character of a sensible woman, with few personal attractions, and destitute of the "factitious circumstances" of wealth and station, *who* would *think* to please? The gentlemen are supposed to form the standard in every thing. Their likes and dislikes are thought to actuate every motive. And since they form the standard of female excellency, (if so be there is any,) wherefore are those long pieces that swell the columns of almost every newspaper with the vanity and extravagance of *woman? It were a pity indeed that the noble lords of creation, whose very being is consistency, should object to a standard of their own formation.*

A SCENE IN THE BOSTON POLICE COURT.

The Police Court of Boston was crowded to overflowing, for it was understood that among the creatures which had been arrested the night before, were several females, who, led away by bad examples, and an unbroken train of temptations, had fallen victims to remorse and the world's scorn, and become degraded outcasts in society; and upon this scene of wretchedness, hundreds came to gloat their eyes, to mock and laugh, and treat with levity the sufferings of others, and to render still more bitter and polluted the state of the unfortunate. One poor forsaken female had just been sentenced to the House of Correction as a vagrant and abondoned one; as she stood upon the prisoner's stand, her appearance exhibited a wretchedness, want and misery, which would have excited the pity and feelof every good man; wretchedness, disease, and scorn had nearly driven her mad, and she appeared to feel as though the world had no communion with herself, and turning to the gaping crowd, she held her thin bare trembling arm on high and poured forth a curse loud and deep upon them while the officer hurried her away to the lock room. This act of wild insanity on the part of the poor creature, only created mirth for the unthinking, and scarcely a single expression of sympathy was awakened in any breast for her. And what is the history of that forlorn prisoner? A few, but a few years ago, she was a beloved daughter, the joy of a happy family circle, whose presence at all times created delightful emotions, in the heart of a tender mother, and a doating father. A base, a despicable villain, who lived only for the gratification of his own evil passions, saw her, and by a constant practice of his base arts, seduced her from the dear home of her parents, he poisoned the pure fountain of virtue within her breast, destroyed that holy passion; it was a long time before that divine and early gift, which her parents through God had planted in her heart, became destroyed, it was long before that heart became hardened by crime, but it at length yielded to his hellish lessons, and became totally corrupted and shameless; and the serpent guilt dwelt in the place of the pure spirit that once inhabited that loving and beloved girl, and infusing its deadly poison into her mind, left it a prey to remorse and horror. A few years had made sad havoc in her appearance; that cheek now so pale and sickly, was then fresh as the morning rose, and that eye, now so dull and leaden, was then full of lustre and sweetness, and that forehead now prematurely furrowed by the hand of intemperance, was once as clear and transparent as the marble; and that lip now livid with disease, lent a sweet expression to her face, which filled every beholder with rapture.

This case had hardly been disposed of by the Judge, when the door of the Court room was again thrown open, and another female, scarcely seventeen years of age, was conducted to the prisoner's seat. She was well dressed, but in that meritricious garb, which too plainly bespoke one of that class of poor misguided beings, who, having commenced their career of infamy, find in such a guise a fit companion for their arts. Her face was wan and pale, and her haggard countenance contrasted strangely with her bright and sparkling dress; her hair was of a rich auburn color and fell loosely about her neck, and a slight color tinged her cheek, while the clerk read the charge to her. There was something in that blush and downcast look which indicated that her deviation from the path of virtue had been recent, and that she had not yet wholly surrendered herself to the dominion of the destroyer. The life she had recently led had stolen much of the beauty of her person, but she was still beautiful. Poor girl; a victim of the insiduous arts of a villain, she had loved not wisely, but too well, and he had trampled upon that sacred passion, had cast her from him upon the wide world, had prepared her youthful mind to receive impressions from every scene of depravity. On the brink of what an awful precipice she stood! she who had been once so constant and devoted, the gentle and confiding being, snatched like a rose from its sweet and fragrant bower, and thrown into the dust to be trampled upon by every one. She was known as a wanton; while she stood upon that platform allotted to prisoners, all eyes were turned towards her. The libertine, in whose eye no principle of virtue was sacred, who regarded it only as administering to his own sensuality, gazed upon her with a smile, and made her feelings a jest for the ready ear of his comrade. There were several of these fiends in human form present, who laughed at the distress of this forlorn girl. She stood upon the brink of an awful precipice, and one step more and she would be beyond the power of man to redeem. She stood friendless and alone, disowned by her parents, excluded from the society of the good by a barrier, which public opinion had thrown before her; whichever way she turned her eye for hope, the finger of scorn was pointed at her. Poor victim of misplaced affection; betrayed and lost! for her no tear of pity fell, no heart beat in sympathy. Though that still fair brow had been dishonored, she was not beyond hope; the principles of virtue had not been entirely eradicated, but within her heart there yet lingered the living spark. The rose had been crushed; it had withered, but still lived. That flushed cheek, that moist eye, that heaving bosom, that weight of woe nearly sank her to the floor. She was still a precious jewel; on the one side the star of Hope yet feebly shone; on the other, an eternity of maddening guilt, of endless horror; it was but a step to one or the other. Will she be saved?

One by one the constables were sworn, who severally testified to the abandoned character of the defendant, and their words were not chosen in kindness towards the unfortunate girl.

"Have you any witness?" asked the Judge of the young girl.

Her reply was only in sobs and tears.

"Or any thing to say to me upon the charge, and testimony against you?"

She made no reply.

The Judge took his book, and dipped his pen in ink, and was proceeding to write the dreaded sentence, by which the girl would be sent to the abode of felons, when he paused, and while his head rested on his left hand, he gazed silently in the downcast face of the girl. There was something in that tearful eye, that seemed to interest him, and it was evident that he believed that this poor girl was not far abandoned, and that he held her future destiny in his grasp. Again he dipped the pen in ink, but his mind still dwelt upon the poor creature before him, and he could not write the sentence. That eye, which sees all things on earth directed what to do, and snatched a poor creature, overwhelmed by circumstances, like a brand from the burning.

"Is any one present acquainted with the history of this defendant, or disposed to do anything in her behalf?"

At this moment a middle aged gentleman who had been regarding this case with great anxiety, stepped forward and conversed with the young defendant for a few minutes apart. He took a scrap of paper from his pocket, and sat upon the prisoner's bench by the side of her, and wrote upon the paper her name and some facts in brief, in reference to her past life. He then addressed the Judge in her behalf.

"I will be her bail, your Honor," said the advocate of the unfortunate betrayed one; "and what is more, I will save her." The name of this gentleman was enough, and the clerk recorded the case as continued three weeks, and the order of the Court was, that at the end of that time, if she promised reformation, the case would be dismissed. The poor girl wept, but her tears were those of joy. The noble philanthropist assisted her to rise, and he conducted her to another part of the room.—*Ex. Paper.*

CHARACTER OF A TRUE FRIEND.

Concerning the man you call your friend—tell me, will he weep with you in the hour of distress? Will he faithfully reprove you to your face for actions for which others are ridiculing or censuring you behind your back? Will he dare to stand forth in your defence when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank and fortune, as when the claims of pride or vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk in life in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connexion, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy abode, listen with attention to your 'tale of symptoms,' and minister the balm of consolation to your fainting spirit? And lastly, when death shall burst asunder every earthly tie, will he shed a tear upon the grave, and lodge the dear remembrance of your mutual friendship in his heart, as a treasure never to be resigned? The man who will not do all this may be your companion—your flatterer—your seducer: but depend upon it he is not your friend.—*Enfield*

FOR PARENTS.—The ordination of Providence, says a distinguished writer, is that HOME should form our character. The first object of parents should be to make home interesting. It is a bad sign when children have to wander from the parental roof for amusement. Provide pleasure for them around their own fire-side and among themselves. The excellent Leigh Richmond pursued this plan—had a museum in his house, and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world of man. Do you ever see men, who delight in their own fire-sides, lolling about taverns and oyster-cellars? Implant this sentiment early in a child: it is a mighty preservative against vice.

DOMESTIC LIFE OF SAILORS.

Men—even seafaring men—frequently judge falsely as it regards the number of married seamen; and because the sailor does not more openly speak of his domestic ties, they conclude he has never formed any, since he broke away from a mother's arms.

Not long since an aged shipmaster said to the writer, "I have been a shipmaster forty years; and of all the different crews I have commanded, I don't think twenty of my sailors have been married men." When asked if he had made it a subject of inquiry, he acknowledged that he had paid no special attention to the subject, but presumed this to be the fact. The record of marriages kept by our oldest Bethel Chaplain tells a different story.

To his captain, unless the question was directly asked, or Jack desired to provide his wife with half-pay, in the event of a long voyage, there would be little probability of his communicating the information. The reserve imposed by discipline forbids it. True, among his shipmates in the forecastle, Jack would exult to tell of the ties that endeared one place more than another unto him; but before his superiors, nought but a sense of impending danger, would embolden him thus to speak.

Many a time has the sailor, when ordered on hazardous duty, humbly requested of his officers, in the event of his death, that a letter might be forwarded to such or such a place, "for my wife lives there"—and this would be the first known of the fact; and frequently, too, when the proud ship has become a shattered hulk, and the weary crew have drawn together on the deck to await their doom by drowning or starvation, (unless rescued,) have the captain and officers been astonished to hear the cry of "God help my wife and children," reiterated by the group around them.

And not only so, but there are some seamen who become disheartened by the trials of their domestic life, which a want of money to provide for exigencies constantly recurring in a family, occasion—and they decide it is best for them to do as landsmen have done before them, viz. leave them to shirk for themselves. These men will not be likely to own they are married! Every effort has been made and is still making, to elevate the moral condition of seamen, and that not without effect; and merchants and shipmasters, together with all who call themselves friends of the sailor, ought to remember that the sailor stands not now where he did twenty years ago. It is safe to allow, that at that time few seafaring men comparatively married. They were then, with few exceptions, "tabued" from intimate association with the virtuous of the female sex, as soon as they left the place of their nativity, and "he is nothing but a sailor," formed the excuse.

Now, thank God, *because* "he is a sailor," is a warranty that we are bound to do him all the good we can; and among the privileges now open to him, we may say without fear of contradiction, is an entree to the family circle, among those who have sat side by side with him in the house of God, at the Temperance meeting, or at the fireside of one of the many "Homes" erected for his benefit. And the result has been, despite *Malthus*, a necessity for some plan to benefit the sailor's wife, and eke out her scanty income, without crushing the spirit of independence in her bosom, and making paupers, where we sought to make heroic, self-sustaining women.

Another thing to be considered, is the pitiable situation of the sailor's widow. Mournful in all its aspects is the state of widowhood, but doubly so must it be to "a stranger in a strange land," to a sojourner in a strange city—and it is well known that mostly all who have in previous years been aided by the Female Bethel Association, or the Seamen's Relief Society, (formerly sustained for purposes of assistance in connection with the Mariner's Church in Roosevelt st.) belonged to the one or the other of these two classes. The sailor from a distant country, if married before he enters the American Marine, hastens to transport hither his wife and little ones. Higher wages for himself he is certain of, and sanguine it may be of promotion, he rests not till they bid farewell to kindred and home, and join him in the New World.

Alas! how often is it the case, that before they become familiar with our customs or our language, *he* finds a sailor's grave, and his widow has none to whom she can say, "Pity me, O my friends!" Even the families of the American sailor are more or less migratory; not only have we here women from many a foreign clime, but every state has also its representatives. Some educated and intelligent, some illiterate and vulgar, but each and all children of one common Parent, to whom we are bound to dispense of our abundance or our poverty, if we will fulfil the law.

Those who have visited much among seamen's families tremble when they read of shipwrecks on our coast or at sea, for well they know the cup of bitterness will be pressed to the lips of wives, mothers, and children in consequence thereof, and new applicants for advice, sympathy and assistance will inevitably be presented.

MRS. WESLEY'S MODE OF TEACHING HER CHILDREN.

She was an admirable woman, of highly improved mind, and a strong masculine understanding, an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances; it was contracted in the prime of their youth; it was fruitful; and death did not divide them till they were both full of days. They had no less than nineteen children; but only three sons and three daughters seem to have grown up; and it is probably to the loss of the others that the father refers in one of his letters, where he says, he has suffered things more grievous than death. The manner in which these children were taught to read, is remarkable; Mrs. Wesley thus describes her peculiar method in a letter to her son John. "None of them were taught to read till five years old, except Kezzey, in whose case I was overruled; and she was more years in learning than any of the rest had been months. The way of teaching was this: The day before the child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine to twelve, or from two till five, which was school hours. One day was allowed to the child wherein to learn its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull, but the reason why I thought them so, was because the rest learned so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old the tenth of February; the next day he began to learn, and as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse; then to read it off hand without any hesitation, so on to the second, &c., till he took two verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice. What was yet strange, any word he had learned in his lesson, he knew wherever he saw it, either in his Bible or any other book, by which means he learnt very soon to read an English author well.

"The same method was observed with them all.—As soon as they knew the letters they were first put to spell and read one line; then a verse; never learning till perfect in this lesson, were it shorter or longer. So one or other continued reading at school time, without any intermission, and before we left the school, each child read what he had learned that morning, and ere we parted in the afternoon, what he had learned that day.

TRY!

Little folks may have troubles, and great they may seem,
To those who will only recount them;
But the greatest may vanish away like a dream,
If only you *try* to surmount them.

Put forth your whole mind, and you'll quickly perceive,
While youth yet exults in its prime,
That what you call wonders, e'en *you* may achieve,
By trying one thing at a time.

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J	¾	Dist. Columbia:	1
N. Hope Del Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix -, Westbrook 3

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Hallowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kilby, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Phila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatara, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen, Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac. Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan, Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4.4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS.	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hl bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 00
Do South new	95
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turp't W'ton.sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	16 @ 18
Do order to good	9 @ 10
Hog's lard	5¼ a 6
Cheese, Am lb	5 a 6¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅛
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
nplates ½ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do. merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 26

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER EIGHTEEN.

The sabbatic law requires a specified and limited time for sabbatizing.

From my earliest reading and meditation on the sabbatic institution, I had supposed it to be an indisputable fact, that the terms of the original institution and the language of the law, required rest unto the Lord from the close of the sixth day unto the close of the seventh day. But supposing that a new epoch commenced with the resurrection of Christ, and that the new reckoning of time began at midnight, I had conscientiously refrained from secular employments and indulgences from midnight after the seventh day until midnight after the first day. When, however, I became convinced that there had been no divinely-authorized change of the sabbatic law or time, I felt bound to close all secular employment with the close of the sixth day's light. It has been a matter of surprise and grief to me, to find any who love the Sabbath of the Lord, and who profess submission to the requirements of the fourth commandment, holding so different a view of the matter as to follow another practice, viz. to secularize the night after the sixth day, and sabbatize on the night following the seventh day. As this is just now a practical question with some of my friends, I have thought best to diverge from the order I had intended in this series of articles, for the purpose of presenting at this time my thoughts as to what the institution and the law require of us in reference to these practices.

Passing by all the false philosophy of the wise of this world, I believe the holy Scriptures will furnish us with a plain and satisfactory solution of the question of duty in this matter. It would be an injurious reflection upon the great Lawgiver, to suppose that he has in the most solemn manner enjoined upon us the religious observance of a portion of time, and yet given no instructions by which an honest and devout inquirer can ascertain the definite boundaries of that portion of time! All laws, in order to have any strong hold upon men's feeling of obligation, must define the limits of their requirements, or refer to such circumstances as form well-known boundaries of those requirements. Thus it is with the sabbatic law. So far as I am acquainted with the history of past ages, no question or controversy ever arose respecting the commencement or close of the particular time required by the sabbatic law, until *since the* Christian world began to call in question the obligation to keep holy the Sabbath of the Lord. If this has been so, it must have been because the law, so long as it was exclusively followed, was so definite that it admitted of no dispute respecting its meaning upon this point. This is what it is just to expect respecting such a law, and what certainly obtains respecting the other nine precepts of the decalogue. If it be so respecting the fourth commandment, then the practice of those who deviate from its plain import, and the failure of those who have advocated the right practice to convince the erring, must have arisen from a departure from the law, and falling into disputes about the philosophy and traditions of men. Whether I think rightly respecting the law on this matter, let the reader of the following remarks judge.

First, I invite attention to *the institution of day and night.*

The first chapter of Genesis is not designed to be a philosophical history of the six days' creation, but such a history of it as is adapted to prepare us for a revelation of God's will respecting man, whom he has created and made; and in particular, to instruct us in respect to the observance of the Sabbath. The sceptical and disobedient will call this in question; but the repeated references to it in the sabbatic injunctions are sufficient proof that the position is correct. We learn from Gen. 1: 3—5, that "Darkness was upon the face of the deep. . . . And God said, Let there be light, and there was light. . . And God divided the light from the darkness. And God called the light *day*, and the darkness he called *night*. And the evening and the morning were the first day."

1. This inspired account says, that darkness covered the great chaotic deep, containing the elements of which this earth is composed, before there was any day. It does not say how long it had been there; but there it was before day was made.

2. By the fiat of the Almighty God light was brought forth. Light did not shine on earth before, but when God spake it came forth.

3. God divided the light from the darkness, and called the light *day*, and the darkness *night*. When did the first night close? Plainly when God had begun his work of the first of the six days of creation, and had made light. Night then existed before day in the order of creation, and the seventh night comes before the seventh day by God's appointment, although day is named first in the order of discourse. This is the natural order; day was present when the names were given, night was passed. God is thus represented as saying, *This* light shall be called day; that darkness which is passed shall be called night. Thus day succeeds to night in nature and in God's appointments.

4. God sets limits, appoints boundaries, to the day. "The evening and the morning were the first day." The evening and the morning, then, do not mean the darkness and the light; nor do they comprehend what in modern wisdom is called a natural day, i. e. the period included in the diurnal revolution of the earth. God counts this as two periods, day and night; and for all practical purposes, man is obliged to do so too. The inspired writers never use the name day for a definite period of twenty-four hours. When it is used in its proper sense, they uniformly mean the period marked by the duration of light. It is sometimes used also symbolically for a period of labor, and then may mean months or years. There are about sixty places in the Scriptures where "day and night" or "night and day," are used to denote distinct periods. Day is not reckoned exclusively from the appearance of the sun above the horizon, or its declining below it; but from the appearance of the light that emanates from his beams in the morning, to the departure of the same in the evening. The inspired history sometimes speaks of the commencing of day with the rising of the sun, and of its close with the going down, because he is supposed to be the great cause of day. Exod. 22: 3, Josh. 10: 26, 27. The darkness being called night, and the light being called night, it is plain that the "evening and the morning" are in God's account two distinct parts of the period of light, and named in the natural order of discourse, not in the order of their creation; the morning being that portion of the light which reaches from its appearance to its meridian, and the evening that portion which extends to the departure of the light. When even then was come, God said, this shall be one day; this is the first day. Nehemiah 8: 3, 2 Kings 18: 29. The same fact is equally apparent in the account of the fourth day's creation; verses 14 to 19. "God said, Let there be lights in the firmament of the heaven to divide the day from the night." See also Psalm 136: 8, 9. This order is to be regarded in ascertaining the limitations of the law respecting sabbatic time, since the law says, "For in six days the Lord made heaven and earth, the sea, and all that in them is." This is not the reason for instituting the Sabbath, but the order in which the prohibition is to be observed. At the same period of the week at which God finished his work of creation, we are to cease our secular employments.

We are now prepared to attend to *the institution of the Sabbath.*

Genesis 1: 31, and 2: 2, 3,—"And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. . . . And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

Here observe, God had created and made all things, and surveyed them, and pronounced them very good, before the sixth day's light was gone. But he had not ended his work until he had instituted, sanctified, and blessed the seventh day. Here then is the appointed order of time, which God has not yet abolished or altered, nor will he alter it. See Jer. 33: 20, Ps. 89: 34, 37. To this order of time the sabbatic law of Israel repeatedly refers. Exod. 20: 11, 31: 17. "Six days shalt thou labor and do all thy work . . . for in six days the Lord made heaven and earth the sea, and all that in them is." This specification of the time expressed in the law, plainly limits the labors of man to the time occupied by God in the work of creation, that is, to the close of the sixth day. In accordance with this order, every inspired reference to the duration of a day, makes it terminate with the departure of light. That this was the mode of reckoning among God's ancient servants, is plain from the following Scriptures. Nehemiah 4: 21, 22, "So we labored in the work, . . . from the rising of the morning till the stars appeared." "Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day." Nehemiah 13; 19, "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." This shutting the gates of Jerusalem at dark, to keep out the Tyrian traders, was not an arbitrary measure, merely for the sake of keeping out the Tyrian traders, that they might not sell on the next day; for if that had been the case, they had only to come an hour earlier, and they could enter and lodge within the city. It was a conformity to the requirement of the fourth commandment, which prohibited all Israel and the stranger within their gates, from bearing burdens after the close of the sixth day, as specified in the fourth commandment. See also Jer. 17: 21, 22.

That this is the proper time to commence sabbatizing, is farther manifest from Levit. 23: 27, 32. "On the *tenth* day of the seventh month there shall be a day of atonement, it shall be a holy convocation unto you, . . . it shall be a sabbath of rest, and ye shall afflict your souls; in the *ninth* day of the month at even, from even to even shall ye celebrate (margin, *rest*) your Sabbath." The time of its duration is here particularly specified, to show how long they were to fast, even as long as the rest lasted. That this regulation of the time did not belong to that Sabbath only, but was a requirement of the sabbatic law, and respected all Sabbaths, is farther manifest from John 19: 31, "The Jews, therefore, because it was the preparation, (of the Passover,) that the bodies should not remain upon the crosses on the Sabbath day, . . . besought Pilate that their legs might be broken, and that they might be taken away." Matt. 27: 57, 60, "When the even was come, . . . a rich man of Arimathea, named Joseph, . . . went to Pilate and begged the body of Jesus, . . . and laid it in his own new tomb." This was according to the law, Deut. 21: 22, 23: See also Joshua 8: 29. Plainly the institution and the law limited the permission to labor, and follow secular employments, to the close of the sixth day's light; and this limitation was observed in the practice of God's ancient servants.

The language of the first institution, and of the law, is equally precise in limiting the duration of the Sabbath. Gen. 2: 3, "God blessed the seventh-day, and sanctified it, because that in it he had rested from all his works which God created and made." Exod. 20: 11, "The Lord rested the seventh-day, wherefore the Lord blessed the Sabbath-day, and hallowed it." If the word day means the same here as in Gen. 1: 5, viz. that time comprised in the evening and the morning, the hallowed portion of time closes with the departing light of the seventh-day, and we are then at liberty to return to our secular employments.

That this is the view which the Jews had of the extent of the hallowed time, is manifest from their practice in the days of Jesus Christ. The Pharisees said it was not lawful to heal on the Sabbath day. Luke 13: 14. When, therefore, Jesus had been teaching on the Sabbath day in Capernaum, and had entered into Simon's house, and healed his wife's mother of a fever, his fame spread abroad. "Now when the sun was setting—[Doddridge, '*Was set*'; Campbell, '*After the sun was set*']—they that had any sick with divers diseases brought them unto him." Luke 4:40. Mark 1: 32. Matt. 8: 16. The reason for this course is obvious. Although Jesus healed on the Sabbath day, yet the Pharisees and rulers of the Jews would not permit them to carry even a sick man's bed; but now after the sun was set, it was lawful to do all these things.

If, then, the Sabbath time closes with the seventh day's light, and if the night following the sixth day is not sabbatic time, the Lord's Sabbath, at this season of the year, is but about twelve hours long! I do not believe that there is a pious Sabbath-keeper in the land, who wishes to rob God of one half of that sacred time on which Jehovah rested and which he blessed, yet such would be the result of the sentiments and practice of those who say that the night following the sixth day is no part of the Sabbath. God devided the day from the night, so that the night following the sixth day is as truly the seventh night as the following day is the seventh day. The very restrictions and prohibitions of the law as much forbid work on that time, as on the following day. The reason why the hortatory parts of the law are connected verbally with the *day*, and nothing specially said of the *night*, is because the Sabbath is not intended to interfere with man's natural diurnal repose, night being in the order of nature the time for sleep. Yet if we occupy any part of it in any thing besides repose, it must be in Sabbath employments.

I do not remember to have heard or seen but one passage of Scripture brought forward against the opinion that the law requires the Sabbath to close at the departure of the seventh day's light, and that is Matthew 28: 1—"In the end of the Sabbath, as it began to dawn towards the first day of the week." This passage evidently refers to the same fact mentioned Luke 23: 56. The women who followed Jesus from Gallilee, returned from the sepulchre, when Joseph had buried the body of Jesus, and prepared spices and ointments to anoint it, and rested on the seventh day according to the commandment. That being over, they now returned to perform this office. The difficulty in this passage all vanishes by reference to the original, for here it is, as rendered in several modern versions, "The Sabbath being over."

I know well enough, that an ingenious mind can by sophistry evade these plain teachings of the law when so disposed; but how can a candid and pious person, who sincerely wishes to conform to the requirements of the fourth commandment, seriously review these things and continue to secularize the night following the sixth day? Does not the law limit attention to secular things to the sixth day's close? Is not the night following it as much the seventh night as the following day is the seventh day? Does not all requirement in the sabbatic law cease with the close of the light of the seventh day? How shall we answer these things, brethren? I wish that my brethren would consider these things; and that those who now secularize the night following the sixth day would begin then to sabbatize, and secularize the night following the Sabbath day. Nothing would be lost thereby, but an error inherited from the fathers, while the gain would be truth, righteousnees, peace, and brotherly love. S. D.

For the Recorder.

COME TO THE PLACE OF PRAYER.

Pilgrim, whose tottering step and blanched cheek
Betoken life's last sands are ebbing fast,
Dost thou a blessing from thy Father seek,
To cheer thee onward as the moments haste?
Leave, then, the transitory things of earth,
And cease thy wanderings, rest from cankering care,
Come where the crystal fountain issues forth—
Come to the place of prayer.

Soldiers of Jesus, who the perils know
Of battle-field, of contests long and drear,
Who're doom'd to face a soul-destroying foe,
Or meet rebuffs from those ye fain would cheer;
Say, would you gain the victory, win the prize,
And in the conqueror's hopes and glories share?
Come, then, and draw your weapons from the skies—
Come to the place of prayer.

Child of the sparkling cup, hold! Thy career
Is tending downward to the world of woe!
Stop while you may, the precipice is near,
And waves of condemnation roll below!
O cease to revel o'er the midnight bowl!
Turn, and in Christ's salvation seek to share;
Drink at the crystal fountain—bow thy soul
In humble, fervent prayer.

Ye young and old, who tread life's thorny way
In search of bliss, who fondly hope to find,
Amid earth's pleasures, joys which ne'er decay,
Some lasting good to fill th' immortal mind;
O cease to longer bow at earth's vain shrine,
But seek for bliss in heaven, its blest abode,
Thy Maker hath done his part well, do thine,
Bow at the shrine of God.

Hopkinton, R. I., March 7, 1845. M.

THE IRISH.

The important political influence of the Irish in this country, has become quite apparent to all observers. For this reason, they are receiving perhaps their full share of attention from politicians and statesmen. But among Christians and philanthropists little thought has been given to their deplorable religious condition and the means of improving it. The fact that they are mostly Romanists, and strongly attached to that Church, has been regarded as a sufficient reason for leaving them very much to themselves. We are glad to know, however, that a different feeling is now springing up in some places, and that many are coming to think they have something to do for this people. In the American Messenger for March we find an interesting article upon the subject, from which the following extract is taken. It ought to awaken in every pious heart a spirit of prayer on behalf of the benighted residents among us:—

Ireland has been oppressed and debased by the influence of two hierarchies—each powerful enough to have crushed a less ardent, generous and trustful people. While the established religion is that of the church of England, and the people are taxed to sustain it, four-fifths of the population are Roman Catholics, and are roundly taxed a second time by their priests to sustain that faith. Resistance of Protestant oppression strengthens their attachment to their own religion, and gives color to their views of the Protestant faith. Their priests avail themselves of this prejudice, and thus the difficulty of reaching them is increased, while the motive for showing what true Protestantism is, is strengthened.

The influence of the oppressive policy of the British government has been to drive out the poor, half-starved peasantry of Ireland, and empty them by thousands upon our shores. The construction of our extended public works; the increase of our manufacturing interest, drawing girls from service, and leaving their places to be supplied from Ireland and Germany; the comparatively high price of wages for manual labor; the cheapness of provisions; freedom from taxation for the support of religion: these, and other causes, have brought hither perhaps 750,000, it may be 1,000,000 of Irishmen and their immediate descendants. Perhaps the proportion of nominal Protestants among this number will not differ much from that of Ireland, a little less than one-fifth, leaving, it may be, from 600,000 to 800,000 in nominal connection with the Romish church. These are but estimates; but they are formed on the best data we can command.

Here then we have a population five times as large as all the Sandwich Islands—crowding our cities, lining our railroads and canals, occupying our kitchens, driving our carriages, and *electing our rulers.* They are proverbially a religious people, in their way, and trust their spiritual guides with a fatal confidence. No where but in Ireland could the fable of purgatory have originated and received popular credence. They are priest-ridden and deluded, and what is worse, love to have it so. They do not reason and think, but *feel.* The Irishman is all feeling. With or without provocation, the shillelah performs its ready office; a kind word may turn the blow into a benison. The priests understand this trait, and turn it to good account, in Peter's pence and mass-money for deceased friends. This characteristic may be turned to account for a better purpose.

* * * *

We asked a recent convert from the Romish faith a few days since, to state what proportion of the Irish catholic population of his acquaintance, and within the range of his observation, gave any evidence of piety of heart? "*Not one in a thousand,*" was his reply, as the tears started to his eyes. It is not uncharitable to believe that this is true of the whole. How can it be otherwise? without the Bible, without evangelical books, without faith—but with a corrupt priesthood, a religion of forms, the confessional, and palpable idolatry. The great mass, beyond all dispute, know nothing of practical piety, and their whole system is adapted, if not intended, to teach that it is not necessary to salvation.

Must it always be so? We are ashamed to say that the popular impression is that it must—that men being once Catholics must always be so, and that all efforts, especially in behalf of the Irish Romanists, must prove abortive. We believe there is no warrant for such an impression, and that it is a device of the devil to hold his prey as his own.

RELIGIOUS PAPERS.

Among the multiplied publications which daily issue from the press, perhaps a religious paper is one of the most important. It finds its way to the counting room, the workshop, the study, the parlor;—is seen in the railroad car, and the steamboat, the stage coach, and tavern. Among the almost countless political and secular periodicals, abounding in personal abuse and scandal, party strife, and vulgar trash, it is thrown to attract the attention of immortal beings from earth to heaven, to remind them amid the throng of worldly pursuits of their eternal interests. A paragraph may thus be presented to an indifferent person, which, if confined to a volume equally accessible, might never meet the eye, the favorable impression of which the waves of life may never be able to efface from the mind. A religious paper thus circulated, every column of which marks and sustains its character, rewarding but a single glance with something designed to exert a salutary influence upon society, is instrumental of incalculable good to the world.

But, to estimate rightly the value of a religious paper, witness its reception by the family removed from the abundant sources of literature possessed by the traveler or the citizen. No sooner is its arrival recognized, than the aged grand parent, seated in the "old arm-chair," waits its reception; while, from over the shoulders, and under the arms of its bearer from the office, as he extends the streaming pages preparatory to their being read, may be seen eager faces peeping for a glimpse of the welcome visitant. Subjected now to a long detention, by the slow perusal of an extended article, the raising of the spectacles is impatiently watched, and hailed as the signal for another candidate to monopolize its columns. Thus it is seized by each member of the family, till all are familiar with its contents. Contrast this family with one similarly located, equal in every respect, save the fact of being destitute of a well-conducted religious paper. Ignorant of all the important features relative to the kingdom of Christ, it is not actuated to constant and systematic efforts for its advancement, but selfishness supreme settles down upon hearts thus closed to the interests of Zion. The most thrilling appeals in her behalf would fall powerless on the ears of those whose sympathies had thus been permitted to lie dormant.

[Zion's Advocate.

ILLUSTRATIONS OF REDEMPTION.

BY CHRISTMAS EVANS.

Suppose a large grave-yard, surrounded by a high wall, with only one entrance by a large iron gate, which is fast bolted. Within these walls thousands on thousands of human beings, of all ages and conditions, are bending over their yawning graves under the power of a fatal epidemic. They have no balm to heal them—no physician to administer to them. While in this deplorable state, *Mercy* came down from heaven and stood at the iron gate. She beheld the scene of wo within the walls, and wept over it, exclaiming, "O that I might enter. I would bind up their broken hearts, heal them of the deadly disease, and save them from death."

While *Mercy* stood weeping at the gate, an embassy of angels, commissioned from the court of heaven, and on their way to other worlds, passed over, paused at the sight, and heaven forgave the pause. Seeing Mercy at the gate, they cried out—"Mercy, can you look upon this scene and not pity? can you pity and not relieve?" Mercy replied, "I can pity, but I cannot relieve." "But why do you not enter and relieve them?" 'O,' said Mercy, '*Justice* has barred the gate against me, and I must not unbar it.'

At this moment Justice himself appeared to watch and guard the gate. Why do you not let Mercy in? said the angel. Justice replied, my law is broken, and it must be honored. Die they must.

At this moment there appeared a form among the angelic band, a form like unto the Son of God, who addressing Justice, said, what are the conditions on which these sufferers may be relieved? what are thy demands? Justice replied, my terms are stern and rigid. I must have sickness for their health—ignominy for their honor—death for their life. Without shedding of blood there is no remission. Said the Son of God, I accept thy terms. On me be this wrong. Let Mercy enter. When, said Justice, will you take their place, or meet the claims of my broken law?

Four thousand years hence, said the Angel of the Covenant, on the hill of Calvary, I will suffer for them without the gates of Jerusalem in my own person. The deed was prepared and singed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the Patriarchs; by them to the kings of Israel and the prophets; by whom it was preserved till Daniel's seventy weeks were accomplished. At the appointed time Justice appeared on the hill Calvary, and Mercy presented to him the important deed. Where, said Justice, is the Son of God? Mercy answered, behold him at the bottom of the hill bearing his cross, and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the deed, saying, this is the day when this covenant must be fulfilled. Jesus took it from the hand of Justice, not to tear it in pieces, and give it to the winds, but to meet its claims and nail it to his cross. "He trod the wine press alone, and of the people there was none to help him." He died "the just for the unjust to bring us to God." Darkness, mantled the world, rocks rent, and the dead arose. Justice called for holy fire to come down from heaven—holy fire descended and seized on the sacrifice; the *humanity* was consumed as a sacrifice for sin, but when it touched the divinity it expired. "It is finished," said Jesus, "and gave up the Ghost." Mercy and Justice embraced each other, and Mercy entered afresh upon the work of "preaching the gospel to the poor, proclaiming liberty to the captives, and the opening of the prison doors to them that are bound."

The Bible in China.—Rev. Dr. Bridgman, in a recent letter to the American Bible Society, says:

"The demand for Christian books is increasing, and doubtless will increase until the whole empire of China has received the Gospel. Repeatedly, in the course of this month, I have distributed more than two hundred portions of the Bible, among the Chinese, before breakfast, and all at the same spot, the door of our depository.

"Dr. Ball and myself have now arranged for a morning and evening distribution of books. And we try to improve these opportunities, not only to put the bread of life into their hands, but to sound the name of Jesus in their ears."

Revival of Religion in Turkey.—Rev. Mr Goodell, in a very recent letter from Constantinople says:—

"Some sixteen villages have been recently reported to us, in each of which the Holy Spirit is breathing upon a few individuals, and making them living men. They are waking up to a life and happiness, which belong exclusively to the 'children of light.'"

The Sabbath Recorder.

NEW YORK, MARCH 27, 1845.

MINISTERIAL SUPPORT.

An impression prevails extensively among Christians, that a minister of the Gospel is bound by obligations altogether different from those which bind other church-members, to devote himself unreservedly to the promotion of religious objects. Hence it is expected that he will engage resolutely in his work, and persevere in it amid self-denials and discouragements, although at the same time his next-door neighbor and fellow-professor may go to his farm, his merchandise, or his pleasures, and perhaps set himself up as the severest censor of his "consecrated" brother. Now we have looked in vain for a passage of the sacred volume which makes this distinction, or imposes this *peculiar* obligation. We do find in that volume, that "*Whosoever* he be of you that forsaketh not all that he hath, he cannot be my disciple." And in view of this passage, and others of similar import, we are compelled to believe, that not only the minister of the Gospel, but every Christian, is bound by the most sacred obligations to do what he can to promote the cause of his Saviour. There are, of course, different spheres in which Christians are called to exert themselves. It may be the duty of one to serve his Saviour by attending to his farm, another to his merchandise, and a third to the work of the ministry. In each of these spheres they are to be actuated by a simple and cordial desire to honor God, and in each they have a right to expect a support. This rule is applicable as truly to the minister of the Gospel as to the farmer or the merchant.

A difficulty sometimes arises in determining what is a proper support for a minister of the Gospel. Some contend that it should be equal to what he can obtain in any other lawful calling, yet they find it no easy matter to decide what that would be. Others maintain that it should be all that is necessary for a comfortable living, yet their answer is equally indefinite, since different persons might judge very differently as to what was necessary in any particular case. It is doubtful, therefore, whether any definite rule can be laid down, which will be universally applicable. We believe it will be found expedient, in most cases, to fix upon some definite sum which may be expected, and some systematic mode of raising that sum. This arrangement will enable the minister to adapt his plans to his prospects, and the people to meet the expectations which they have awakened. It is a mistake to suppose, that such a contract as this is inconsistent with acting upon the voluntary principle. It is simply an expedient to carry out that principle, and does not in the least conflict with it. Where liberality characterizes the dealings of a church with its pastor, as should invariably be the case, little real difficulty will arise on this point. A church ought to feel, that it is a matter of *interest* as well as of *duty*, to make abundant provision for him who ministers in holy things. If he is set free from embarrassment, so as to devote his time to the work of the ministry, and is also provided with the means of becoming thoroughly furnished for the work, who can doubt that the outlay will be richly repaid? No one, surely, who believes that God works by means, and that it is through the use of appropriate means that we are to secure desirable ends.

Many evils have undoubtedly resulted, as is often alledged, from the payment of large salaries to ministers of the Gospel. To men who have entered upon the work without the spirit of their calling, such salaries have been in many cases a positive injury, while to others they have held out temptations exceedingly dangerous to their Christian character. But we believe that a neglect or refusal to render to the ministry an adequate support, has likewise been attended with evils. Let us mention two or three of them.

In the first place, the probability of inadequate support has for years kept back from the work men whose characters and qualifications eminently fitted them for it. It is easy to say, in reply to this, that those who are really called to the ministry, and would be useful in it, will not be kept back by such considerations. But it should be remembered, that the most worthy candidates for that sacred office, frequently look forward to it with great reluctance and trembling. They hesitate in view of the rare qualifications and arduous labors which the office demands, and the bare possibility that they may not be able to honor their Saviour in it. If to this is added the probability of inadequate support, it is no easy thing to make up one's mind to engage resolutely in preparation for the work. Doubtless the history of some men's severe and long-continued trials on this point, if it could be written, would reveal conflicts of which most persons know but little. It is impossible to say how many have been vanquished in this strife, or how many have come off victorious after a long struggle.

Again, inadequate support has greatly crippled the efforts of some of the best minds. Every body knows the depressing influence of pecuniary embarrassment, and the necessity to escape from it in order to successful mental exertion or spiritual exercise. But with a large class of preachers, extreme poverty, if not absolute indebtedness, is an ever-present evil. Startling disclosures would be made by an unvarnished statement of the financial affairs of some faithful and persevering men. Such a statement would perhaps show upon the same page the most criminal neglect on the part of men, and the most gracious interposition on the part of a faithful God. Who can estimate the absolute loss from a system of things which involves these evils?

Lastly, inadequate support has driven not a few ministers of the Gospel to abandon their calling and enter upon other employments. This is not an imaginary evil. In proof of it, we may mention the fact, that a letter now lies before us, from a ministering brother, whose praise is in the churches, and of whose usefulness the best evidence has been given, but who has, "after months and years of reflection, determined to resign the ministerial office and retire to private life." What is the reason? Simply this, that debts have accumulated upon him in the discharge of ministerial duties, which occasion care and anxiety, destroy equanimity of temper, and expose him to the censure either of prodigality or of indifference to creditors. These debts cannot be discharged by the small income to be derived from preaching. Hence a sort of necessity is felt to enter upon some other employment in order to secure relief from present embarrassment. Such cases, which frequently occur, call loudly for sympathy and assistance. And we must think, that he knows little of the human heart, or has but little heart within him, who, in view of such a case, can indulge in denunciations instead of expressing sympathy and rendering assistance.

THE AMERICAN TRACT SOCIETY.

The Executive Committee of the American Tract Society was recently visited by a large delegation from a Society of the same name in Boston. The visit was occasioned by certain complaints which have been circulated in regard to the New York Society's publications, and had for its object a review of the principles and operations of the Society. Seven subjects of inquiry were brought up and discussed, viz. whether the publications of the Society have been evangelical; on what general principles books have been issued; the special case of D'Aubigne's History; the objections which have been raised against the course of the Society; the union of all evangelical denominations; the benefits of the colportage system; and the conduct of the Society's financial affairs. In regard to the evangelical character of the publications as a whole, and also in regard to the wisdom of modifying books so as to meet the views of different denominations, the members of the delegation were satisfied. The alterations in D'Aubigne's History are spoken of as unimportant, yet it is agreed, that the better course would have been to obtain the author's sanction of them before issuing his work, and it is announced that D'Aubigne is now preparing a new edition for circulation by the Society. A union of the different denominations in this one Society is regarded as most advantageous, since it secures a stronger hold upon the confidence of that portion of the community which most needs religious tracts and books, and also enables the Society more successfully to supply those who are destitute of books in the western and southwestern sections of the country. The Society now employs about one hundred colporteurs of different denominations, and the colportage system has fulfilled the most sanguine expectations. The financial operations of the Society have been conducted in a manner quite creditable to its officers, and quite satisfactory to the delegation. In conclusion, different members of the delegation expressed their high gratification at the results of their visit, and their increased confidence in the manner of conducting and the growing usefulness of the Society.

"HOLY WEEK."

Our readers are probably aware, that the last week was one of special interest among all good Catholics as well as some who call themselves Protestants. It was what they denominate "Holy Week." In the Catholic Cathedral of this city, service commenced on Wednesday, and was continued for several days. On Thursday the blessing of the holy oil took place, at which the clergy of the city generally were requested to assist. A special messenger was dispatched by the evening boat, as usual, to supply the holy oils to the clergy in Albany, Utica, Rochester, Buffalo, and the whole interior of the diocese, in season for the blessing of the Baptismal Fonts on Saturday. Three kinds of oil are used in their ceremonies; There is one with which to anoint the baptized on the neck and forehead, the bishops at their consecration on their heads and hands, also the churches, altars, cups, baptismal fonts, etc. Another is used to anoint the baptized between the shoulders and on the breast, also princes and kings on the arms and shoulders. Another still is called the oil of the sick, and is used in extreme unction. These oils must be consecrated by the bishop annually, since the blessing holds good for only a year. Every priest must have a supply in order to perform baptism and extreme unction, and it would be deemed a mortal sin for him to use that which had been consecrated longer than a year unless the case was very extraordinary. Hence the importance of the consecrating service, and the necessity for a special messenger to supply all the clergy before the regular time for blessing the baptismal fonts.

Now all this mummery is looked upon and spoken of with a sort of pious horror by most Protestants in this country. But it seems never to occur to them, while expressing their honor, that this is a necessary appendage to the observance of Holy-Thursday, Good-Friday, Easter, &c.—observances which all Catholics, and some of the most impartial historians, pronounce to be of "equal age and equal authority with the observance of the Lord's day." Knowing this fact, however, it is difficult to read these frequent expressions of contempt or grief without thinking of our Saviour's words—"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

For the Recorder.

REPLY TO "AN INQUIRER."

Mr. Editor,—In the Recorder of the 20th ultimo, "An Inquirer" propounds to me a query, which I cannot refuse to answer to the best of my ability. It is this: "*What law is that which convinces a man of sin, and makes him feel his need of a Redeemer?*"

I answer—In a *general* sense, *the law of God*, simply; for it is written, "Sin is the transgression of the law." 1 John 3: 4. Also, "Where no law is, there is no transgression." Rom. 4: 15. Of course, then, a violation of law involves the transgressor in sin against the Lawgiver.

In a more *particular* sense, however, *the* law which convinces one of sin is of course the law which is *obligatory on him*. A citizen of the United States is under no conviction or contrition for the violation of a law which is *only* binding on *British* subjects. Neither is a Gentile affected in his conscience for an act, which, had it been performed by a Jew, would have been a violation of a law prescribed for *his* government. For instance, a Gentile was not "convinced of sin" by not circumcising his son, whilst a Jew, for a like failure, might have trembled for the consequences. Thus we see that the various laws given by Moses "convinced" *the Jews*, who violated them, and to whom they were addressed, *of sin*, and, to escape the penalties, made them "feel the need of a *Redeemer*," or Mediator, (Gal. 3: 19, 20,) who was supplied in the person of Moses, the type of *Christ*, (Acts 3: 22;) afterwards in Joshua (who is called *Jesus* in Stephen's address, Acts 7: 45;) and afterwards *permanently* in the High Priest. See 9th chapter of Hebrews, particularly the 7th verse, and the 10th and 11th verses, where it is declared that *this* was the divine arrangement for redemption from, or atonement for, *sin*, "*until* the time of reformation." See the whole chapter. Certainly, then, by the *Mosaic law* was the knowledge of sin, (Rom. 7: 7,) *to those who were under the law—to the Jews;* but surely *not* to the *Gentiles*, who, Paul expressly declares, (Rom. 2: 14,) "have *not* the law," and who, therefore, cannot be now, nor ever could be, *justly* responsible for the violation of a law which had never been prescribed to them, especially when we remember that "where *no law is*, there is no *transgression*." It results then from these premises, that *until Christ came*, *the law* (of Moses) was *that* law which convinced *those under it* "of sin, and made them feel their need of a Redeemer;" i. e. their need of *forgiveness*, which it is the office of a Redeemer or Saviour to procure for us.

Adapting the answer to the above query to the *present* dispensation of religion, I would reply, that it is the *law of the Spirit*—that is, *the Gospel*—which, *in this day*, "convinces a man of sin, and makes him feel his need of a Redeemer." To prove this, I need only cite the words of our Saviour to his disciples, as contained in the 16th chapter of John, 7th to 12th verses:—"It is expedient for you that I go away, for if I go not away the *Comforter* will not come unto you; but if I depart, I will send him unto you. And when he is come, he [the Holy Spirit] *will reprove the world of sin*, and of righteousness, and of judgment," &c., &c. Now, is it not here plainly declared, that the Holy Spirit—(through the preaching—not of Moses—but of *the apostles*)—should reprove or convince the world (all men) "*of sin*," "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will?" Heb. 2d chapter. If we would know *how* this was done, which was not until *after* Jesus had "gone away," after his resurrection—(for "the Holy Spirit was not yet given, because Jesus was not yet glorified")—we must look to the book of the "Acts of the Apostles," to see how they interpreted their duty. In the 2d chapter, we read Peter's discourse, to "convince" the Jews "of sin." Does he preach to them *the law?* Read it, and see how *directly* and plainly he proclaims and proves the death of Christ for the sins of the world, and his *resurrection* for our justification. Thus he announced the good news of salvation through him—of remission of sins in his name—and *forthwith* enjoined those who *believed* the facts he announced, that God had exalted him to his right hand, and "made Jesus, whom they had crucified, both Lord and Christ," to "repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins," &c. Verses 32—40. Here was indeed the annunciation of the Gospel—"glad tidings of great joy, which shall be unto all people." It is the same which has been ever since intended for the benefit of both Jew and Gentile, and is, when properly applied, in its gracious nature and its precious promises, "the power of God unto salvation *to every one that believeth.*"

That it is *the Gospel* which *now* convinces us of sin and points us to a Redeemer, is farther evident from the whole tenor of the apostolic speeches and writings, and especially from the impressive definition of the Gospel which the Apostle Paul announces to the Corinthians. 1st Epistle 15: 1—9. Here we learn that he had "delivered unto them, first of all, that which he had received, how that *Christ died for our sins*, according to the Scriptures, and that he was buried, and that he *rose again* the third day, according to the Scriptures," &c. *Ques*—Now when he had *proved* to them that Christ had died *for their sins*, (fulfilling what had been predicted in the Old Scriptures,) would they not have been *convinced of sin* by the *Gospel—the law of the Spirit*—and not by the Mosaic code, which was the law of *the letter?* How could they believe that Christ had died for *their sins*, without believing that they were *sinners?* And, if he "*rose* for their *justification*," would they not, in the persuasion of this truth, learn their need of him as their *Redeemer?* I argue, then, and I think it *must* be conceded that the *Word of God* justifies me in doing so, that it is by the *Gospel* we are convinced of sin against our Creator and our Redeemer; and it is through the same medium that we obtain the remission of our past sins, adoption into the family of God, and a title to a *promised* inheritance of life and immortality.

In the hope that this explanation may be satisfactory to your correspondent, "An Inquirer," I subscribe myself,

Very respectfully yours,
A. B. MAGRUDER.

CHARLOTTESVILLE, Va., March 7th, 1844.

For the Sabbath Recorder.

LEGISLATION IN FAVOR OF SUNDAY.

At the annual meeting of the Seventh-day Baptist Central Association, holden at De Ruyter in June, 1844, the following preamble and resolutions were adopted:—

Whereas, efforts have been and probably will be made, to secure the action of the State Legislature to stop the transaction of business on the Canals on the first day of the week—therefore,

Resolved, That we regard it as our duty, as guardians of the truth, to oppose every such effort; and farther,

Resolved, That we instruct our Corresponding Secretary, by correspondence and otherwise, to obtain information as to the plan of operations to be pursued and the object to be obtained, and also to prepare and submit to the churches the best plan for opposing all such sectarian measures.

In conformity with the above instructions, I would state, that powerful efforts are being made to obtain the passage of a law prohibiting the transaction of business on the canals on the first day of the week. Should said efforts prove successful, great injury will be done to many Seventh-day Baptists, who have made investments in said business to a considerable amount.

In accordance with those instructions, also, I would recommend that a remonstrance against such legislation be got up in every Seventh-day Baptist church, and that every adult be requested to sign it, and that it be immediately forwarded (post paid) to some member of the Legislature, requesting him to present it to that honorable body.

The following is presented as a formula, which, if approved, may be copied and circulated.

ELI S. BAILEY.

To the Hon. Legislature of the State of New York:

We the undersigned, inhabitants of the town of County of and State of New York, would respectfully represent, That we have learned with deep regret that petitions have been presented to your Honorable Body, praying you to pass a law prohibiting the transaction of business upon the canals on the first day of the week.

We beg leave to represent, that, in our opinion, religion does not need the aid of legislative enactments in order to sustain it; that no Legislature has a constitutional right to enforce obedience to any dogma in religion by penal enactments; and that Christianity never flourished more than when left to its own intrinsic merit to command obedience to its claims.

We would also represent, that there are in this State thirty or more churches, (some of them very large,) composed of those who observe the Seventh Day of the Week, commonly called Saturday, besides many individuals who are not members of our churches, yet who observe the Seventh Day as a Sabbath; that many of us are situated near these great thoroughfares, and are in the habit of transacting business upon the canals. Some have made investments to a considerable amount. If the prayer of the above-named petitioners be granted, a deep injury will be inflicted upon such—in many instances, to the amount of one-sixth part of all their income.

We would farther respectfully represent, that, in our opinion, civil governments were instituted to *protect* men's rights, not to *destroy* them; and that should your honorable body grant the prayer of said petitioners, by so doing you would cleave down rights secured to us by the Constitution of the land in which we live.

The plea commonly urged, "that we are the minority, and therefore must submit to the dictation of the majority," is not only illogical but untrue. If the Seventh-day Baptists may be legislated down we can see no security for any other denomination who may be in the minority, nor can we see any stopping place short of an absolute Religious Despotism in the Majority.

Lastly, we would respectfully state, that we cannot see any necessity for such an act as is asked for. Can not any man who believes in the sacredness of SUNDAY refrain from desecrating it, as the Seventh-day Baptists do the seventh day, without a special penal enactment?

These are some of the many reasons why your petitioners think the above named act should not be passed.

ALFRED ACADEMY AND TEACHERS' SEMINARY.—We have received a Catalogue of this Institution for the year commencing March 27, 1844, from which we judge that it is in a prosperous condition. The whole number of students during the year was 243, of whom 108 were ladies, and 135 gentlemen. The Instructors are W. C. Kenyon, J. R. Irish, Gurdon Evans, J. R. Hartshorn, Orra Stillman, Miss Caroline B. Maxson, and Mrs. M. B. Kenyon. An important object of the Institution is the qualification of School Teachers, for whose benefit daily lectures are given during the fall and winter terms on the subject of teaching. During the last two years more than three hundred teachers have been sent out—a larger number than from any other school in the State. The plan of instruction aims at the complete development of the moral, intellectual, and physical powers, in a manner to make thorough and practical scholars. The third term of the year commenced yesterday, March 26.

EPISCOPAL CHURCHES.—A statement of the number of congregations and members in the different dioceses of the Episcopal Church, has somewhat surprised us. It seems that the diocese of New York embraces 164 congregations, and only 13,436 members, or about 82 to each congregation. The diocese of Pennsylvania has 117 congregations and 8865 communicants, being less than 76 to each congregation. New Jersey has 46 parishes and 1946 communicants, or 42 to a parish. The Rt. Rev. Bishop of Delaware has under his supervision 17 parishes and 538 communicants—a smaller number in the whole diocese than many single churches of other denominations embrace.

WITHDRAWAL.—The Board of the Virginia Foreign Mission Society has taken a summary course in relation to the late decision of the Board of Foreign Missions at Boston touching the appointment of slaveholding missionaries. It seems that the Virginians consider the decision of the Boston Board as an unconstitutional violation of the rights of southern members. They have therefore withdrawn from all farther connection with the Board, and have directed their treasurer to retain for their disposal whatever money may come into his hands. They have also recommended the holding of a convention, in May next, of all those who feel aggrieved by the decision of the Board at Boston, to deliberate upon the best means of promoting the cause of foreign missions, and the interests of the Baptist denomination in the South. The Executive Committee of the Georgia Baptist Convention has also sent out an invitation for a meeting to discuss the question "whether the appointment of some southern organization for the encouragement and direction of all our benevolent designs, may or may not be indispensable." From these movements it appears probable that the line of distinction is soon to be drawn between slaveholders and non-slaveholders, notwithstanding the great watchfulness of northern Baptists against such a result.

METHODISTS AND SLAVERY.—The Baltimore Methodist Conference, which has just closed its session in that city, has reaffirmed its decision in the case of Rev. F. A. Harding. His case, it will be remembered, came before the General Conference by appeal last May and caused much excitement; the Baltimore Conference having suspended Mr. Harding for refusing to emancipate his slaves. The General Conference approved the decision, and now the Baltimore Conference has reaffirmed it. The proposition to divide the Church on account of Slavery was lost, 148 to 40.

SLAVERY AND THE SLAVE-TRADE.—A circumstance has just occurred, which shows the utter hopelessness of all efforts to put down the slave-trade while slavery continues. It seems that the brig Atalanta has been long and favorably known as a trader on the African coast. Relying upon her good reputation, an arrangement was made that she should visit Cape Mount at a set time, land her officers and crew, be delivered into other hands, receive a cargo of miserable human beings, and make the best of her way off the coast. This was done in a few hours; and the Atalanta, with upwards of four hundred slaves on board, sailed away in plain sight of a British cruiser, whose officers did not suspect her errand, and consequently took no notice of her, until she was far away beyond their reach.

A NUT FOR ANTI-PUSEYITES TO CRACK.

Rev. RICHARD WHATELY, D. D., Archbishop of Dublin, has on several occasions taken ground against the high-church influences at work among the Episcopalians of this country. For doing so, he has been applauded, both by low-churchmen and no-churchmen, as the scholar, logician, and honest man, whose words ought to be received with the greatest deference. Now we happen to have in our possession Dr. Whately's words upon another subject, which we take the liberty of commending to the particular consideration of these his admirers. In a work entitled "Thoughts on the Sabbath," the Doctor maintains, that the first day of the week, or Lord's Day, is in no sense the Sabbath of the fourth commandment, but is simply an ordinance of the Church, the claims of which ought to be enforced alone by the authority of the Church. He then gives his reasons for discussing the subject so fully, "in these days when the prevailing fault is rather a neglect than an over-scrupulous observance of religious ordinances and festivals." The following is the last of his four reasons. Let the opponents of church claims ponder it.

"Lastly, the prevailing dislike to acknowledge any divinely-sanctioned power in a *Church*, has greatly weighed with me. I am convinced that in many Christians who are strenuous advocates for the observance of the Lord's day, their anxiety to refer to the positive precepts of the Law, for the authority of the ordinance, is a consequence either of their aversion to admit any such power to be vested in a Christian community, and binding on its members, or from their never having known or thought at all whether there is or is not any such right existing. Now to such persons it is very useful to show, *that an institution, which they would be very unwilling to see deprived of all Divine sanction, can derive such sanction from no other source than from the power conferred by Christ on every Christian Church.* For, on the one hand, the rightful authority of any government or code of laws, *generally*, and, on the other hand, the obligation of any *particular* precept that rests entirely on that authority, are two points which mutually prove each other; whichever of them we admit, the other must be admitted also. Thus, as I have above said, not only does it follow that, if the Mosaic Law is binding, the Jewish Sabbath ought to be kept; but also, conversely, if the Jewish Sabbath is an ordinance we are bound to, on the authority of the Mosaic Law, then, we must admit also that the whole of that Law is binding. And so also in the present case; it not only follows, if we admit the authority of the Church, that we must observe the Lord's day as she has ordained; but also, *if we hold as indispensable the observance of the Lord's day*, and that, on the Church's authority (which we must do, if it can be established, as a binding ordinance, by nothing else), *then, we must admit that our Church's claims to such a power are valid, and rest on the appointment of our Lord.*"

General Intelligence.

NEW YORK LEGISLATURE.

The following is a summary of the principal transactions of general interest during the las week:—

In Senate.—Remonstrances were presented against allowing N. Y. and Erie Railroad to run their line into Pennsylvania. Petitions were presented for a law making the common schools of N. Y. free schools. A bill was reported authorizing the city of N. Y. to loan $500,000 to complete the Croton water works. A bill was brought in authorizing the Governor to loan arms or despatch military to any part of the State in case of disturbance (leveled at Indian operations). A petition was presented from New Hartford to submit the question of belonging to a new confedracy to the people, (the petition having reference to the annexation of Texas.) Petitions were presented from N. Y. city for and against the passage of the excise law; one of the petitions against it purporting to be from 8065 citizens. A bill was presented to reduce costs and fees in courts of law.

In Assembly.—Many petitions and remonstrances were presented similar to those before the Senate. The constitutional amendments were more or less under discussion. The bill to relieve the N. Y. Institution for the Blind was passed. The Dorr petition from Madison County was referred to a select committee. A bill was introduced limiting the fare on railroads between Albany and Buffalo to 3 cents a mile. A report was made *against* incorporating the Skaneateles Industrial Community. The bill for the suppression of licentiousness was several times under discussion, during which heated and personal remarks were made by several of the speakers.

Important from Texas.—By the arrival of a steamship at New Orleans, advices have been received from Galveston to the 8th inst. The news is, that *the Government of Texas will not consent to Annexation on the terms of the House Resolutions, but will oppose it to the uttermost.* President Jones is said to be violent against the measure. The government paper at the Texan Capitol has come out in the most decided languaga against it. Other papers speak in much the same tone. The requirement that Texas shall pay her own debts from the sale of her public lands, and also that she shall deliver up her public property and leave the United States to settle with Mexico about the boundaries of Texas, is spoken of as a sort of insult to the nation. The opposition to Annexation, upon the conditions of the House, is said to be strong and growing. It would be amusing, if our greediness should lead us into trouble with Mexico, without giving us Texas.

FOREIGN ITEMS.

Convocation at Oxford has condemned the passages selected from Mr. Ward's publication, and degraded him from his academical honors. The proposition for censuring Mr. Ward's book was carried by a majority of 777 to 386, and that for depriving him of his degrees was also carried by a majority of 569 to 511.

It is rumored that the Queen and Prince Albert will, during the summer, pay a visit with great state to Louis Phillippe at the Tuilleries.

We learn from Hestingfort, in Sweden, that the magnificent observatory, lately erected in that town, has been destroyed by fire. This disastrous event is attributed to malevolence.

Lord Brougham is preparing a life of Voltaire. He is writing it both in English and French; and the work is to be brought out in the two languages simultaneously in London and Paris.

Sir Thomas Fowell Buxton, Bart., died on the 19th ult. at his seat, Northrepps, Norfolk.

The Rev. Dr. Wolff.—Letters from Erzeroam, dated the 3d of December, announce the safe arrival there of this intrepid traveler; but in so debilitated a state of bodily health as to be unable to journey on horseback, and therefore he will probably be induced to avail himself for a while of the hospitality of the British consul, Mr. James Brant, in order to recruit his strength, before proceeding onwards to Trebizond, *en route* for Europe.

York Tom.—The new bell intended for York Minster, manufactured at the foundry of Messrs. Mears, Whitechapel, weighs twelve tons, being seven tons heavier than "Great Tom of Lincoln," and five tons more than "Old Tom of Oxford." The metal took twelve days to cool, from the 18th to the 30th ult. The clapper is not yet put in, but will weigh from three to four cwt.

Game Laws and Crime.—In the report of the governor of the Lewes house of correction, on the description of persons now in confinement in that prison, out of 102 males, 20 are stated to be for offences under the game laws. A change in these laws would have the effect of materially reducing the country rates.

Railway Missionaries.—Messrs. Grissel and Peto, the contractors of the Brandon Railway, England, have presented every workman with a Bible and other books. Five railway missionaries are also employed between Norwich and Brandon, who specially devote themselves to the religious instruction of the men, both on Sunday and during the week. Two buildings have been provided by Mr. Peto, as temporary places of worship, and opened for that purpose.

Anticipated Brevet.—There is a report current, emanating from a quarter generally well informed, that his royal highness Prince Albert will shortly have a kingly title shared upon him.

Sad.—By the death of the Marquis of Westminster, two horses are disqualified for the ensuing Derby, Oaks, and Leger: namely, br. c. by Falstaff, a b. f. by Touchstone, besides many valuable two year old horses in other great stakes.

The Spanish ministry is seriously endeavoring to put an end to slavery. A circular has been sent to all the Spanish consuls in different countries, urging them to give every possible encouragement to the emigration of laborers to Cuba, in order that the white population may be increased, and the necessity of having slaves there become less and less urgent.

Melancholy Accident.—A most melancholy and heart-rending accident occurred in this city on Monday, 24th inst., at the foundry and blacksmith shop of Mr. Edward Duvall, No. 102 Charlton-street. The facts are these: Mr. Basterman, keeper of the Light House at Sandy Hook, has been in the habit for some time past of raking the bay around the Hook for old iron, &c., which he brought to the city and sold to Mr. Duvall. On Saturday last a load was brought to Duvall's shop by Mr. Basterman, among which was a bomb-shell or petard, about 16 inches in length and 10 in diameter, which Mr. B. had raked up a few days before. On Monday, while Mr. Duvall was removing the bomb from his shop to the side-walk for the purpose of weighing it, he discovered that it contained powder, and on taking a hammer and striking it for the purpose of getting the powder out, it exploded and instantly killed Mr. Duvall, the owner of the shop, Mr. Aaron O. Price, master mason, Robert Broderick, and so injured a boy, that he died in a few hours. The horse of Mr. Price, from which that gentleman had just dismounted, was also instantly killed. The windows in the neighborhood were very much shattered by the explosion, and a piece of the shell weighing over two pounds was blown to the corner of Varick and Carmine streets, a distance of nearly four blocks, and struck within a few feet of two children who were playing in the street. It is believed that this shell, with its contents, must have been in the place whence it was raked since the Last War. [Tribune.

An Enraged Elephant.—We learn by a gentleman who came passenger last evening on the steamer Princess, from Baton Rouge, that the large male elephant of Messrs. Hopkins & Co.'s menagerie, on Saturday morning, killed the person who had been for some length of time employed to take charge of it. It appears that the two elephants and a camel had been sent in advance of the other animals, en route for Clinton, the female elephant and the camel chained together. When about four miles from Baton Rouge, the male elephant refused to cross a small bridge, the keeper, who was on foot, procured a horse, (one which the elephant was not accustomed to) for the purpose of driving it over, and in attempting to mount, the horse shyed, and threw the man in the road. The elephant immediately rushed upon him, caught him upon its tusks, and threw him forty or fifty feet in the air, which was repeated a great number of times, the tusks frequently passing through his body. It then carried the body from the road towards the woods, tossing it in the air at intervals, until it fell between two fallen trees, which saved it from further violence. The infuriated animal then returned to the road, where the female elephant and camel had been chained to a tree by another keeper, and rushed upon them, his tusks passing through the camel, knocking down the female, and breaking the chain in two. The enraged animal then made off toward the woods, carrying the camel by its trunk, and throwing it at intervals in the air with its tusks. The other portion of the caravan now coming to the bridge, the elephant returned and made demonstrations of an attack upon it, when fire-arms were brought into requisition. A number of shots were fired upon it, but without any effect. Word was then sent to the United States garrison, and some thirty or forty of the soldiers were sent to despatch it with muskets. The neighbors also turned out with their rifles and shot guns, and some fifty or sixty shots were fired into or rather upon him, for the balls frequently flattened up upon striking, and fell to the ground. At length it was determined upon to send to the garrison for a field piece to despatch him, when one of the keepers procuring a spear, mounted a horse and succeeded in wounding the elephant until he caused it to scream with pain, and finally to yield to subjection, when it was driven off with the balance of the animals. This is the same animal which killed one of its keepers some two or three years ago at Algiers, opposite this city, and was only stayed from further mischief after fourteen shots had been fired into it. [New-Orleans Bee, March 10.

A Coincidence.—The late Mr. Bates, when quite a young man, delivered a fourth of July oration, at Northampton, which, we well remember, was regarded as an uncommonly beautiful performance. He was, in the political nomenclature of that day, a federalist, and took occasion to express his veneration for the character of Fisher Ames, then recently deceased; and in the course of his eulogium upon that distinguished orator, alluded to his dying hour in words likes these: "The last prayer of the dying patriot was not for himself, not for the companion of his bosom, not for the children of his love, but, *O God, spare my country!*" The papers now say that Mr. Bates's last words in the Senate Chamber, were uttered on the announcement that the amended resolutions for the annexation of Texas had passed the House of Representatives, "Woe, woe to this nation." The lapse of nearly forty years, leaving our Union and our government still unimpaired, has shown the groundlessness of the fears, honest and patriotic fears, which embittered the last days of Ames; let us hope that, through the blessing of our fathers' God, another forty years may shed a similar illustration upon the forebodings, equally sincere, of Mr. Bates. [Boston Chronicle.

A Dreadful Flood.—A letter from Macao, gives an account of the overflowing of rivers in the north of China, before which the European inundations that have been recorded during the last few years sink into relative insignificance. On the shores of the Yellow Sea the phenomena took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands. Touching episodes are given as pictures of this awful calamity. On the river Yange-Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children, whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings, escaped from the inundation, have poured themselves over the adjacent provinces, beggared of all things and crying for bread.

Abduction.—A girl, under 14 years of age, named Sarah R. Harrison, was enticed from her parents, in this city, on Sunday last, by a young man named Isaac Sutton. He took her to Lawrence's Tavern, on St. Paul-street, and sent for his father and uncle. One of them pretended to be a magistrate, and united the couple in matrimony. He then took the girl to his father's and passed the night with her as his wife. The next day, on complaint of the parents, the two Suttons, father and uncle, were arrested, and after an examination before the Police Magistrate, both were committed to await their trial. The young man made his escape, and has not yet been found. He is said to have a legally married wife residing in one of the adjoining counties. The girl, finding herself imposed upon, returned to her parents. [Rochester Dem. 20th.

Beat Once.—A bill has passed both Houses, preventing the President from building vessels without the authority of Congress. The bill he vetoed, and it was taken up again and *passed* in both Houses, by more than a two-third vote. In the Senate only *one* dissenting, in the House 31. This is the first time the Veto was ever overruled. [True Wesleyan.

Five Cents.—The Philadelphia North American has seen a table of distances decided by the Postmaster General some ten years since, in which the distance from Philadelphia to Boston is set down at 296 miles. This estimate will suit the people of the two cities much better than that which makes the distance 302 miles. This subject is now attracting a good deal of attention among the Philadelphians.

Capt. Sangster.—The trial of Capt Sangster, for assault and battery on John Quincy Adams during the last Session of Congress, was brought before the Criminal Court, on the 19th inst. Mr. Adams appeared in Court, and stated that he had received a letter from Mr. Sangster, apologising for his conduct. Mr. Adams said that, as far as he was personally concerned, the explanation was sufficient. The Judge, however, sentenced him to 30 days imprisonment and a fine of $100. A petition was got up asking the Executive clemency, which Mr. Adams concurred in by his sign manual.

Away out West.—Weston is the town highest up the Missouri river. It was laid out in 1838, and now contains 1000 inhabitants. The Journal—a paper published at that place—estimates the export trade of the last year at upwards of $450,000; principally hemp, tobacco, wheat, &c. Within the same period, goods to the amount of $300,000 have been imported by the merchants.

Indian Corn.—The benefits of skillful cultivation are shown in the improvement of the corn crop, as much perhaps as is shown in any other way. A crop of seventy-five bushels per acre is now as common as fifty were twenty years since: and there can be little doubt that one hundred bushels per acre are now oftener reached than was seventy at that time.

A New Method of Grafting Grapes.—Take short pieces of wild or other vines, and insert grape cuttings into them, and bury them in the ground. The vine will grow better and faster than in any other way. [Chicago News.

A fire occurred at P. E. Island on the 25th ult. in which three sisters, of the name of McLean, (the youngest 19 years of age,) perished in the flames.

ITEMS OF RELIGIOUS INTELLIGENCE.

Religion in Calcutta.—We condense the following interesting statistics, says the N. Y. Telegraph, from the Baptist Missionary Magazine for March:

There are laboring in Calcutta nine Baptist, six Independent, five Scotch, and three Episcopal missionaries. The principal institution for the education of native youth, is under the care of the missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the very great aversion of the Hindoos to female education. The Hindoos readily embrace the means of education proffered by the government and mission schools, but the Mohammedans proudly reject it.

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Example to Magistrates.—The governor-general of India has lately taken an important step, having published a government order, applying to the province of Bengal, requiring that those natives who distinguish themselves by their studies and attainments, shall have precedence in appointments to civil offices. This applies to those educated in missionary schools, equally with all others.

Mission in Greenland.—From the late English papers it appears, that on the ice-bound coast of Greenland, four Moravian settlements are made, to which are attached 26 missionaries; in a climate where the cold is often 50 deg. below the freezing point. These settlements now contain 1,864 native converts to Christianity, who gain chiefly from an icy and stormy sea, the needful support of their families.

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Generous Example and Precept.—The Free Church Record, after gratefully noticing the donation, by an officer in the East India Company's military service, of $11,800 to the Scotch mission in Central India, says:—

"Too long have even the Lord's people contented themselves by giving mere *fractional* parts of their income to the missionary cause. If the kingdom of Christ is to be extended to all nations, his followers must contribute to send them the Gospel of that kingdom, *with all the ability which God gives them.*"

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China.—The number of Protestant missisnaries now in China proper is as follows: Sent from America 16, London Missionary Society 9, Church Missionary 2. Total 27. Miscellaneous 2, Native Assistants 6. Grand Total 35.

Many of these missionaries are married, and their wives are actively engaged in diffusing instruction.

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Great excitement prevails in Canada, concerning the University Bill. Heretofore the principal college, in Canada West, has been entirely under the control of the Church of England. The other religious denominations seem to have combined and effected the passage of a bill, granting equal privileges to all evangelical sects. The Church of England will probably withdraw and establish a separate institution.

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A Relic.—A traveler on the continent, visiting a celebrated Cathedral, was shown by the Sacristan, among other relics, a dirty opaque phial; after eyeing it for some time, the traveler said, "Do you call this a relic?" "Sir," said the Sacristan indignantly, "It contains some of the darkness that Moses spread over the land of Egypt."

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In 1272, a man was paid about *four* cents a day for labor. At that time, a Bible cost $133, the wages of 13 years' labor. Now, less than half a day's wages of the common laborer will buy one. How striking and glorious the contrast!

SUMMARY.

Hon. Josiah Quincy, who for sixteen years has filled with distinguished ability the office of President of Harvard University, offered his resignation of that post on the 19th inst. to take effect at the close of the academic year in August next.

Hon. Edward Everett is spoken of as a proper person to fill the chair of President of this institution, about to be vacated by Hon. Josiah Quincy. The name of Rev. Charles Walker, D. D., has also been mentioned in the same connection.

The railways of Massachusetts which have been in operation for one or more years, have cost $23,000,000, and yielded a nett revenue of 6½ per cent, on that amount. The Canals of New York yielded last year 6 per cent on their cost.

The British bark Wilson, from Ichaboe, arrived at Charlston on Saturday evening last. The Captain stated that there was about 8000 tons of Guano on the island, and that there was about 150 sail of vessels waiting, which had gone out for cargoes, most of which will have to leave, as did the Wilson, in ballast.

At a recent town meeting in Erie County, a vote was taken in several of the Towns relative to a division or dismemberment of Erie County, which, in almost every instance, resulted in an almost unanimous vote against division.

The Skaneateles Community, located in Onondaga, has petitioned the Legislature for an act of Incorporation. This is rather a retreat from the ground of utter negation of all Government assumed by this Community at the outset.

The Canals of the State of New York, we learn by an official notice from the Board, will be opened for transportation on the 15th of April.

The General Assembly of the Presbyterian Church (Old School) will meet in Cincinnati on the 15th of May next.

A bill authorizing the City of Boston to procure a supply of water from Long Pond, was passed in the Senate on Monday by a vote of 33 to 2.

There is no news of the missing packet ships. There is now therefore little ground for hope that they are not lost.

The New Orleans Picayune says—"Some thirteen free men of color, who came here on board vessels from free States of the Union, were yesterday placed in confinement by the 2d Municipality police, in pursuance of the act forbidding free persons of color to come within the limits of the State."

The trial of Boughton, Belden and others, is to take place in the Circut Court at Hudson, at its present term.

Mr. Cushing made a complaint to the editor of Le Courier des Etats Unis, that the paper is not received by him regularly at Washington, adding that while he was in China it came with punctuality. Bitter satire upon the United States post-office department.

On Saturday afternoon the well dressed carcasses of eleven moose were brought into Bangor, Me., together with a full grown live moose. These were all taken at one time, by four hunters in the town of Patten, in the northeastern portion of this county.

On Saturday afternoon a youth named Peter Young, aged 17, apprentice to James Jarvis, of No. 88 Walker street, went out on the flat roof, a shed some fifty feet from the ground, by order of his employer, to set some article out to dry, and pulling a door that went with a pulley too hard, by the breaking of the pulley rope he was precipitated to the earth and died shortly after.

On Saturday afternoon, the cook of the steamboat Orpheus fell overboard, and was drowned.

The following are the persons in nomination for Mayor of New York at the coming charter election:—By the Native Americans, James Harper; by the Loco-Focos, Wm. F. Havemeyer; by the Whigs, Dudley Selden; by the Liberty Party, Arthur Tappan.

A bill for the establishment of a Lunatic Asylum in New Jersey has passed both Houses of the Legislature.

James Eager, who has been on trial in New York for the murder of Peter Williams, was on Friday last sentenced to be hung on the 19th of May next.

A correspondent of the London Times says, "Few visitors of the poor are, I apprehend, aware that two sheets of double imperial brown paper, pasted at the edge to one (and at a cost of less than six cents), if laid over a bed with one blanket under, will produce more warmth than three ordinary blankets, or over a single coverlet, will be warmer than one blanket only, and will last, with a little care, a whole winter."

The Medical Journal gives an instance of a dying man's breath being in a state of slow combustion for 20 minutes before he died—exhibiting a "red-hot-coal-like streak" from his mouth. He was given to the excessive use of the burning liquids.

The inhabitants of New Bedford, (Mass.) have declared themselves opposed to Capital Punishment. They have petitioned the Governor of that State to commute the sentence of Peter York, a convict murderer, and have memorialized their Legislature to abolish hanging.

We have seen it stated in several of our exchange papers, that Dorr is unable to work in the prison, on account or his health. We state on the authority of one of the Inspectors of the Prison, that the report is not true. Dorr was at work on Friday last, and in his usual state of health. [Providence Transcript.

Some wag of a fellow took a ludicrous way of testing the number of *green*-ones about New York on Monday last. He posted a handbill in the vicinity of the Park, stating that at 11 o'clock the Giant Boy would mount the Mammoth Horse Columbus in front of the American Museum, ride four times round the Park, and then draw himself into a 3d story window *by his teeth*, on a wager of $500. Long before the time arrived, crowds of men and women assembled to see the wonderment, and waited with the most exemplary patience until the time was far passed. At length they began to smell the rat, and quietly walked off, one after another, each man to reflect upon his own gullibitity.

The Rhode Island Election comes on Wednesday, April 2. The contest is one of unusual interest from the fact that the Dorr party have nominated for Governor a prominent Whig, pledged to unite with them in efforts to procure the unconditional liberation of their hero.

MARRIED,

In Darien, Genesee Co., N. Y., on the 12th inst., by Eld. N. V. Hull, Mr. William H. Redfield, of Clarence, and Miss Lovinia Williams, of the former place.

LETTERS.

Thomas B. Brown, Daniel Coon, Benjamin F. Chester, M. D. Randolph, Benjamin F. Bond, Joseph Goodrich, Wm. P. Stillman, S. Russell, Alfred B. Burdick, Samuel Davison, W. B. Gillett, George P. Maxson, Allan B. Magruder, Esq., Eli S. Bailey, Nathan V. Hull.

Postmasters at New Geneva, Pa., Persia, West Clarksville, Republican, New London, West Edmeston, Mystic Bridge, Ct., New Lebanon Springs.

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RECEIPTS.

Republican—Ichabod Williams, George Gardner, Alfred R. Bennett, $2 each.

New London, N. Y.—Samuel P. Marsh, Henry B. Lewis, $2 each.

Lovelessville, Ky.—Mary James, Wm. Frank, John G. Belcher, $1 each.

Whitewater, W. T.—Wm. P. Stillman $2.

Charlottesville, Va.—Allan B. Magruder, Esq. $2.

Alfred—Riley F. Burdick $2.

West Clarksville—George Irish Jr. $2.

Bordentown, N. J.—Wm. M. Fahnestock M. D. $2.

Paducah, Ky.—Wm. Nolen $1.

New York—Rufus Burton $1, Alexander Brandon $1.

Persia—Delos C. Burdick, George Thorngate, $2 each.

New Lebanon Springs—Joshua B. Maxson $2.

NEW SUBSCRIBERS.

Hopkinton, R. I.
Gardner S. Kenyon,
Samuel Crandall.
Newport, R. I.
George I. Lewis.
Whitewater, W. T.
Stillman Palmeter,
S. L. Herrington.
Paducah, Ky.
Wm. Nolen.

Milton, W. T.
John Clawson,
Betsey Burdick,
Doctor Rider,
Horace G. Hamilton.
Lovelessville, Ky.
Mary James,
Wm. Frank,
John G. Belcher.

ANNIVERSARIES OF OUR SOCIETIES.

The Seventh-day Baptist Missionary Association will hold its Third Anniversary in Plainfield, N. J., on the fourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec., New Market, N. J.

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The American Sabbath Tract Society will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. Stillman, Rec. Sec., New York.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen — Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

WHY THUS LONGING?

BY LONGFELLOW.

Why thus longing, thus forever sighing,
For the far off, unattained and dim;
While the beautiful, all round thee lying,
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teaching,
All thy restless yearnings it would still;
Leaf and flower and laden bee are preaching,
Thine own sphere, though humble, first to fill.

Poor, indeed, thou must be, if around thee
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world, through weal and wo;

If no dear eyes thy fond love can brighten—
No fond voices answer to thine own;
If no brother's sorrows thou canst lighten
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applauses—
Not by works that give thee world-renown—
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will give:
Thou wilt find, by hearty striving only,
And truly loving, thou canst truly live.

WELCH HISTORY AND CHARACTER.

The Rev. Dr. Williams recently delivered a lecture upon this subject, before a Society in New York established for the purpose of aiding and counseling needy Welch emigrants. The following report of a part of the lecture was given by a correspondent of the Baptist Register:—

"The Celt is the oldest inhabitant of Britain. It is the boast of Cambrian antiquarians, that they can trace their origin to within three centuries of the resting of the Ark on Ararat. However this may be, it is certain that in the days when Jeremiah was pouring out his complaints over the perverseness of his tribe, about 700 years before Christ, a nation boldly and bravely traversed the country adjacent to the Black Sea, and pushed their fearless way northward and westward into Germany and France. This nation was the Cimbri. It took root on the islands, now known as Britain and Ireland, and on the northwest corner of Gaul, now known as Brittany. Their real name is Coumri, whence the Latins called them Cimbri, and whence also we have the classic name of Cambria, for the Province of Wales.

"The lecturer then took a rapid review of the part Wales had played on the theatre of history. She could number great names in the brightest periods of English history; she had given the Tudor family to the English throne, and the Tudor family from Henry VIII. to Elizabeth, had given to England the Reformation. No noblemen shine amid the proud English aristocracy with a brighter or purer lustre than the titled heads of Pembroke, Caernarvon, and Anglesey; and if this was not enough, she might point with a haughty silence to that man, who laid the foundations of English greatness, the malign, the ambitious, the large-souled, the devout, the God-fearing, the indomitable Oliver Cromwell; and by the side of the great protector, Wales might place the man she also had given to stay Cromwell's ambition, who, when threatened with the tower and the scaffold for opposing the creation of Cromwell, King, replied that he would go to the block with the Bible under one arm and Magna Charta under the other. In our own country she can boast of having supplied three out of the four signers of the Declaration of Independence from the State of New York.

"In the department of mind she has not been idle. Metaphysics she delights in to a proverb. Her ancient Druids give fair tokens of intellectual culture, and their maxims are evidently the product of deep and various metaphysical speculation. She gave birth to Pelagius, the most philosophical heretic that ever was sent to try the faith of the church; and in conflict with whom Augustine, and Calvin, and Luther, and Jansenius, and Edwards, have won their greenest and noblest laurels. Yet Pelagius struck so deep, that he is not uprooted to the present day. Wales gave Lord Herbert to the world, who reduced Deism to a system, and from whose forceful writings sprung the infidelity of France, and from which again subsequently, by an incestuous commixture, proceeded the rationalism of Germany. But her metaphysics have also been practical; and within a hundred years after Columbus discovered a new continent, one of her sons discovered a new continent on the religious globe, even that of religious toleration; and if honor be due to the man of Genoa for venturing upon an untried sea with three ships and a few scores of men, double honor shall ever be due the conscientious Welchman, Roger Williams, for braving, in the strength of God, with his little craft, single-handed and single-oared, the stormy sea of religious persecution, and discovering the El Dorado of toleration beyond. The parentage of President Edwards, the glory of the American church, is Welch. Dr. Williams also advanced the opinion that good old John Bunyan was of Cambrian descent. In addition to the peculiarities of Bunyan's style, there was good reason to believe his name was Welch. Bunyan is not a Saxon proper name, nor is it wholly Cambrian. But the name Ainyon is very common in Wales. Now it is well known that the Welch mode of designating a descendant is by prefixing Ap, meaning the 'son of;' thus, Evan and Ap Evan; Owen and Ap Owen; Richard and Ap Richard; all of which are contracted into the English names of Bevan, Bowen, and Pritchard. In like manner Ap Ainyon is readily reducible to Bunyan, and such a change would be favored by the ignorance and degradation of the family from which Bunyan is known to have sprung. Last but not least in the list of worthies, Matthew Henry, the author of the best practical commentary on the Bible, was a Welchman.

"It is a proverb that 'two Welchmen never fight.' They are a sensitive, fiery, disputative, vehement-willed race; lacking the enterprise, and practical tact of the Saxon, but second to none in hatred of oppression, and obstinate refusal to yield. They are frank, blunt, upright and downright men; and if they are rude, they are not hypocrites. One writer says they have five virtues and three vices—fidelity, reverence, industry, neatness, and generosity. Of the three vices many are guilty of avarice, most of them have a contempt for women, and all are addicted to drunkenness. Dr. W. could answer that the last charge was now a libel; that of the other two he must confess to full half of the second, and nine-tenths of the first. While therefore he could eulogize much in the Cambrian character, it could still borrow much from the Saxon and Norman to insure for it a just balance in its organism; and it was his prayer that upon this happy soil the various elements of Celtic, and Norman, and Greek, and barbarian character, might so intermingle, that like the ancient Corinthian brass, formed out of gold, and silver, and iron, and tin, the compound might become more valuable than either of the metals in its native state—and in no way would this glorious consummation be secured more speedily and permanently, than by observing the old Druid maxim, 'Truth against the world!'"

FARMING.

The American Quarterly Journal of Agriculture and Science, contains an article on the question "What can be done for American Agriculture?" from which the following extract is taken:—

"It cannot be possible that agriculture alone of all the arts must stand aloof from the aids offered by science. All other industrial occupations owe their elevation and importance to it. And what may not farming be when the farmer, in the full realization of the dignity of his calling, becomes the thoroughly-informed man he ought to be; and there is no sufficient reason why any man in this country should be ignorant of all the improvements that have been made in agriculture; and equally true is it that, knowing them, there is no reason why he should not put them in practice. We are a reading people; we mingle with each other; what one does is seen and known by all. The distinction of classes is only nominal, and, in all that pertains to the common good, all meet on common ground. The interchange of thoughts and views is free as the air we breathe. The means of acquiring knowledge are cheap and abundant, and in every man's power. I say again, there is no reason why any man should not be well informed in all that concerns his business. But, before all are so, the barriers raised by prejudice and early training must be broken down, and that patriarchal respect for old customs and old usages and old ways must be done away.

"A few years ago, farming was regarded as little better than a menial service, and the farmer was looked upon as a little elevated above the serf or the slave. It was forgotten that agriculture, the manufacturing and the commercial interests, were all inseparably connected in the property of the State—or, rather, in the words of another, "that the land and the owners, and the cultivators of the land, form the *primary essentials*, and the mercantile and manufacturing establishments the accidental adjuncts of our State; and that the ruin of the solid walls and foundation of the stupendous fabric of the greatest nation upon earth, would involve in one common destruction its richest appendages and most ornamental decorations." No country can, and this country especially cannot, foster too fondly its agricultural interests. It is now and must continue to be, our national wealth; and this is, at the present time, eminently the direction of public feeling. To whatever cause it may be attributed—whether to the wish to be free from the anxieties and cares and insecurity of commercial life—to the sense of the greater security of the landed interests—whether to these selfish considerations, or the return of a healthy state of moral feeling, urging the conviction of the holier and happier influence of rural pursuits upon themselves and their children—to whichsoever of these circumstances it is attributed, it is a gratifying fact that many wealthy and intelligent men are forsaking the large cities and devoting themselves to agriculture."

Setting out Trees.—The spring season is now approaching, and with it the time to set out trees. Autumn is generally preferred for this work, but we believe it is conceded, especially, upon clay land, that trees can be advantageously set out in the spring. In regard to the manner of setting out a tree, it is presumed that there can be no doubt but that the trees should be set in *soil;* which is but a vague remark, when the term soil is taken in its general acceptation. Soil, agriculturally, should mean the admixture of earths and vegetable mould, which is the general characteristic of the surface of new land. Subsoil, although it may contain organic matter, is quite different, since the organic matter it contains is not in the form of vegetable mould. Trees should not be set in the subsoil, neither in a bed of mould, but in the mixture of mould and earth, constituting soil.

In setting out trees, then, open a hole by removing the surface of the soil and putting it aside in heaps, then dig to the proper depths, throwing the subsoil in separate heaps; now place the surface soil in the bottom of the holes, planting your trees in it. This soil should be sufficient to bed the roots and cover them well; if it is not, make into soil the subsoil that you have thrown out, by admixing with it the insoluble vegetable mould of the forest, or that of well dry rotted peat, straw, weeds, chips, &c.; this done, fill up, bedding well the roots of the tree. As to the depth of the holes, that must be left to the judgment of the farmer, as respects the nature of the land. The roots must be where heat, air, and moisture, can get at them.

If the land be sandy they should not be set too near the surface lest they get dry—if the land be clayey they should not be set too deep lest they become too cold. To form a proper judgment, step into different woods, notice the difference in the nature of the soils, and the depths at which trees plant themselves, make then a little allowance for open exposure, and your judgment will come about right. [N. Y. Farmer.

Subsoil Ploughing.—Col. Sherwood, of Auburn, made use of the subsoil plough the last season on fifteen acres. A part of the subsoil land was planted with corn, and a part sown with wheat in the fall. The soil was loamy, and the subsoil hard clay and gravel. He used the subsoil plough of Ruggles, Nurse & Mason. It required four oxen to draw it, and to work to the best advantage at the depth it was run in this case, which was one foot, Col. Sherwood thinks there ought to be six oxen. The team worked over from an acre to an acre and a quarter per day. The ground had not been ploughed for thirty years. It was naturally wet, so much so that in a wet time, the water would stand on it to the injury of the grass. The effect of the subsoiling was to render the soil and subsoil so friable, that the water immediately found its way through, and tho' a portion of the past season was very wet, the water at no time remained on or so near the suface as to do the least damage to the crop. That part which was put to corn, was first planted on the 20th of May, but the seed failed, and it was planted again on the last day of May and first day of June, and grew so vigorously that it got ripe as soon as other corn in the neighborhood. Several strips of twenty or thirty feet wide were left through the field *not* subsoiled. The difference in favor of the subsoiled portion, was very obvious in the ranker growth and larger size of the corn on that part—it was so plain that it might be seen to a row. The different portions were not measured separately at harvest time. The effect of subsoiling on the wheat crop, cannot be told at present. [Albany Cultivator.

Corn-Stalk Sugar.—The manufacture of sugar from corn-stalks, promises to become an extensive and profitable branch of business at the west. Mr. John Beal, of New Harmony, Indiana, has made 395 lbs. of good sugar this season, from the corn-stalks that grew on three-quarters of an acre. This is at the rate of 500 lbs. to the acre. His plan is thus briefly noticed in the Cleveland Herald: "When the ears begin to form they are pulled off. When the leaves are dead about half way up, the stalk is stripped of leaves, cut up at the root, the top cut off, and then ground in a sugar mill." Twenty stalks will yield about one pound of sugar. Mr. B. made 80 lbs. in a day, with a simple apparatus of his own construction. 500 lbs. at 4 cents per lb. is $20 per acre. It would have produced—say fifty bushels of corn, at 25 cents, $12. [Am. Farmer.

Bees.—Dr. Waterman gives in the Cleveland Herald, his mode of catching the bee-miller or moth. He says, "I took two white dishes, (I think white attracts their attention in the night,) or deep plates, and placed them on the top of the hives, and filled them about half full of sweetened vinegar. The next morning I had about fifty millers caught; the second night I caught fifty more; the third night being cold I did not catch any; the fourth night being very warm, I caught about four hundred; the fifth night I got two hundred. Most of these were most likely bee-moths."

Thomas Morris.—The sudden death of the lamented Thomas Morris is fresh in the memories of our readers. Dr. Brisbane recently pronounced a eulogy upon him at Cincinnati, from which the following facts were gathered:—

At the age of fourteen he made a full hand in the harvest field. At sixteen he shouldered his rifle against the Indians on the frontiers of Virginia and Pennsylvania. At seventeen he served in Captain Lewis Morgan's Company of Ward Rangers, stationed in the wilderness, in what is now the eastern part of Ohio. At nineteen, (about the year 1795,) he became a resident of Columbia, in this county, seven years before Ohio became a State. He was at that time a clerk in the store of John Smith, afterwards one of the first appointed U. S. Senators from Ohio. In 1797 he married the lady, who is now his widow, and about three years after that settled in Clermont county. In 1802 he commenced the study of law, with few books, and without a preceptor, and the next year was admitted to the bar. In 1806, he was elected a representative to the Ohio Legislature, and in 1809 was appointed Judge of the Supreme Court of this State, to fill out an expired term. The next year he was re-elected to the Legislature, and he continued to be sent either to the House or Senate, till 1832, when he was elected United States Senator for six years. In 1838–9, he made his great speech in the Senate of the United States, in reply to Mr. Clay on the Slavery question, and was discarded by his party. In 1841, he was nominated by the Liberty party as its Vice Presidential candidate, and re-nominated for the same office in 1844. His death took place just after the election. December 7th, 1844, from apoplexy; and his last words were, "Lord, have mercy upon me!"

Hints to Young Men.—Always have a book or a newspaper within your reach, which you may catch up at your odd minutes.

Resolve to edge in a little reading every day, if it is but a single sentence. If you can gain fifteen minutes every day, it will be felt at the end of the year.

Regulate your thoughts when not at study. A man is thinking even while at work. Why may he not be thinking about something that is useful?

Revolve in your mind what you have last been reading.

Remember that most of the matchless effusions of Robert Burns were conceived while he was toiling after the plough.

The Misses Rice and the three Bears.—The Portland Advertiser states that, in a secluded part of Oxford County, called "The Andover Surplus," there reside two female farmers, who occupy a few acres, and "do their own chores"—hiring male help only for haying and harvesting. Out in the woods lately with the ox team, cutting and drawing winter's wood, one of the Misses Rice was attracted by the barking of the dog at a hollow tree. One of the young ladies was absent for the moment, and the other chopped a hole in the tree and came to a *bear skin!* Nothing daunted at the sight, she gave a poke, and out scrambled bruin, whom she knocked down and despatched. A *second* bear immediately made his appearance, and she despatched *him!* A *third* bear then crept from the tree, and the same axe finished *him!* This Miss Rice considered a good morning's work, for there is a two dollar bounty on bears, and the skins and the grease are worth five dollars at least. We should like to see Miss Rice of the "Andover Surplus." [Eve. Mirror.

The church at Bethlehem, Gibson county, Tenn., has been much revived, and several have been hopefully converted.

THE DRUNKARD'S WIFE.

Composed by Miss S. E. Chadwick, of Gardiner, Maine, and sung at Mr Gough's visit there, Sept. 1844; and again, at the second Anniversary of his signing the Pledge, October 28, in the Tremont Temple, Boston.

'T was a woman's dying bed,
And a fair child bent with a tearful eye,
With an aching heart and a heavy sigh,
To raise that drooping head.
"Look again, daughter, thro' the dreary dark!
Hush! is it not my husband's step? Oh hark! oh hark!"

With a noiseless foot she crept,
And sadly looked through the broken pane;
But she naught could see, for the driving rain,
And she turned away and wept.
"Look again, daughter," &c.

"I shall rest soon with the dead—
Now, I think of the past with its happy hours,
When my brow was wreathed with its bridal flowers,
Of the time when we were wed.
"Look again, daughter," &c.

Will he bend o'er his wine cup now?
Will he yield to its mad'ning, dead'ning power?
Will he leave me thus in this dreary hour?
With the death damp on my brow?
"Look again, daughter," &c.

It is still, they have all passed by!
He, in whose griefs I have borne my part;
He, that I loved with a changeless heart,
He hath left me alone to die!
Come away, daughter! raise my drooping head,
Come, for my dying dream of hope has fled."

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees

BANK NOTE LIST.

Corrected Weekly.

CURRENT MONEY.

[Bills of all the Banks in the several tates included in the Table of Current Money, (except those specified in the Table of Uncertain and Broken Banks,) generally pass in ordinary business, though charged by the Brokers in this city with the discount affixed to them.]

	disc.		disc.
New England:	¼	Monongahela Bank	2½
St. Albans, Vt.	1	York Bank	1½
Housatonic R. R. Ct.	par	Wyoming Bank	2½
New York:		*Delaware:*	½ to 1
City & most Riverbks	par	Maryland:	⅜ to 1¼
Other Safety Fund	½	Cumberland Bank	2
Do. Red Backs	½	Mineral Bank	2
New Jersey:	⅜	Salisbury Bank	3
Small notes West N.J.	¾	Dist. Columbia:	1
N. Hope Del. Bridge	1	Virginia:	1
Pennsylvania:	¼ to 1¼	N. W. Bank of Va.	2
Relief notes	3	North Carolina:	1¾
Carlisle Bank	1¾	South Carolina:	1¼
Chambersburg Bank	1½	Georgia:	1½
Franklin of Wash'ton	2	Planters Bk Savan'h	3
Gettysburg Bank	1½	Ohio:	2
Harrisburg Bank	1½	Indiana:	
Lewiston Bank	2	State Bk & branches	2
Lancaster Co. Bank	1½	Kentucky:	2
Lebanon Bank	1½	Tennessee:	3
Miners' Bank	2	Canada:	3 to 4
Middletown Bank	1½	Michigan:	3

UNCURRENT MONEY.

Maine—Calais 10, Lafayette —, Portland City —, Mercantile 5, St. Croix –, Westbrook 3.

Bath, Castine, Citizens, Frankfort, Georgia Lumber Co. Globe Haliowell & Augusta, Kennebec, Oldtown, Oxford, Passamaquoddy, Saco, Stillwater Canal, Washington Co. Waterville, Winthrop, Wiscasset, Damariscotta, Agricultural—*broken.*

New Hampshire—Concord 6.

Hillsborough, Wolfsborough—*broken.*

Vermont—Bennington 90, Windsor —.

Agricultural, Commercial, Essex, Green Mountain, Jefferson Banking Co. Phenix—*broken.*

Massachusetts—Commonwealth 85, Middlesex 5, Newburyport 70, Norfolk 12½.

Berkshire, Chelsea, Essex of Salem, Farm. & Mech. of S. Adams, Farm. of Belchertown, Farm. of Boston, Farm. of Sandstone, Franklin, Fulton Grey Lock, Hampshire, Kilibv, Lafayette, Mendon, Nahant, Oriental, Phenix of Charlestown, Roxbury, Sutton, Winnisimet, Wiscasset—*broken.*

Rhode Island—Pascoag R. I. 10, Agricultural 10, Providence Co. 5.

Burrville, Eagle of Newport, Farm. Exchange, Farm. & Mech. Franklin, Providence, Scituate—*broken.*

Connecticut—Bridgeport Exchange Assoc. Bridgeport Manufacturing Co Commercial of Tolland, Derby, Eagle *broken.*

New York City—Clinton 1, Washington 1.

Agency & Exch. Chartered, City Trust & Banking Co. Exchange, Franklin, Franklin Manufacturing Co. Lumber Association, Manhattan Assoc. Marble Manufacturing Co. Mech. Exch. Co. Manhattan Banking Co. N. Y. Foreign & Dom. Exch. Co. N. Y. Loan Co. N. Y. Banking Co. N. Y. City, North River Banking Co. U. S. Exch. Co.—*broken.*

New York State—Alleghany Co. 52 & 30, America of Buffalo 26, Binghamton 23 & 28, Cattaraugus Co. 17 & 25, Commerce of Buffalo 26, Commercial of Buffalo, 25, Commercial of Oswego 35, Clinton Co, 30, Erie Co. 30 & 42, Farm. of Seneca Co. 28, Lodi, 19 & 5, Lyons 30, Merch. Exch. of Buff. 21 & 37, Mech. of Buff, 39, Millers' of Clyde, 8, Olean 15 & 28, Oswego 15, Phenix of Buff. 29, State Bank N. Y. of Buff, 75, St. Lawrence 70 & 52 Tonawanda 40, U. S. Bank of Buff. 25, Union of Buff. 21, Watervliet 30, Western N. Y. 27, Hamilton 1.

[Where there are two prices in this list, the first is for Stock Security notes, and the second for Real Estate and Stock Security notes.]

City of Buffalo, Clinton Manufacturing Co Columbia Commerce of Buff. Exch. of Poughkeepsie, Greene Co. Hudson, Mech. & Traders', Oneida Co. Plattsburg, Washington & Warren, Buffalo—*broken.*

New Jersey—Franklin, Hoboken Banking Co. Jersey City, Manufacturers', Mech. of Paterson, Monmouth, Morris Canal & Banking Co. farm. & Mech. of New Brunswick, New Brunswick, N. J. Manufacturing & Banking Co. N. J. Protection & Lombard, Salem & Philadelphia Manufacturing Co. State Bank of Trenton, Washington Banking Co.—*broken.*

Pennsylvania—Berks Co. 75, Far. & Drovers' of Waynesburg 5, Girard 20, Lumberman's 90, Susquehanna 50, U. S. Bank 38, West Branch 15.

Agricultural, Alleghany, Beaver, City, Centre, Exch. Bank & Savings Inst. Farm. & Mech. N. Salem, do. Greencastle, do. Pittsburg, Farm. & Mech. Savings Inst. Harmony Inst. Huntington, Juniata, Lancaster Co. Loan Co. Manual Labor, Marietta & Susq. Trading Co. Merch. of Paila. Mech. Pittsburg, N. Salem, Northern, Northampton, N. Western, Penn. Savings, Penn. Agricul. & Manufac. Phila. Loan Co. do. Manufac. Co. do. Savings Inst. Potsdam Manufac. Co. Silver Lake, Southwark Savings, Southwark Savings, Southern Loan Co. Swatars, Taylorsville Del. Bridge Co. Towanda, Union Bk of Penn. Washington, Westmoreland, Wilkesbarre Bridge Co. Youghogany—*broken.*

Delaware—Laurel, Wilmington Loan Co.—*broken.*

Maryland—Baltimore & Ohio R. R. Co. 20, Franklin 10, Caroline, City, Cohen. Commercial of Balt. do. of Millington, Connacheague, Elkton, Farm. & Millers' Havre de Grace, Maryland, Planters' Bank of St. George's Co. Somerset & Worcester and branches, Susquehanna Bridge Co Susquehanna—*broken.*

District of Columbia—Alexandria, Franklin, Mechanics' Merchants' Bank of Columbia, Central—*broken.*

Georgia—Central 20, Central R. R. & Banking Co. 20 Augusta Bridge Co. Belfast Mining Co. Chattahoochie R. R. & Banking Co. Columbus, Darien and branches. Far. Bank of Chattahoochie, Hawkinsville, Macon, Merch. & Planters', Monroe R. R. & Banking Co. Ocmulgee, Phenix, Planters' & Mech. Western—*broken.*

Ohio—Comm. Bank of Lake Erie 35, Far. Bank of Canton 50, Hamilton 30, Lancaster 25, Miami Exx. Co. 50, Urbana Banking Co. 60.

Butler Co. Cincinnati, Circleville new, Cleveland Exch. Bank & Savings Inst. do. Salem, Far. & Mech. of Cincinnati, Galliopolis, German Bank of Wooster, Granville Alex'n Society, Hamilton Co. Hamilton & Rossville Manufac Co. Jefferson, Kirtland Safety Soc. Lebanon & Miami Cos. Mansfield, Manhattan, Mech. Savings Inst. Mech. & Traders', Monroe Falls Manufac. Co. Ohio R. R. Co. Orphan Inst. Owl Creek, Platt & Co's, Stark Co. Orphan Inst Steubenville, Union Exch. Washington, West Union, Western Reserve Farm. Banking Co. Zanesville Canal & Manufac Co.—*broken.*

Virginia—Virginia, Saline, Western Bank of Va. nongahela Farmers' Co.—*broken.*

Indiana—all except State Bank and branches—*broken*

Michigan Michigan & Branch 88.

NEW YORK PRICES CURRENT.

(Corrected weekly.)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr.	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8¼a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	— @

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@1600
Do oak	30 @ 35
Timber, oak, cu ft.	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	13 @ 15
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	7 a 8¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	1150 a12 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅜a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb.	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
Tin plates ⅓ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Sabbath Recorder.

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The Recorder.

For the Recorder.

CHRISTIAN MISSIONS—THE MINISTRY.

The subject of Christian Missions is one which should claim our attention among the many duties assigned to the Church. As a denomination, we have been far behind our neighbors in this great work; and therefore the blessing which we might have obtained has been imparted to others. Even at this late day, however, is there not an opportunity for us to enter the field, and be useful in the harvest of the Lord? If it was the duty of the Church to send the Gospel to the destitute in the days of the Apostles and early Christians, it is her duty still; and if we compose a part of that body, the obligation rests upon us. Every member of the church should be equally interested in this matter—the private member as well as the minister; and every member should be equally a laborer in carrying forward the work.

All will admit, that an adequate supply of ministers is indispensable, and that a call from God to preach is necessary to qualify a person for the work. Yet the fact that we have not men to send out, provided we had the means at hand, serves as an excuse for present neglect. It is not of course the duty of all ministers to embark in the missionary enterprise. Ability, age, local circumstances, may all forbid it, while as Pastors they may be abundantly useful in feeding the flock, and in furthering missionary operations. And that Pastor who does not use his influence to instil into the minds of his people a missionary spirit, and make it one of the prominent objects of his labor, is behind his duty, and is depriving his people of much that they might enjoy. It is justly expected, that the Pastor will take the lead in all the benevolent movements of the day. Yet an excuse sometimes arises in the mind of the minister like this, that the *people do not pay him*, and that he has not the heart to urge them to benevolence, lest they should think they were over-burdened, or that he intended indirectly to remind them of their duty to him. As to the first excuse, I have never known a people to overburden themselves in the support of missionary operations. Unless they should give more than a tenth to support the Gospel, there is but little danger that they will be over-burdened. As to the other excuse, I think the people who neglect him who is placed over them in the Lord, should be reminded of it, and that often and severely too. What could be more criminal than to engage a man in your service, and then refuse to compensate him, ever giving encouragement that you will do it, but continuing to neglect it until you have obtained his services for a long time, and then turning him penniless away. Pagans would not be guilty of such a crime. And yet some Christian churches have conducted thus, and looked upon it as a virtue. Such virtue the devils would be ashamed of.

A certain minister, who was Pastor of a church of some prominence, informed me that his people had been negligent, left his salary in arrears, and done but little for benevolent objects that year. He drew up a subscription for a benevolent object, and started with an intention to visit every member of the church. When he called on those who were indebted to him, and presented to them the subject, their first reply invariably was, *I ought to pay you.* Thus, in his mission of love, he obtained more than they had ever appropriated before; and they, in their giving, did not forget their Pastor. Indeed, it is generally the case, that the minister who teaches the people the importance of giving as God has prospered them to sustain the benevolent operations of the day, is better sustained in his calling than those who neglect this important work. Missionary operations depend upon the churches for support, and churches will not be efficient unless their pastors possess a missionary spirit. When they act efficiently, there will be men, and means, and a field to be occupied.

A deficiency of ministers must be attributed to the neglect of duty on the part of the churches; for God is not so inattentive to the wants of the world as to withhold a competent supply of ministers. No man, of course, ought to enter the ministry, whom God has not called to the work. Yet we do not know why a man may not neglect this duty as well as other duties. A miraculous intimation of God's will in reference to its being a man's duty to preach, is not to be expected at the present day. His will must be learned from the feeling which the Holy Spirit produces in the mind of the individual himself. From his gifts, his intellect, the course of Providence, and from other circumstances, he must judge as to what may be his duty. One great evidence of a call is a sincere desire to be thus employed—a full determination to overcome all obstacles, to forsake all things, to go and preach the Gospel, to search for a field to which he is adapted, and then faithfully to occupy that field. It becomes your duty, as Christians, in sustaining missions, to encourage such young men, if any you have, for the world has need of them. Let them have your best counsel and your prayers. In large churches, and where young men may have the best advantages to obtain an education and the necessary preparation for the ministry, there are but few who take upon them this great work. But from the more obscure and remote churches, individuals come forth as unexpectedly as David came from the sheep-fold of Midian. It is of vast importance that we, as Christians, should feel the responsibility resting upon us to use our utmost endeavors to have the design of God in giving the commission, fully accomplished, "*Go ye into all the world and preach the gospel to every creature.*" And may we not be forgetful, as churches, to "*pray to the Lord of the harvest, that he would send forth laborers into his harvest.*" Be careful, also, that such as have a mind for the work meet with all necessary encouragement. Not that we would wish to have novices in the ministry, but when the Church have judged them to be faithful, let them have all necessary encouragement to aid them on their way. This they will have, if they see that their brethren with them are with their substance consecrated to God. B.

DEATH OF REV. DANIEL H. GILLETT.

To the Editor of the Sabbath Recorder:

As you gave notice a few weeks since of the death of my brother, Rev. D. H. Gillett, who died at Mobile, Ala., on the 9th of February, I presume that the following extract from a letter written by his widow to his mother, will be interesting to that portion of your readers who were personally acquainted with the deceased.

— W. B. Gillett.

My very dear Mother,—You will doubtless have heard of the death of your dear son, my beloved husband, long before this reaches you. Though it may be no news to you, I thought it would be a great satisfaction, to hear the particulars of his last illness.

He had been very feeble ever since we arrived here in December; but I hoped, alas! too fondly, that he would be spared at least many months longer. He went to the church only two weeks before his death, and, feeble as he was, had a sermon prepared, which he could not preach, for he failed very suddenly while there. He had chosen a text, as he told me, adapted to his feelings. It was these words, "*A man of sorrows, and acquainted with grief.*" He was brought from the church, and assisted to his room, remarking at the same time, that he should not go out again until he was carried. This was first-day afternoon. Two physicians examined his lungs, and pronounced the left lung nearly gone, and the right lung considerably affected. After they had gone, he said to me, "My dear wife, I am failing very fast; we must part soon. Try to keep as good spirits as you possibly can. It may be but a short separation." He wept aloud, and shed many bitter tears. He said, "You know it takes a great deal to make a man weep. Though I weep, I do not murmur; I only weep for you, and for my child, who will soon be fatherless, God will be a husband to you, and a father to the dear boy."

He took the babe in his arms, put his hand on its head, and said, "I consecrate this child to the Lord, and crave His blessing for my boy. Train him up in the nurture of the Lord, and make him meet to be an heir of glory. May we all be reunited, a happy family, in heaven."

The next day (Monday) he settled all his worldly concerns, that his mind might be entirely upon his rapidly-approaching change. After this he appeared perfectly composed, and longed for his Master's coming. He spoke often of his dear mother, and wished me to give you an affectionate farewell, hoping to meet you where all tears shall be wiped away, and parting be unknown.

O what a triumphant death bed! He said that the world had no charms for him; if he could not get well enough to serve his Master, he would desire to depart and be with Christ, which would be far better. It hurt him very much even to talk in a whisper; and though many came to see him, he could see but few. When any of his friends came in to see him, he said to them, "I am going home," pointing upwards with a sweet smile. He would often say to me, "If it be the Lord's will, I would like to go home to night; but the will of the Lord be done." He also said, "O that I had strength to shout, I feel so happy; I hope soon to be able."

You may mourn, dear mother, that your son has found a grave so far from kindred; I know that it must distress you. I write this letter, hoping that it may console you, though my own heart is bleeding, and daily mourns afresh. If the news of his death overcomes you, think of the anguish of my own heart, to watch by the bed-side of a dying husband, far from kindred and home, and day by day see life ebbing swiftly away. I have buried all my earthly hopes. Though we may mingle our tears, we will not murmur. That precious treasure was not ours, God only lent him to us, and in his own good time took him to himself. Consoling thought, that we can look forward to a meeting beyond the grave, there to join our beloved one, and sing the praises of the Lamb. Friends come to console me, but God alone can console the widow's heart. He has a gracious purpose in afflicting us.

There was a very large procession at his burial. All the ministers in the city met at the Baptist Church. All denominations here appear to mourn, that a pillar in Zion is fallen, so useful was he, and so promising. The ways of a kind Providence are very mysterious, and we cannot understand them; but what we know not now we shall know hereafter. His corpse had a placid and composed expression, and appeared only to have fallen asleep. He expired without the least struggle, on the 9th of January at evening. He asked me if I thought the crown fitted well, pointing to his head, and wiping the death sweat from his brow. He talked much for an hour before he died, saying, "O the precious Jesus; what is the world to me, with all its vanities? Give me Jesus." The last words he said were, "Do not weep for me; I am going home."

THE BIBLE.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved the Bible true?

The terms of disputative art,
Had never reach'd his ear;
He laid his hand upon his heart,
And only answered—HERE.

THE REASON WHY.

"Why," said a young sceptic, "if Christianity be true, do so few comparatively believe in it and be influenced by it? Look at our lawyers, physicians, merchants, and people of wealth and fashion, do they believe in it?" "Why," said the person interrogated, "are you not acquainted with the Chinese language?" "I suppose," was the reply of the young man, "because I never studied it." "Just so," said the other, "you have never felt any particular interest in it, have never attempted to comprehend its character, and hence you are entirely ignorant of its structure. Now may it not be for similar reasons that the persons of whom you speak, and upon whose religion you rely as an argument against Christianity, have no knowledge of a faith in Christianity? Have they ever seriously studied the Bible which reveals this religion? Have they read what others have written in its defence and in illustration of its principles and influence? Are they not engrossed in other matters, prosecuting their schemes of ambition and wealth? Is it remarkable that they should not be acquainted with the nature and claims of religion, if they have never given to it a serious thought? In addition to this, may not their unbelief be founded on their dislike to the strictness of religion; because it would interfere with their vicious indulgencies and their worldly ambition? Nay, to come closer, would you not have less objection to religion, if I should now convince you that it is so lenient, as not to oppose to your sensual appetites a single prohibition? Believe it, my young friend, religion is of divine origin, it carries the evidences of truth with it, and its great opponents are ignorance and sensuality. If it should be true, as it certainly is, it condemns you while you live as you now do: and it will be a poor consolation to your soul when harrowed by remorse, that there are many in the same condemnation."

PERSONALITY FROM THE PULPIT.

In his preaching do not be hasty to infer that your pastor is *personal.*

In this respect there is too often an unwarranted sensitiveness. He cannot preach a close, practical sermon, without, perhaps, being accused, by some individual, of being personal. Now the peculiar structure of his mind may lead him frequently to deal in illustrations. He explains general principles by comparison, and scenes drawn from his own imagination; or being a close observer of human nature, he collects his materials from observation and his own experience. And thus, without any knowledge of your more private life, he may sketch a very correct likeness of your own moral character. He may go into your individual history with a minuteness that shall startle you. Now if this should be the case, do not go home and scold about your minister, and say, "He meant me." If the coat suits, the best policy for you under such circumstances is, to keep silence, and behave more as a Christian. Your minister has drawn the bow at a venture, and hit *you.* And why? Because you were on the line with the arrow; and who is to blame, he who drew the bow, or he who thrust himself before the arrow? [Chris. Watchman.

AN INCIDENT.

The following incident, recently related in one of the churches in Boston, by Mr. Henson, a fugitive from slavery, now connected with the Canada Mission, will be read with interest.

Mr. Henson, it seems has occasionally crossed the line for the purpose of assisting those who were making their escape from bondage. At one time he fell in company with a number. One of them was very sick with the pleurisy—so sick that he could not walk, and actually fell down among the bushes. Yet they must hasten on, so they took up the sick man, and alternately carried him on their shoulders. But he soon became so sick that he was unable to hold up his head in this position. They then procured two poles, and, by taking off their shirts, made a kind of cot, and he was thus carried by four. Soon, however, his strength so far failed, that he could not be carried even so. He then most earnestly begged that they would lay him down to die, and go on themselves before they were taken up and all carried back to slavery. He cried, and wept, and begged so hard, that they even consented to lay him down, covered him with leaves, and left him. But after they had proceeded about a mile and a half, they all began to weep and mourn most bitterly. They said if he were dead they could bear it; but the thought of leaving him alive, to die alone, was insupportable. Well, said Mr. H. "let us go back." So they retraced their steps, found him still alive in great agony of body, but peaceful in mind. He inquired why they came back—said he was prepared to die—in a short time his sufferings would end, and he should be at rest in heaven. But they could not be prevailed on to leave him again. Seeing a little opening, Mr. H. said he would go and see if he could procure some assistance. He went on, and as he approached the road he saw a man driving a cart. His heart almost failed him; but he looked to the Lord, and went forward. As he drew near, he said, "Good morning." "Good morning," was the reply, "Art thou traveling?" "Yes sir." "Didst thou come from D?" "No, I came from ——." From his saying thee and thou,—from his broad brimmed hat and strait jacket, Mr. Henson concluded the man was a Quaker, and soon ventured to open to him his soul—told him all about the sick man, etc. Well, said the Quaker, "bring him out and let me see him." So he speedily returned, and carried the news to his companions. But they were afraid to venture, said the man designed to deceive them. But Mr. H. said, "No, he is an honest Quaker." Finally he prevailed on them to go forward, and as they approached with the sick man, the Quaker said, "Poor fellow! poor fellow!" He looked up and down the road, and seeing that no one was coming, took them into his cart, and driving through a by-way, carried them all safely to his large farm house. As they entered the yard his wife and three daughters came out, kindly received and entertained them. Those that were well hastened on their way, leaving the sick man to be nursed by his good Samaritan. In a few weeks he recovered, came to them in vigor of body and mind, and is now a successful minister of the gospel to the refugees in Canada. [Friend of Virtue.

BE KIND.

None of us know the good a kind deed accomplishes. A word smoothly put in when the heart is sick, a little help bestowed when want presses near by, goes far—far beyond what those suppose who are able to speak this word, or give this help.

An instance, illustrating this, has just come to our knowledge. A young man, intelligent and well-educated, came to our city to find employment. He sought for it in vain. When his means were about gone, and he lay half sick with fever, brought on by anxiety, a friend bade him be of good cheer, and through their joint efforts obtained for him a servant's place at a boarding house. He worked there like a brave man, and won the confidence of his employer, though he received only his board, and a few dollars a month.

That friend watched him, and finding him faithful, mentioned the fact to a mercantile gentleman, who said at once "bring the young man to me." This was done, and soon he was more profitably employed. He was now head clerk. And did he forget his early friend? In the quietest way possible—without the slightest profession or pretension—he sought out, as soon as he was able, the choicest and most substantial present, and sent it to him as a token of remembered kindness!

When the present was received, our friend knew not from whom it came. He did not once dream of the poor homeless youth to whom he had shown only a *little* kindness, and, it was not until after repeated inquiries, that he discovered who had sent it. "I have learned a lesson," said he, when he found out the giver, "and that is, *always* to be *more* kind, if I can be, under similar circumstances hereafter." If it were thus with all of us—how much of human misery should we relieve, and what a sum could we add to the amount of positive individual happiness?

Learn to be kind! The habit of kindness will do, what no other habit can do—it will bring sweet peace to the mind, and increase, as it is virtuously practiced, the only permanent wealth Earth may crave, or Heaven admit—*the wealth of heart.* [Cincinnati Gazette.

THE TIMES ARE SO HARD.

This is a very common expression, none more so. How many lips pronounce it; with thousands it appears to have become habitual. Who that uses it, considers its import? Does it indicate a disposition to indulge the appetites of the flesh? Does it proceed from a murmuring, ungrateful heart, an undue love of earthly gain? How much worldly conformity in it! How little crucifixion to the world! It is remarkable, that with most persons, the times are always hard. Did one ever attempt to get anything done in behalf of a moral and religious enterprise, without hearing "*The times are so hard.*" Says a worthy brother, "I have been trying to obtain some subscribers for your paper; persons complain of hard times, and they say they are not able to pay for a paper, and those same persons can take a political paper and spend more in attending political meetings than would pay for a dozen of your papers." Examples are numberless, but this is sufficient, to exemplify the principle, that unless there is a willing mind, the times are never otherwise than *hard.* It is a true saying that when there is a will there is a way. [Pres.

DENOMINATIONAL PAPERS.

"Each branch of the church has one or more papers, known as the organ of that particular branch, and recognized as such by its authorities. That paper is expected to set forth and defend the peculiar doctrines of the denomination to which it belongs; to build up its members in their faith, and to keep them advised of the state of their Zion, and of the church at large. That paper should command, and have, the benefit of the best talent in the church, and be sustained by the piety and prayers of its members, as it is a mighty engine of good or evil. It preaches to the preachers, and to the whole church. Religious papers are too lightly esteemed; they have not the hold even upon the church that they should have. An extended circulation would reduce their cost; and if the church did its duty, each member would be enabled to have the paper within his reach. A small effort in each congregation might supply every family in that congregation with the religious paper of their church—the rich providing a fund to pay for those who are not able to pay for the paper themselves. *When shall this once be?*"

[Chr. Int.

An Illuminated Bible.—We were strolling down the Third Municipality about dusk, says the New Orleans Republican, when we were attracted by a bright light through the windows of a low hovel. On approaching, we found a poor Dutch woman reading a sixty-cent Bible by the light of a pine knot fire. Here, thought we, is a Bible more luminously shining on the track towards Heaven, than any other illuminated Bible ever seen—Harper's not excepted.

GAMBLERS.

The following paragraph is a translation from the German of Lichwehr. It is a bold picture and forcibly drawn:

"A man who had gone over a great part of the world returned at length home from his travels; his friends came and requested him to relate what he had seen. 'Listen,' said he. 'Eleven hundred miles beyond the country of the Hurons there are men whom I thought very strange; they frequently sit at table until late in the night; there is no cloth laid, they do not wet their mouths; lightnings might flash around them; two armies might be engaged in battle; even the sky might threaten to crush them in its fall, they would remain unmoved on their seats, for they are deaf and dumb. Yet now and then there escapes from their lips a half-broken, unconnected, and unmeaning sound, and they horribly roll their eyes at the same time. I often stood looking at them with astonishment, for when such sittings take place people frequently go to witness them. Believe me, brethren, I shall never forget the horrible contortions which I there saw. Despair, fury, malicious joy, and anguish, were by turns visible in their countenances. Their rage, I assure you, appeared to me that of the furies; their gravity that of the judges of hell; and their anguish that of malefactors.' 'But what was their object?' asked his friends. 'They attend perhaps to the welfare of the community?' 'Oh, no!' 'They are seeking the philosopher's stone?' 'You are mistaken.' 'They wish to discover the quadrature of the circle?' 'No.' 'They do penance for old sins?' 'Nothing of all this.' 'Then they are mad; if they neither hear, nor speak, nor feel, nor see; what can they be doing?' 'They are Gambling!'"

THE SHADOW OF AN ASS.

The Greeks had a proverb which ran thus, "To dispute on the shadow of an ass." This took rise from an anecdote which Demosthenes is said to have related to the Athenians, to excite their attention during his defence of a criminal, which was being but inattentively listened to. "A traveller," he said, "once went from Athens to Megara on a hired ass. It happened to be the time of the dog-days, and at noon. He was much exposed to the unmitigated heat of the sun; and not finding so much as a bush under which to take shelter, he bethought himself to descend from the ass, and seat himself under its shadow. The owner of the donkey, who accompanied him, objected to this, declaring to him that when he let the animal, the use of its shadow was not included in the bargain. This dispute, at last, grew so warm, that it got to blows; and, finally, gave rise to an action at law." After having said so much, Demosthenes continued the defence of his client; but the auditors, whose curiosity he had piqued, were extremely anxious to know how the judges decided on so singular a cause. Upon this, the orator commented severely on their childish injustice, in devouring with attention a paltry story about an ass's shadow, while they turned a deaf ear to a cause in which the life of a human being was involved. From that day, when a man showed a preference for discussing small and contemptible subjects to great and important ones, he was said "to dispute on the shadow of an ass."

TEMPERANCE FABLE.

The rats once assembled in a large cellar, to devise some method of safely getting the bait from a small steel trap, which lay near, having seen numbers of their friends and relations snatched from them by its merciless jaws. After many loud speeches, and the proposal of many elaborate but fruitless plans, a happy wit standing erect, said, "It is my opinion that if with one paw we keep down the spring, we can safely take the food from the trap with the other." All the rats present loudly squeaked assent, and snapped their tails in applause. The meeting adjourned, and the rats retired to their homes; but the devastation of the trap being by no means diminished, the rats were forced to call another "Convention." The elders had just asssembled, and had commenced their deliberations, when all were started by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak. All were instantly silent. When stretching out the bleeding remains of his leg, he said, "My friends, I have tried the method you proposed, and see the result! Now let me suggest a plan to escape the trap—'Do not touch it!'"

PROVIDENTIAL.

"A few years since, as the Rev. Joseph Davis, an excellent Baptist minister in London, was walking along the crowded streets of that city, his attention was arrested by the circumstance that a carriage with several horses was about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side-path, when the thought struck him—what would the parents of this dear child have felt had she been killed! At this moment he looked in the face of the little girl, which had been concealed from his view by her bonnet; and imagine if you can, what his feelings were when he discovered that it was his daughter. I saw him about half an hour after the occurrence, and shall never forget his agitation as he described to me her danger, or his expressions of thankfulness to an infinitely gracious Being who thus delivered his beloved child from death." [Dr. Beecher.

The congregation who compel their pastor to spend two-thirds of his time on the farm or in the school-house, ought to be satisfied if he gives to them the remaining one-third; but they are generally the ones who demand of him *four*-thirds.

Life is too short to be employed in selfish acts; and he whose highest ambition is to gratify self, makes life wretched and dies unlamented, with none to rise up and call him blessed.

ICES CURRENT.

weekly,)

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. &Sc.	31 00a —
Do Amer	30 50a 31 00
Bar do rolled	80 00a —
Do RussPSI	92 00a 97 50
Do do new do	— a 75 00
Do Swedes	75 00a 80 00
Do Eng. com	62 50a 65 00
Do do refined	80 00a —
Sheet E & Am lb	5½a 6½
Hoop do cwt	5,00a 5,50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4½
Sheet,	4½@ —
LEATHER (Sole.)	
Oak, lb	19@ 24
Hemlock, light	14½@ 15
Middle	16@ —
Heavy	13½@ 14½
Damaged	12½@ 13½
LUMBER.	
Boards N R, [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft.	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy. M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St. Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4½@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	13 @ 15
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	7 a 8¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6¼a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17⅜a 17½
Cloves	26 a 27
Ginger, race	6¼a 6⅜
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb.	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21¼a 57
TIN.	
Block, S. Am. lb	a
I. Do E. India	16 a 17
n plates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Sabbath Recorder.

NEW YORK, APRIL 3, 1845.

CHURCH AUTHORITY.

There is an old maxim, that "fools, when they try to avoid one evil, fall into the contrary extreme." It is possible for wise and good men to be guilty of the same inconsistency. If we mistake not, there is something of this sort in the widely-different views which are entertained respecting Church authority. By one class of persons it is maintained, that the Church has authority, not only to administer discipline, but to make its own articles of faith, and enact its own rules of government. Another class deny that the Church possesses any power, and maintain that her rulers are merely the instructors of the people. The practical effect of one of these views is to confer upon the Church that authority which belongs alone to God; of the other, to put an end to all the systematic efforts, disciplinary and benevolent, which might be made by a well-organized and mutually-responsible body.

That the Church has no right to make and enforce religious dogmas, is evident from the fact that the Scriptures contain all the doctrines which are necessary to salvation. Their own testimony is, that they are able to make the man of God perfect, thoroughly furnished unto all good works; that they are a light to our feet and a lamp to our path; and that the law of the Lord is perfect, converting the soul. They are committed to the Church, whose business it is to preserve them, explain them, and encourage obedience to them. She undoubtedly has power—which it may in certain cases be expedient to exercise—to draw up a summary of Christian doctrine, for the purpose of opposing hurtful errors, and exhibiting in a connected form her views of the Scriptures. But these summaries have no authority in themselves. They derive their authority alone from the Scriptures. If they agree with them, and exhibit the truth, they should be received and obeyed; if not, they should be rejected just as readily as we would reject any other human composition. The doctrine that the Church has no power to ordain any thing contrary to the Word of God, implies that when she speaks to us, we have a right to try what she says by that standard, and to receive or reject it according as it is in conformity or opposition thereto.

Neither has the Church power to enact laws or decree rites and ceremonies for her members. Moral Laws originate with God alone, the Creator and Ruler. He has given a code, sufficiently full to meet all the circumstances in which men can be placed, and at the same time sufficiently concise to be comprehended by men of all capacities. The Decalogue is a standard of duty for all nations and ages—a standard the perfection of which might be expected from the character of its author, and is proved by the happy effects which have followed obedience to it. Yet the Church, not content simply to enforce the precepts of the Decalogue, has from time to time enlarged upon them by new precepts of her own invention. Hence the institution of holy days which God has not appointed, the introduction of new objects and modes of worship, and the enjoining of confessions, fasts, and pilgrimages. Now, when any branch of the Church encourages these additions to the perfect standard of the Most High, and attempts to exact obedience to them, under whatever specious pretences it may be done, right there is a presumptuous and blasphemous arrogation of power which belongs only to the supreme Lawgiver.

There are many things in respect to which the Church has power to give direction. It belongs to her to regulate those circumstances connected with her proceedings, which are necessary to harmony and efficiency. For instance, it belongs to her to provide for the public ministrations of the Word; to make regulations for the introduction and dismission of members; to discipline, and if necessary exclude, such members as may dishonor their profession; in short, to take those steps which are necessary to self-preservation, and the accomplishment of the objects for which she was established. This will require faithfulness on the part of those who are called to be office-bearers in the Church, and may at times require self-denial on the part of others. The Church is designed to be the light of the world, and ought therefore to rebuke every thing which is wrong, and exhibit before the world that which is right and true. She is to be the medium of communicating the Gospel to the world that lieth in wickedness, and ought therefore to be actively and perseveringly engaged in this work. She is to be the salt of the earth, and ought therefore to be continually exerting a healthful and saving influence upon those who are without. In order to do this, a system of active measures must be adopted, and every member brought to fill his place and discharge his duty. We believe that the Church is invested with power to carry out these objects, and that only in doing so will she be secure against error and blessed with the presence of her Head.

The Question Answered.—Dr. Fuller, in his last letter to Dr. Wayland upon the subject of slavery, asks whether any man at the North will undertake to remove his slaves, and give him bond and security that their condition shall be improved? "If so," he says, "let him speak, and I will then make him a proposition which shall at once, and by a test more sure than all the writing in the world, determine who is the friend of the slave, and who is willing to make sacrifices for his good." To this, Dr. Brisbane, editor of the Christian Politician, a man who has expended about twenty thousand dollars in liberating some thirty of his own slaves, replies as follows: "I, for one, answer, that if Bro. Fuller will give his slaves their freedom, and insure me that no impediment shall be in the way of their removal, I am ready to comply with the above conditions, it being understood that the slaves are to be removed with their own consent." We shall look with some interest for Dr. Fuller's reply to this manly and full acceptance of his offer.

LEGISLATION IN FAVOR OF SUNDAY.

On a previous occasion, we stated at length some of our objections to the proposed legislation in favor of Sunday, by closing the canal locks on that day. Among those objections, we named—1st. The principle which such legislation allows, that the aid of civil law is necessary to give effect to divine law; 2d. The fact that legislation on this subject has heretofore proved worse than useless; 3d. The probability that such legislation now would do injustice to a respectable portion of the community.

In presenting these objections, however, and making them the ground of a remonstrance against the measure, we are met with the exclamation, "What! would you rob the thousands of boatmen of their Sabbath, and compel the poor orphan driver-boys to work seven days in the week?" This exclamation makes such a show of piety and kindness, that it has great weight with superficial observers, and is regarded by them as a sufficient answer to all our objections. But a candid mind will readily see, that its weight is wholly derived from assuming what is utterly false. In the first place, it assumes, that for the locks to be open on Sunday as they now are, makes it impossible for boatmen to rest on that day—an assumption which is disproved by the fact, that many boatmen do now rest from their labors on Sunday, that others rest on the seventh day, and that others still might rest upon any day of the week which they might choose. In the second place, it assumes, that for us to remonstrate against *passing a law* to close the locks on Sunday, is the same as to petition that the boys shall be *compelled* to work on that day—an assumption which indicates either willful misrepresentation or woful stupidity, and which needs no other answer than to be presented in its true light.

Now we are bold to say, in regard to this whole subject, that there are no people on earth more desirous to see a day of rest universally enjoyed and conscientiously observed, than are the Seventh-day Baptists. They believe that the Sabbath was given to man in mercy and love, and that its faithful observance has been fraught with the richest temporal and spiritual blessings. They believe, likewise, that it is only by preserving the Sabbath as originally given to man, that a general regard for it can be expected, and the full measure of its blessings ensured. Hence their many personal sacrifices in order to preserve it in its original purity; and hence their dissent from those who would change the design of the institution and the day of its observance.

In the case under consideration, the Seventh-day Baptists do not ask the Legislature to take action in favor of their views, by ordering that the locks shall be closed on the seventh day; since they deem it sufficient for them, that they are left free to observe that day according to the dictates of their consciences. Neither do they ask that a law may be passed which shall compel any one who believes in the sacredness of the first day of the week to desecrate that day. They simply ask, in the first place, *that the Legislature will not sanction the dogma that the first day of the week is the Sabbath, by passing laws in its favor;* and, in the second place, *that the Legislature will not restrict the privileges of those who believe in the sacredness of the seventh day, by passing a law which will prevent them from pursuing their ordinary avocations on the first day.*

LAST BEQUESTS.

It has become quite common of late for dying men to bequeath large sums of money to charitable institutions. We have now before us the name of a Mr. Houston, who has just given thirteen thousand dollars to various benevolent institutions in Philadelphia. Several similar cases have been noticed within a few weeks past. It is encouraging to know, that the number is increasing of those who in their death remember the claims which the living have upon them, and respond to those claims by the bestowment of their goods. They may thus endow institutions which will continue to scatter blessings around for years after their founders are gone. Or, they may give a permanent form to books, which will speak in defence of truth to coming generations. They may, in short, perpetuate their influence to almost any extent, and for an indefinite length of time. But, lasting and happy as is the influence thus exerted, we believe there is a "more excellent way," and that is for the living to make liberal investments of their possessions for the benefit of these objects. The changes of fortune which are daily occurring may rob them of the privilege; or, they may find it difficult to attend to the matter in their last hours. The surest and best way, therefore, is to attend to the subject now, while there is a heart to plan and ability to execute. Well do we remember the thankfulness expressed by a friend who had given liberally in his prosperity, but who is now in adversity. Equally well do we remember his expressions of sorrow, that his gifts had not been more numerous. He spoke of the property which he had invested for good objects, as affording him more satisfaction than he could derive from its present possession. Let those who have abundance and to spare, think of his experience.

"There remaineth a Rest."—We have been asked to give our opinion of the "rest" spoken of in the fourth chapter of Hebrews. A careful examination of the chapter has not enabled us to discover how it can with any show of reason be used against the seventh day and in favor of the first. We believe the reference of the Apostle is to a rest in the future, *the heavenly state,* which was typified by the earthly rest of Israel in the land of Canaan. To construe the passage as having reference to the change of the Sabbath, makes the reasoning incongruous and absurd. For a full exhibition of this incongruity and absurdity, see an article in the Recorder of August 29, 1844.

For the Sabbath Recorder.

RESIGNATION.

At a meeting of the New Market Street Baptist Church, Philadelphia, held March 24, 1845, the following preamble and resolutions were adopted:

Whereas, our Pastor, Rev. Gideon B. Perry, D. D., has seen it to be his duty to resign the pastoral charge of this Church, it is with unanimous voice that we give the following resolutions, as the expression of our feelings on the occasion.

Resolved, That it would give us great satisfaction could the Rev. Dr. Perry see it to be consistent with his view of duty to continue with us in the sacred relation of pastor.

Resolved, That we accept the resignation of our esteemed Pastor with sincere regret, and as sincerely thank him for the solicitude he entertains for our continuance in peace and prosperity, and especially for his proffered kindness to aid us in obtaining a successor, which we cordially accept.

Resolved, That Dr. Perry's mode of preaching and discipline, during his pastoral relation with us, has been scriptural, instructvie, kind and successful; and by his judicious procedure, we have been much edified, built up, and comforted, as a church, and essentially enlarged as a congregation.

Resolved, That in his absence with the view to improve his sinking health, [we shall remember him affectionately and pray] for his safe return, and that he may be able, with renewed vigor, to proclaim the precious Gospel for many years to come.

A true copy from the original record.

(Signed) Fredr'k W. Kohler, Ch. Clek.

Philadelphia, March 26, 1845.

SABBATH LIBRARY.

The New York City Sabbath Tract Society has commenced collecting a Sabbath Library, which it designs to enlarge until the collection shall include all the principal works upon the subject. For this purpose it asks, that those friends of the object who have in their possession rare or valuable books, will render what assistance they can, by the donation, sale, or loan of such books. In this way the works which are now scattered over the country so as to be of but little service, might be brought together and made accessible to any who may wish to study the subject thoroughly. The following list will show what works are already in the Library, and enable our friends to judge whether those which they possess would be desirable. It is designed to publish at some future time a more complete Catalogue, giving a description of each work.

LIST OF BOOKS IN THE LIBRARY.

Prof. Brerewood and R. Byfield on the Sab.,	London,	1630
Theophilus Brabourne's Defence of the Anc't Sab.,	"	1632
Bishop White's Treatise on the Sabbath,	"	1635
Heylyn's History of the Sabbath,	"	1636
Ironside's Seven Questions of the Sabbath,	Oxford,	1637
Twiss on the Morality of the 4th Comm.,	London,	1641
Fisher's Caveat for Old and New Sabbatarians,	"	1643
Eusebius' Life of Constantine, [Hanmer's Trans.,]	"	1649
Eccl. Hists. of the 1st 600 year A. D. including Eusebius, Socrates, Euagrius, Hanmer's trans.,	"	1650
Edward Stennett's Answer to Russel and Defense of the Royal Law,	"	1664
Francis Bampfield's 7th-day Sab. the Desirable day,	"	1677
Tho's Bampfield's Enquiry concerning the Sab.,	"	1680
Russen's Picture of the Anabaptists,	"	1703
Morer's Six Dialogues on the Lord's Day,	"	1703
Grotus' Annotations on the Decalogue, Latin,	"	1706
Ancient and Honorable Way of God's Holy Sab.,	"	1724
Wright's Treatise on the Lord's Day,	"	1724
N. W.'s [Wyncup's] Review of Dr. Wright,	"	1731
Cornthwaite's Essay on the Sabbath,	"	1740
Dr. Hildrop's Proposals to abolish certain obsolete Statutes commonly called the Ten Comm.,	"	1744
Joseph Stennett's Complete Works in 5 vols.,	"	1731
Symonson's Enq. Concerning the Christian Sab.,	"	1784
Samuel Stennett's Complete Works, 3 vols.,	"	1824
Carlow's Truth Defended, in reply to Ward,	Am. Ed.,	1802
Wm. Stillman's Attempt to remove error.		1811
Clarke's History of Sabbatarians in America,		1811
Willison on the Sabbath,		1820
Seventh-day Baptist Magazine, 2 vols.		1821 to 1825
Burnside's Remarks on the Sabbath,	Am. Ed.,	1824
Burnside's Religion of Mankind, 2 vols.,	London,	1819
English Tracts for the Jews,	"	1824
Shenston's Authority of Jehovah Asserted,	"	1826
Shenston's Tribute to the Mem. of R. Burnside,	"	1826
Archbishop Whateley's Thoughts on the Sab.,	"	1832
Narrative of the Scotch Miss. to the Jews,	Edinburgh,	1842
Lectures on the Conversion of the Jews,	London,	1843
Kingsbury on the Sabbath,	New York,	1840
Phelps' Perpetuity of the Sabbath,	Boston,	1841
Prof. Agnew on the Sabbath,	Philadelphia,	1834
Maxson and Parkinson's Letters on the Sabbath,		1835
Protestant Sentinel, 8 vols.,		1827 to 1836
Seventh-day Baptist Register, 4 vols.,		1840 to 1844
Ecclesiastical History of Eusebius Pamphilius, Ruffinus, Socrates, Theodoritus, Sozemenus, Theodorus, Evagrius and Doretheus. Partly written and partly translated from the Greek into Latin by J. J. Gryneus,	Basil,	1570

PAMPHLETS.

Treatise on the Sabbath by W. B. Maxson,
Scripture Proofs of the perpetual obligation of the Seventh-day Sabbath by J. Chadwick,
Enquiry into the prophetic character of the Messiah, by W. B. Maxson,
14 Tracts on the Sabbath by the Am. Tr. Soc.
Discourse on the Christian Sabbath by P. P. Sanford,
Discourse on the Lord's Day by Wakefield,
Sabbatarians' False Weights and Measures Detected, by Huchinson,
The Bible Sab., in answer to Huchinson, by J. R. Irish,
Dedication Sermon, by W. B. Maxson,
Address to Baptists, from the S. D. B. Gen. Conf.,
Permanent Sabbath Documents, by Dr. Edwards,
Sabbath Manual, " " "
Sketch of the Hist. of the Christian Sab., by Prof. Coleman,
Minutes of the S. D. B. G. Conf., 1807 to 1845,
Dialogue at the Gate of Heaven, by Wm. Stillman,
The Sabbath Day, Remember to keep it holy, "
Review of Prest. Humphrey's Fourth Ques., by Maxson,
A Discourse on the Sabbath, by A. Estee,
A Discourse on the Sabbath, by E. Stillman,
Review of Humphrey, and Letters to the Bishop of London, by Wedgewood,
Letter to the Soc. of Friends on the Sab., by Wedgewood,
Episcopal Pretensions Examined, by Jennings,
Considerations on the Foundation, Ends, and Duties of the Christian Sabbath,
Cornthwaite on Transubstantiation,
Series of Sabbath Tracts, by Sab. Tr. Soc.,
Mrs. Sherwood's Sabbaths on the Continent.

Christian Courtesy.—The influence of the Christian religion is scarcely less manifest in purifying the heart, than in subduing the temper, improving the manners, and adorning the spirit with all that is attractive and lovely. In cases not a few, a morose and sullen disposition has been completely transformed by the influence of the Gospel, so that its possessor has become kind and courteous in all his intercourse with society. In this is seen the power of the Gospel, and its perfect adaptation to the wants of men. Nobody doubts that the cultivation of a spirit of Christian courtesy contributes greatly to happiness and usefulness. It removes many occasions of disquietude, and is a short way to peace with one's self and others. It secures the confidence and love of observers, and often wins them to an imitation of the example which they behold. Happy is he that can add to decision and faithfulness that amiability of manner and softness of temper which approves itself to every man's conscience. Calmness of spirit, self-respect, and the respect of others, will be his reward.

Pennsylvania Canal Collectors.—One of the Collectors on a Pennsylvania Canal, has written to Mr. James Clarke, President of the Pennsylvania Canal Board, asking if any thing can be done to relieve collectors from the necessity of doing business on Sunday. In reply, Mr. Clarke says that the Board have never given any orders for keeping open the offices on Sunday; that they have no legal power to close them; but that it would give him great pleasure to learn that offices were no longer kept open on the first day of the week.

Hon. Henry Clay, of Kentucky, has been made a life member of the American Home Missionary Society, by the contribution of fifty dollars from the ladies of the Durand Missionary Society of New Haven, Ct. He has acknowledged the favor in a letter, which speaks of his profound sense of the surpassing importance of the Christian Religion.

Sale of Human Beings for the Benefit of Theological Education.—The following notice of a public sale is taken from the Savannah Republican of March 3d, 1845. After describing the plantation which was to be sold, the notice adds:—

> "Also, at the same time and place, the following negro slaves, to wit: Charles, Peggy, Antonett, Davy, September, Maria, Jenney, and Isaac—levied on as the property of Henry Y. Hall, to satisfy a mortgage fi. fa. issued out of McIntosh Superior Court, in favor of the Board of Directors of the *Theological Seminary of the Synod of South Carolina and Georgia,* vs. said Henry Y. Hall. Conditions, cash. C. O'Neal, Deputy Sheriff."

Baltimore Methodist Conference.—The Baltimore Sun has been furnished "by authority" with the following brief statements, from the notes of the Secretaries, of some of the most important doings of the Conference:—

> All the cases in which any of the ministers were involved in connection with Slavery, were satisfactorily disposed of; so that now the Conference is more perfectly free from Slavery than for many years previous.
>
> The vote on the recommendation of the General Conference so to change the sixth restrictive rule, as to allow a division of the Church Funds, in case a division of the Church should take place, stood—for the recommendation, 41; against it, 150. So the Conference did not concur.
>
> Universal harmony and good feeling prevailed from the commencement to the close of the Conference, and all the discussions were conducted in a manner doing great credit to the character of the Christian ministry.
>
> The subject of the division of the Church was not directly entertained. The Conference is nearly unanimously opposed to it. No delegates were appointed to the Louisville Convention. There is not the least probability that the Conference will go South, in case a division should take place.

[Communicated.]

Distressing Accident.—It becomes our duty to announce the death, on the 14th ult., of one of our citizens, Matthew R. Maxson, of Sharon, Potter county, Pa., in the 35th year of his age. He went into the woods in the morning for the purpose of boiling sap. It being nearly a mile from home, he took his dinner with him, and was not expected back until evening. As he did not come at the expected time, the neighbors went in search of him, and found him about 9 o'clock in the evening. It appeared that he went to the place where he boiled his sap, kindled the fire, and then went a few steps above and cut a large log. It being on a steep side hill, he took a hand-spike and went below the log in order to steady it down to the side of his kettle, in doing which he probably fell, and the log rolled onto his head, and undoubtedly killed him instantly. One of his legs was entirely burnt off at the knee, and he was otherwise very badly burned. He has left a wife and six small children to mourn the loss of an affectionate husband and kind father. They have, however, good reason to believe that he has gone to a better home. He embraced religion in early life, and was a worthy member of the First Seventh Day-Baptist Church in Genesee.

"Render to all their Dues."—An article is going the rounds of the papers, headed "the London Post-Office," and credited to the "New York Evening Mirror." That article—together with a number of others in circulation about matters and things in London—was written by the Editor of the Sabbath Recorder, and published in his paper under the head of "Leaves from a Traveler's Note-Book." Of course we commend the good taste which leads to the publication of these articles, but not the morality which allows them to appear uncredited or miscredited.

Rev. Joy H. Fairchild.—Our readers will remember the case of this gentleman, who was deposed from the ministry nearly a year ago, on the charge of immoral and licentious conduct, and who, under the high excitement occasioned thereby, attempted to destroy himself. The grand jury found a bill of indictment against him, and his trial came on at Boston last week. The result was, that on Saturday last the jury returned a verdict of "NOT GUILTY." As soon as the commotion occasioned by the announcement of this result had subsided, Mr. Fairchild arose and addressed the Court in an impressive and feeling speech, of which the following is the conclusion:—

> "I have submitted myself to the laws, as a good citizen should do, and the result is before you. During the trial my mouth has been closed; but I now declare with all solemnity, and as in the presence of my Maker and Judge, that I am innocent of the crime charged upon me. My enemies and persecutors I forgive, and commend them to the forgiving mercy of Almighty God. The pains, the agonies, which they have caused me to endure, no tongue can tell. They have brought me and mine almost to poverty; but I will trust in the Lord and fear no evil. According to the decree of the late council at Exeter, I am now restored to that ministry in which I have endeavored to labor with all fidelity for thirty years; and being restored to my office, I greatly rejoice. I will only add that I thank your honor for your patience and impartiality in the discharge of your duty as judge. I thank the county attorney for his courtesy, and the jury for their just and righteous verdict."

"The Ladies' Garland, and Advocate of the Daughters of Temperance," is the title of a neatly-printed octavo paper, which Messrs. Piercy & Reed propose to issue weekly from No. 9 Spruce St. From the specimen number now before us, we judge that the work will merit a liberal patronage. Price—Four cents per number; country subscribers, $1 50 per year.

Trial of "Big Thunder."—The trial of Smith A. Boughton, which has been going on for a week past at Hudson, was brought to a close on Sunday evening last. The jury could not agree. The Judge called upon each juror separately, and every man expressed his conviction that if they were kept together for a year they would be unable to agree upon a verdict, and then they were discharged. Eight were for acquittal, and four for conviction. Two were willing to agree either to acquittal or conviction.

NEW YORK LEGISLATURE.

During the last week, bills were passed for the relief of the New York Eye and Ear Infirmary, and the American Seaman's Friend Society. A bill was passed appropriating $75,000 to complete the Northern State Prison. A bill was presented to abolish the office of Superintendent of Common Schools, and a report was presented upon the subject *against* abolishishing the office. The bill to punish seduction and adultery was several times under consideration. Many petitions and remonstrances were presented concerning the new License Law—some for it, some against it, and others for referring the whole subject to the people. On Wednesday, Mr. Varney reported the new law in the Senate with sundry amendments, one of which was to exempt the city of New York from the operation of the law. The bill was made the special order of the day for Monday, March 31st.

In the Senate, on Monday, Mr. Folsom presented a petition, signed by *twenty thousand six hundred and six* inhabitants of the city of New York, against excepting that city from the operation of the Excise Bill, all the names to which had been obtained in two days. Many other petitions were presented to the same effect. Mr. Varian presented a petition from 10,247 citizens of New York against the License Bill. The License Bill was under discussion until two o'clock, when a vote was passed making it the order of the day for Thursday.

FOREIGN MISSIONS.

Syria.—Mr. Smith, writing from Beirut, December 11, says, "The Protestants of Hasbeiya still continue steadfast. But a new governor has just been appointed who is of the opposite party. What he will do, does not yet appear."

Ceylon.—A letter from Messrs. Ward and Cope represents the prospect of the seminary at Batticotta, in a religious point of view, as improving. There is also a growing desire on the part of the students for a more thorough education. The severe discipline of 1843, which for a time produced only murmurs and complaints, appears rather to have increased than diminished the confidence of the community in the conductors of the institution.

China.—Mr. Williams writes from Macao, October 15: "Doct. Hepburn, who has just come down from Amoy, says that the only limit to the preaching of the Gospel at that place is the fewness of the preachers and their weakness and inability to talk longer. The same, I suppose, is true at Hongkong and Shangae. At Ningpo the missionaries stationed there are unable to preach much yet."

Sandwich Islands.—Mr. Gulick, in a letter written at Molokai in September, says, "Within the last two years, owing chiefly to the illness of my wife, I have visited all the islands except Hawaii. The change and improvement in the general appearance of the people, within five years past, is certainly great. I visited this station in 1838; and the change which has since taken place is truly surprising and delightful."

West Africa.—Mr. Walker writes from the Gagoon, August 11, that the prospects of the mission continue to be encouraging. Referring to the aggressive conduct of the French, he says, "The people here have certainly behaved nobly through the whole of this trying affair. I sometimes feel ashamed of myself when I see their meekness and forbearance. And it is not because they do not perceive and feel their wrongs; for they are very sensitive. Blood would have been shed long since, had they not been remarkably forbearing.

[Missionary Her. for April.

General Intelligence.

TEN DAYS LATER FROM CHINA.

By a vessel which arrived in New York direct from China, on Friday last, the Hong Kong Register of Dec. 17 was received, from which the following items are taken. The principal matter of interest is the frequent piracies in the China Seas, of which the Register says:—

Piracies appear to be nearly of as frequent occurrence this winter as robberies in Hong Kong were during the last. We hear from Macao that the Starling on her last passage lost three men in an engagement with the Ladrones, which lasted two hours. Fortunately she had a double crew of Manilla men on board, but for which she would have been taken. A Lorcha had been picked up off Nine Islands without any one on board and with marks of violence on the deck, and towed into Macao. An alarm had been occasioned by the appearance of a piratical boat in the Typa, but finding they were discovered they found it convenient to make off.

There was a furious tempest at Manilla on the night of November 11, in which several vessels were lost; the town of Nueva Caceres sustained much damage, most of the houses being destroyed, including that of the Governor, who had a narrow escape for his life. In the town of Tayobas more than 800 houses were destroyed, and the rice crops were ruined.

The following paragraphs from Bombay papers are given in the Register:

A fearful accident occurred at Indore on the 14th inst. Several thousands of Brahmins had been assembled at the Palace to receive gifts at the festival of Gunputtee. They were simultaneously descending a staircase in crowds, when the structure gave way, and in the rush and crash which ensued, one hundred and ninety-four lives were lost.

On the 2d ult. Tankeewall, a small town on the river Gambia, was stormed by a column of about 200 baboons, who assaulted the natives with great ferocity, biting and pelting with sticks and stones in their daring attempt to carry off what provisions they could find in the village. The inhabitants made a stout counter assault with cutlass and musket, more deadly weapons than the monkies could command. In a running contest, nearly 100 were captured, and since sold; several are here, and seem by their antics to have already forgotten the old cause of their captivity.

We are sorry to hear that there is a good deal of sickness at Koolungsoo at present. Lieut. Greene of H. M. S. Plover was buried on the morning of the 4th inst. and several officers were off duty.

Among the advertisements in the Register, is one a column long, about the New York Ladies' Companion, subscriptions for which are to be received at the Register office.

Another advertisement is about a lottery of sixty chances for a self-performing organ. "John Smith" of Macao is the advertiser.

* * *

Disaster on the River.—We briefly noticed yesterday, the running down of a small boat by the South America, containing two persons, who were drowned. From information which we have collected of passengers and other sources, it appears that a party of eleven persons, residents of East Camp or Germantown, Columbia County, consisting of George Rochfellow, his daughter, son-in-law, and others connected with the family, and Jeremiah Hover and Garrit Lasher, proceeded to Hudson in a skiff on Wednesday, for the purpose of making purchases.

On the same evening, nine of them (two remaining at Hudson,) engaged the steamboat Fairfield to tow them back to East Camp, and upon arriving at their destination the skiff was detached from the steamboat. They were scarcely disengaged when the skiff was struck by a schooner and capsized. The boat was soon righted again, and two of the men got into her, and were endeavoring to extricate the others from their perilous situation, when the South America came along, and before the pilot could be warned of the danger, she struck the skiff with her wheel, and probably instantly killed the two men, as they were not seen afterwards. Every exertion was made, which the darkness of the night would admit, to save the unfortunate sufferers, but without success. The whole of them, nine, were drowned.

[Albany Atlas, 28th.

General Jackson.—Isaac Hill of New Hampshire, who lately visited the Hermitage, says:

"I found Gen. Jackson better in health than I expected; yet so weak, if it were any other man, I could scarcely suppose he would live a week. For the last four months he has not attempted to take his customary meals with the family. He sits through the day in a well-constructed easy chair, with his writing materials, his miniature Bible and hymn book before him. To him are brought as soon as the mail arrives the newspapers; and during the four days I tarried at the Hermitage, his first inquiry was for the daily Washington newspapers and the letters bearing the postmark of the capital. His complaint is pulmonary; one lobe of the lungs he believes to be entirely consumed. This condition is shown by his shortness of breath, which almost entirely precludes the benefit of personal exercise. When he moves it is so quietly as to produce no disturbance. His feet and ankles are swollen from continued sitting, and he finds a substitute for salutary exercise only in the bathing of his limbs every evening in those emollients calculated to produce a healthy action of the skin. Weak as he is, he shaves with his own hand, and combs and adjusts the ample gray hair which continues to add to the dignity of his appearance."

Economical Government.—The House of Representatives of Missouri have agreed to reduce the salaries throughout the State, including their own pay. The following are the salaries established by the bill: Governer, $1500 per annum; Secretary of State, $800; auditor, $800; circuit judges, $800; supreme court judges $850; register, $800; circuit attorneys, $200; attorney general, $500 commissioner of the permanent seat of government, $150; members of the Senate and House, $2 per day, and $2 for every 25 miles traveled in coming to and going from the Legislature; Speaker of the House, $3 per day; chief clerks of the two houses, $4 per day; other clerks, $2 per day.

Much censure having been cast on the Rev. Theobald Mathew for incurring liabilities which he was not able to discharge, Mr. Joseph Sturge has written to the papers to explain that Mr. Mathew had been promised by a rich relation a large sum of money, but that relation suddenly died intestate, before the amount was paid.

Indian Difficulties.—Much excitement still prevails in the Creek Nation, arising out of another small skirmish between some Creeks and Pawnee Mahas. It appears, according to the Western Frontier Whig, that a few Creeks were out on the prairies hunting, when they were waylaid, and one of their number dangerously wounded by the Pawnee Mahas. The Creeks returned the fire with success, killing one of their enemies. They then cut off his arm at the elbow, and again at the wrist; eating the flesh off the arm, and sending the hand in to their chief, Gen. McIntosh, who has called a general council of all the Indians of the Prairies, and of the whole West and South-West, to be held in May next, at the Creek Council Ground.

The War Whoop.—The Arkansas Intelligencer states that the Creeks, on hearing the news of the late attack, immediately sounded the "war-whoop," which was carried to the distance of one hundred and twenty miles in the short space of eighteen hours; the runners who sounded the "whoop" traveling on foot the whole time; and in that short space of time one thousand Creek warriors were ready for the conflict. This shows that the Indians who in that time could raise such a force, could easily commit dreadful depredations upon any hostile army.

From Matamoras.—By the schooner Exit, Capt. Johnson, we learn that the Camanch Indians were daily committing depredations on the inhabitants. Two families had been murdered, and the people on the east side of the Rio del Norte were coming to Matamoras for protection. Santa Ana was still in prison at Perote. The Mexican Congress was still in session. [Tribune.

The Cherokee Nation.—The Commissioners of the United States have virtually taken possession of the government of this people. John Ross and the Chiefs of the dominant party are now at Washington or on their way thither, and the power of the leaders of the minority has never been recognized. A difficulty is said to have taken place between the Commandant of Fort Gibson and Col. Butler, the Agent of the tribe—possibly relative to the details of the action of the Commissioners.

Anti-Rent in Schoharie County.—We have he following information from correspondents and reliable verbal sources.

On Monday last, the Sheriff of Schoharie County and Under Sheriff Bouck, proceeded to the town of Blenheim and Jefferson, to serve warrants and collect rent. It is supposed that they succeeded in serving the warrants.

Towards evening they returned to Fink's tavern, at North Blenheim, and put up for the night. Between 8 and 9 o'clock, a party of about 25 persons, disguised as Indians, and fully armed, entered the house, instantly seized the Sheriff and Under Sheriff, and without allowing them to put on their hats pushed them out of the house. At the door they were joined by the entire party, consisting of 150 persons, disguised, and armed with pistols, muskets, tomahawks and knives; of the muskets, 75 were counted with bayonets.

Having supplied the Sheriff and Deputy with Indian caps, they were placed in the centre of the party, and marched some four miles up the West-kill, and thence to the summit of the mountain, in the woods—a remote and dreary place. There they held a pow-wow around them, after having searched them unsuccessfully for papers, and at about two o'clock at night they marched back to Fink's, where they left them, without further molestation. On the route, going and returning, the Sheriff was pricked some 15 times with the bayonet, either for walking too quick or too slow, and his foot and leg were much bruised.

[Alb. Argus.

Anti-Rent Troubles in Ulster County.—The Grand Jury of Ulster County, sitting at Kingston, have preferred bills of indictment against about twenty of the "Indians." Four of them have been arrested—the sum of one thousand dollars each fixed as the amount of bail. Two of them (Cooper and Avery) have given the necessary bail, and the other two (Corey and Staples) still remain in prison, but will probably be bailed out in a few days. Their trial will take place at the next term of the Circuit Court.

Manía a' Potu—Incident.—Two young gentle men, hunting in a swampy place, a few days since, were arrested by a low, faint moaning, or kind of grunting. They at first took it to be a wild animal of some kind, but on proceeding to the spot, found a man nearly naked, lying in the mud and water, stupid, senseless, and almost lifeless! They found upon examination from appearances, that he had been lying there for several days, and that he had *eaten off the ends of his fore and middle fingers until they were raw!*

Upon inquiring, they found his name to be *Mays*—that he was a laborer, and from *excessive use of ardent spirits*, had fallen into a state of *maria 'a potu*, and in this dreadful state of mind had left the city on Thursday—fallen in the swamp probably on the evening of that day, where he lay until found on the Saturday evening following.

"Honorable Women."—A large meeting of ladies, held in Springfield, Vt. (we learn from the Chronicle) appointed a committee of twelve of their number to wait on three individuals who had taken out licenses to retail spirits in the town, and request from them a pledge to give them up and abstain from the traffic. The tavern keeper politely answered in the negative. The two merchants cordially received them, and gave them a satisfactory reply—and accompanied them back to the house with licenses in hand. There, after some introductory remarks, one of the merchants said he would make a proposition to the ladies, viz: that as they were in the habit of trading with pedlars, who in great numbers infested the community, and who paid nothing towards the support of religious institutions, and took from the regular trader the best part of his business, they should refuse entirely to traffic with them. To this proposition the ladies promptly and unanimously responded. The licenses were then relinquished, a lamp lighted, and a flame applied to them. Verily, these were "honorable women;" may they no where be few nor irresolute, and the temperance reformation will advance irresistibly.

A Scene at the Police Office.—There are some things better as well as worse than 'petty larceny' happening at the Police Office; and we yesterday noticed a little incident which seemed to us both better and worse. A poor, emaciated, wretched looking woman, about forty, her shoulders covered with a dirty, whisky-colored shawl, came reluctantly edging her way up to the bar, urged on and encouraged by sundry good-natured winks and pushes from a fat, sleek, well-to-do colored woman, under whose protection the poor wretch had evidently placed herself. She had come to give herself up as a vagrant, and was kindly sent to the Penitentiary for four months by Justice Matsell—this probably being the only hope of prolonging her life. In this broad world she had no longer any friend but this poor, kind-hearted colored woman, who could only assist her in seeking the prison and its infamous associations as the last asylum this side the more peaceful one, the grave. [Tribune.

Pitching Cents.—John Chappell, a colored boy, and Christian Lightner, a white boy, were arrested on Sunday while pitching cents, in a lot near Green Mount Cemetery. The white boy was discharged, and the colored boy committed to jail. [Sun.

We felt exceedingly indignant towards the committing magistrate in the above case, until, on inquiry, we were informed that there is a law for committing black offenders of the kind, but none for white ones! Seeing that the white boy probably was, by reason of superior intelligence, the least excusable of the two, the shameful inequality of this emphatically "black law," is strikingly apparent. The legislator who framed it, was either a tyrant or a ninny. In what century and land *do* we live? Certainly not in "free America," and in the 19th century of the *Christian* era!

[Balt. Sat. Vis.

Operation of a Bad Law.—At Columbus, Ohio, some time since, a mother threw her infant child into the Scioto river. The only witnesses by whom the murder can be substantiated are a colored family with whom she lived, and the testimony of these against a white person being expressly excluded by the law of the State, it is probable that the guilty person will go unpunished. Could any thing be more absurd than such a law? To exclude a witness on account of his religious profession would be but comparatively honorable, *for that* may be changed; but to exclude a whole class, however respectable in point of character, merely on account of the complexion of their skin—a circumstance entirely independent of their control, and which in no way affects their credibility—is by no means creditable to a State which boasts of its regard for Justice and Equality.

Arrest upon Suspicion.—Captain Gray, of this city, was arrested on Friday last, upon the charge of being engaged in the slave trade on the coast of Africa, a few months since, while commander of the brig Agness, of this port. He gave the bail ($5,000,) required by Judge Hall, the District Judge, to appear in the Court at Newcastle and take his trial in June next.

The charges were preferred by the Hon. Henry A. Wise, having cause to suspect the brig when on the coast of Brazil,

[Washington (Del.) Gazette.

Fire in Williams College.—A large fire took place at Williamstown, Mass., on Tuesday evening, by which the valuable observatory belonging to the college, was rendered a mass of ruins. The fire originated in the second story, about 9 o'clock in the evening, and no doubt was the work of an incendiary. The correspondent of the Albany Argus says:—

The college records, much valued for their antiquity, and much philosophical apparatus, were stored in the vaults of the building, and very little of this was saved. The college, which has never been a wealthy institution, scarcely two years ago was thrown into the greatest difficulties and embarrassments by the destruction of their largest and most costly building, and, although greatly aided by private munificence, were with difficulty able to meet the expenses consequent upon such a disaster. ~~The private library of William Pratt, Esq.,~~ was in part preserved, although many and probably a full half of the valuable books it contained were totally destroyed or much injuried. This library (through the liberality of its owner) had always been open to the public; and, consequently, the community (in addition to Mr. P.'s private loss) are themselves great losers by its destruction.

Making Maple Sugar.—My manner of making maple sugar is, to have the tubs and all connected with sugar-making, clean and sweet. My next object is, to boil as soon as possible after the sap has run from the trees. In clarifying, I use for 50 pounds of sugar, one pint of skimmed milk put into the syrup when cold, and put over a moderate fire until it rises, which should occupy thirty or forty minutes; then skim and boil until it will grain; after which I turn it into a tub, and after two or three weeks, bore a hole in the bottom of the tub, and turn on a little cold water, and in a few days the molasses will drain out, leaving the sugar light, dry and white. [A. Fitch.

War with Mexico.—Gen. Almonte has received advices from his government since the overthrow of his particular friend Santa Anna. The ambassador has been recognized by the new government, but will, nevertheless, return home on the first of April. He expresses the opinion, that as the resolutions for the annexation of Texas were passed by so very small a majority, the Mexican government will not think it necessary to disturb the friendly relations now existing between the two nations. [Jour. of Com.

Association of Blacksmiths.—An Association of Blacksmiths of St. Louis, have obtained from the Legislature an act of incorporation, for the purpose of enabling them to compete successfully with others in the manufacture of every description of iron work. There are about eighty stockholders, and their united capital, labor and enterprise, is to be directed to the end in view. Materials of every kind are to be purchased for the use of the stockholders, in such quantities as will ensure cheap and good articles, and they are to be sold at cost. When manufactured, and not immediately sold, all articles are to be placed in a store under the control of the Association, and full supplies are to be constantly kept for sale. In this way they hope to drive out different articles of foreign manufacture, and ultimately to secure the market for our own citizens.

[St. Louis Republican.

Consulships.—The consulate at Liverpool, from fees alone, is said to be worth from 10,000 to $15,000 per annum; the one at Havana, about $1,000; the one Havre, probably, $8,000 or $10,000.—Now of a standing salary for consuls at each of these places $4,000 or $5,000 would be sufficient to secure the services of as competent men for either, as can be found in the United States. The surplus should go into the treasury of the United States, or be employed in paying American citizens to reside at ports of less magnitude, as consuls. [Jour. Com.

"A journalist," said Napoleon, "is a grumbler, a censurer, a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a hundred thousand bayonets."

SUMMARY.

The receipts of the American Board of Commissioners for Foreign Missions during the month of February, were $21,560 28. Total from August 1st to February 28th, $136,650 86.

On board the U. S. ship Preble, stationed on the coast of Africa, the fever has prevailed to an alarming extent. Two officers and fourteen men died in a short time. The cruise is up for the coast of Africa, the surgeons believing that it will not be safe to send the ship again on the coast.

A great temperance celebration came off at La Grange on the 11th ult., at which several venerable chiefs of the Seneca nation were present, and hymns were sung and speeches made in the Indian language. Great interest was manifested in the temperance cause.

Upwards of forty new lead mines have been opened in the mining regions upon the Upper Mississippi during the last winter. The mineral lands of Iowa and Wisconsan are supposed to be more productive of this metal than the whole of Europe, with the exception of Great Britain.

The Boonsborough Odd Fellow states that about one hundred and sixty families intend leaving Washington county for Illinois this spring and summer.

The Supreme Court of this State have recently made a decision relative to the Somers mutiny—the purport of which, was that Capt. Slidell Mackenzie had no rightful authority to tie the boys up in the sacks or bags, when he supposed they were either concerned in or sympathized with the mutiny.

A Holland purchase Jubilee, in which all who were settlers on the Holland Purchase prior to 1812 are specially invited to participate, is proposed by the Lockport Democrat, and warmly seconded by the Batavia Times. Time—next autumn; place, Batavia.

Never, if it can be avoided, send anything to a printer, or any other person, in *haste*—especially on controversial or personal matters; better at least keep it one twenty-four hours, and read it a second time, after a night's rest.

Never engage in controversy except the cause of truth require it, and continue it no longer than the cause of truth imperiously demands.

Several boys have been arrested in Cincinnati for setting fire to various buildings. They confessed the crime, and stated that the motive which induced them to commit the horrid crime was to get the fire engines out and get their favorite to the fire first.

A new lead mine is said to have been recently discovered in Green County, in this State, a short distance from Springfield. A rich mine in Wright County, Mo. is now in successful operation.

The sudden death of Mrs. Myra Willis, wife of N. P. Willis, on Tuesday night, at the age of 29, has sent a pang to many a heart. Mrs. W., it is well known, was an English lady until her marriage, and has rather shunned society since she came with her husband to share his fortunes in his native land; but she was deeply beloved by all who knew her. Her disease was typhus fever. She leaves a daughter some four or five years of age.

Gov. Slade has appointed Friday, the 11th of April next, as a day of fasting and prayer in Vermont.

The Boston Post says the amount of duties per the steamship Cambria, will fall but a trifle short of *one hundred thousand dollars*.

Residents of Maryland, numbering one hundred and sixty families, are preparing to remove to Illinois.

The population of East Boston is now 5000. Twelve years ago it was *five*—one family.

An American brig, believed to belong to Belfast, Me., or vicinity, arrived at Rio Janeiro about the 1st of February, from the coast of Africa, stated to be a prize to the U. S. squadron, having been found engaged in the slave trade.

The Trustees of the Bishop's Fund have resolved not to pay bishop Onderdonk's salary accruing since the 3d of January, but to leave the question to the next Convention.

The bill incorporating "the Protestant University of the United States," and which is to be located in Cincinnati, passed both Houses of the Legislature on the 5th inst. and is now a law of the State. [Cin. Gaz.

Three boys, 10 to 14 years of age, have been arrested in Baltimore, charged with setting fire to houses—*in sport!*

President Polk has pardoned Capt. Sangster, convicted of a violent assault upon Hon. J. Q. Adams. Mr. Adams petitioned for the pardon.

The report of the Colonization Society states the population of Liberia, in 1843, at 2390. There are 23 churches, with 1483 communicants: 15 schools, with 562 scholars. The imports in two years were $157,289; exports, $123,394.

The Puseyites in this city propose, as we understand, the foundation of a monastery in Twelfth street.

The national debt of England has been reduced the last year $7,000,000.

A plan is on foot in Pennsylvania for the erection, at Ephrata, of a monument over the remains of the American soldiers, who died there of wounds received at the battle of Brandywine.

The Woonsocket Patriot heads its advertising department with this pithy line; it is full of good sense:—"Here plant your dimes and pluck your dollars."

The nomination of Jackson for governor of Rhode Island has revived an old and once common political exclamation. "Hurrah for Jackson!" is frequently heard at the corners of our streets. [Pawtucket Chron.

Governor Steel, of New Hampshire, has appointed Thursday, the 17th of April next, as "a day of fasting, humiliation and prayer."

The Judiciary Committee of New Jersey Legislature, have submitted a Report on various petitions for the Abolition of Capital Punishment, in which, while they admit that there is a growing sentiment in favor of the proposed change, they still declare their belief that there is not at present such a preponderance of the public opinion in its favor as would justify the Legislature in altering the present law.

The accounts from all round the country represent the wheat crops to be in a most thriving condition. The fields are as green as is usual at the first of May. It is too early to make any certain calculation of the next harvest, but the indications have never been more favorable at any season, than they are now.

The recent frosts, it is feared, have killed the apricots, and it is apprehended have done great injury to the peaches. Later fruits are full of promise. [Balt. Patriot.

Thursday, April 17, has been appointed by the Gov of Maine, as a day of Fasting and Prayer in that State.

☞ Benjamin F. Bond, late of New Geneva, Pa., having removed to Milton, Rock County, Wiskonsan, requests his correspondents to address him at that place.

LETTERS.

Samuel Davison, Sanford P. Stillman, William P. Langworthy, C. M. Whitford, Samuel Russell, R. T. Green, N. Hoyt, J. F. Randolph (next week.)

RECEIPTS.

Alfred.—Stephen R. Smith, Albert Smith, $2 each.
Plainfield, N. J.—Isaac Tingley, $2.
Westerly, R. I.—Phineas W. Barber, $1.
Chatham.—C. Shufelt, 50c.
South Branch.—Russel Babcock, $2.
Bolivar.—G. W. Kenyon, $2.

NEW SUBSCRIBERS.

New York—Augustus Williams.
Warwick, R I—Wm. C. Lanphear.
Westerly, R I—Phineas W. Barber.

ANNIVERSARIES OF OUR SOCIETIES.

The Seventh-day Baptist Missionary Association will hold its Third Anniversary in Plainfield, N. J., on the fourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec., New Market, N. J.

The American Sabbath Tract Society will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. Stillman, Rec. Sec., New York.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.
RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.
New Market, N. J., Jan. 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

Published at this office for the Conference, and for sale also by Leavitt, Trow & Co., 194 Broadway; Mark H. Newman, 199 Broadway, and E. Walker & Co. 114 Fulton street, ($3 per 100,) and at the bookstores generally price 6 cents.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen—Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London—Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville—Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY.

Plainfield—T S Alberti
New Market—W B Gillett
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre—Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN.

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co M Wheelock

ILLINOIS.

Trivolia, Peoria Co—James Dunham

Miscellaneous.

For the Recorder.

THE REFUGE.

Genesis 21: 14—21.

When from their master's presence cast,
O'er Beersheba's broad wild,
Forlorn and faint, at noontide, passed
A mother and her child;

When earthly friends were all estranged,
E'en Nature seemed unkind,
And Fortune, every feature changed,
Left scarce a hope behind;

They to the living God addressed
Their agonizing prayer;
He listened to the warm request,
And lent an angel's care.

So now, should wants and woes the breast
Beyond endurance fill,
Of finite claims though dispossessed,
We have a refuge still.

Should pride transgress, remark the case
Of Hagar and her son;
Like them appeal to sovereign grace,
Yet add, "Thy will be done."

HAMILTON, N. Y., 1845. J. D. C.

From the Christian Palladium.

JOSEPH'S TEMPTATION.

BY ELDER D. MILLARD.

Joseph, thou wast made to shine,
When thou spurned seductive pow'r;
Sure thy father's God was thine,
In temptation's fiery hour.

'Potiphar has raised my state—
'Can I basely wrong my lord?
'Act the treach'rous part I hate?
'Forfeit honor, name and word?

'No:—the God that reigns above,
'Gave me favor, led me here;
'He protects the path I love,
'While to sin I greatly fear.'

Grace is given—the tempting lure,
With threats that pow'r alone could join,
Could not bend that purpose pure,
Which, fair Hebrew youth, was thine.

Clouds 'tis true, spread darkness, gloom,
While the storm broke on thy head!
Sad thy fate—a felon's doom!
But that doom to glory led!

Ye who know the adverse hour,
Scorn and scandal may be yours;
Trust ye may the God of power,
Virtue's triumph he secures.

Darkness now may gird your path,
Adverse clouds your sky deform;
Unseen mercies mingle wrath,
Brightest skies succeed the storm.

Think of Joseph once disgraced,
Crush'd by falsehood, spurn'd to shame,
See him next in grandeur placed,
Clothed with pow'r and raised to fame.

FATHER TAYLOR.

Several years since, a large Temperance meeting was convened in the Bethel Church, North Square, at which many seamen related their experience in rum drinking. Mr. Taylor's voice, of course, whenever the bashfulness of the seamen prevented them from from taking part in the meeting, was raised to encourage them; and so easy and familiar was his tone on such occasions, that even the most diffident of the company soon found themselves entirely at home. By way of parenthesis, we may here remark, that one of the causes of Mr. Taylor's success is the faculty which he possesses of rendering those around him as much at home as himself. On the present occasion the meeting was quite interesting, and a large number of seamen signed the pledge. Among several incidents he related the following, which we noted at the time, was peculiarly affecting.

"Brethren," said Mr. Taylor, "about three years since I called to see a widow, one of our sisters, who had long been expecting her son, a noble young sailor, from sea. The ship in which he had sailed had been due over three months, and the poor widow began to think that her darling boy, her only support, had found a watery grave. Well, I talked the matter over with her, and endeavored to cheer her with the hope of seeing him soon—(you know, gentlemen my motto is, never say die)—and while I was yet speaking, she seized me by the arm, and exclaimed, hush! hush! hush! that's my William's voice—I know it is—his step, too, on the stairs—he comes! my own William comes! Open flew the door, and there stood the noble youth, with arms extended, and ready for a spring. He gazed for an instant, his eye caught his mother's, and they were locked in each other's embrace. They kissed and wept, and kissed again, and I wept too, and there all three stood weeping with joy. O! it was a glorious sight! it was truly a happy return! Well, Brethren, when we had recovered breath, the old lady, yet simpering inquired what had detained her William so long.

"Why mother," replied he, "you see we lost our mast in a gale off the cape, and have been hobbling along ever since, under jury masts; nobody got hurt, ship's a fine boat, captain a noble fellow; but—what, is this Father Taylor? (turning to me)—God bless you. I am glad to see you; how are all your folks? and he grasped me with both hands, and shook me as if I had been laboring under a Florida ague. But come, continued he, my traps (chest and pack) are below, and I must get them up, so you must excuse me." A few minutes after we separated.

The next Sunday, I stood where I now stand; the greater part of the seats were nearly full, and brother Foster was getting some settees ready, when my attention was arrested by the young sailor with his fond mother on his arm. O! he was a noble young fellow! straight as an ash, firm as a pillar, yet when he walked, seemed pliant as a willow. Shall I forget him? No never. That day, it was summer at the time, he wore a blue jacket, white trowsers, and on the turned down collar of his snowy shirt, dangled the glossy locks of raven hair. His face and neck were deeply bronzed by the sun, but the easy smile that played about his mouth, and the heart cheerfulness that gleamed in his hazel eyes threw over his whole countenance a halo of intellectual sunshine. As he walked up the aisle, the fond mother looked round with an air of admiration as much as to say, "see you not my noble boy? why do you not rejoice with me?" But there was no occasion for it, if such were her thoughts, for wherever he came in view, he was the observed of observers. Nor was his exterior the better part of him; his heart was nobler and his soul was large enough to take in all mankind. I had frequent opportunities of seeing him during the next week, and still he seemed unchanged. But my heart bleeds while I tell it—in the early part of the second week he was seen standing at the corners of the streets, smoking and talking with some of his shipmates. The day on which they received their wages, sailor like, they all assembled in a rumshop, to take a parting glass. That glass was fatal to William. Each treated in his turn, and ere they separated, they were nearly all intoxicated. William was one of those proud spirits who at times are possessed of considerable firmness, and believe that they can abstain from the use of liquor by the free action of their own will, rather than be tied down to a pledge. The first debauch had diseased his appetite, his self possession had left him, and more rum was required to quench his burning thirst. Need I tell you that before Saturday he was a confirmed drunkard reeling about the streets, and wallowing in the gutter. At last nature gave way, and he was carried to his mother's dwelling, drunk and insensible—that dwelling which but a fortnight before his presence had rendered the scene of so much happiness. I called to see him, and there he lay, extended on a matrass, his once glossy locks clotted with mud, and his manly face smeared with sun dried gore. And there, too, by his pillow, sat his disconsolate mother, bathing his fevered temple with vinegar, and weeping as if her heart would break. I endeavored to sooth her, but she was like Rachel, weeping for her children, refusing to be comforted. When he heard my voice, he raised his head, and in a rough savage voice, demanded of his mother, more rum. "Rum!" he exclaimed, "rum I want—*curse you!* give me some rum and stop your foolish prating." Here Mr. Taylor threw his arms upwards, and gazing in the same direction, as if his whole soul was in his eyes, raised his voice and continued—"*curse his mother!*—Holy God! shut the windows of Heaven down, and let not the sound go up—he curses his mother! Rum, brethren, rum did this for the noblest of God's creatures!"

Here Mr. T. paused, but such was the interest which the narrative excited, that several voices inquired, "what became of him? what did he do?"

"He did," resumed Mr. T., "what I want you all to do to night—when he recovered he signed the pledge, and now commands a vessel out of this port, and his mother is still with us singing glory to God."

He sat down, and when all was quiet, a gentlemanly man rose up, and after surveying the audience a moment and wiping the perspiration from his forehead, said, "I am the man!" and resumed his seat.—*N. E. Wash.*

FEMALE INFLUENCE.

"The influence of the female character is now felt and acknowledged in all the relations of life. I speak not of those distinguished women who instruct the age through the press; nor of those whose devout strains we take upon our lips when we worship; but of a much larger class, whose influence is felt in the relations of neighbor, friend, daughter, wife, mother.

Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last act of kindness when death comes? Where shall we look for those examples of friendship that most adorn our nature; those abiding friendships which trust even when betrayed, and survive all changes of fortune?

Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself perhaps timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave?

But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline which is to form a being, perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator.

Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellect. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongue to lisp in prayer.

She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her cares and anxieties on our account. She follows us into the world of men, and lives in us, and blesses us, when she lives not otherwise upon the earth.

What constitutes the centre of every home? Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sicken with disappointments? Where shall the truant and forgetful husband go for sympathy unalloyed and without design, but to the bosom of her who is ever ready and waiting to share in his adversity or in his prosperity? And if there be a tribunal where the sins and follies of a froward child may hope for pardon and forgiveness on this side heaven, the tribunal is the heart of a fond and devoted mother.

Finally, her influence is felt deeply in religion. 'If Christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fireside; her last altar would be a female heart; her last audience would be the children gathered round the knees of the mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard perhaps only at the throne of God.'"

THE MOTHER'S LAST PRAYER.

It was a small room, scantily furnished, and presenting in its general aspect, the appearance of poverty and destitution, but to the eye of the Christian, that room was full of glory, for there on a pallet of straw, lay a dying believer, waiting for the summons which was to introduce her to a heavenly mansion and an unfading inheritance. She had been for some days "just on the verge of heaven," and now when the flame of life was quivering in its socket, it suddenly blazed out with a brilliancy which startled the kind friends who were lingering about her bed in momentary expectation of her departure. Her sunken eye beamed again with intelligence and love; her voice so long almost inarticulate was strong and clear, and raising herself on her elbow, she said to one standing by, "bring me my children, that I may give them my last blessing." They were brought accordingly, and with the happy unconsciousness of childhood those four little ones looked on their dying mother and then on the weeping friends around her, as if to ask the meaning of so strange a scene. "My son," she said to the eldest, a boy of seven years, "you are still young, but you are old enough to remember your mother, and to remember your God. Will you not be a good boy, and be kind to your sisters and little brother, and love Jesus, so that when you die, you may come to heaven, where your mother is going, and dwell with her forever?" The sobbing child promised all she desired, and then overcome by his emotions sank upon his knees, and buried his face in the bed clothes. Tenderly and solemnly the dying mother blessed each child, and pressing the youngest to her bosom, for a moment the tide of maternal feeling threatened to overwhelm her, but it was only for a moment. "Take him away," she said, "he is no longer mine. I have given them all to my blessed Savior, and I know he who has taken care of their poor mother so kindly and so constantly, will not forsake the helpless children. 'Leave thy fatherless children with me,' he has said, and from my very heart I do it, trusting his precious promise, 'I will preserve them alive.' One thing only," she added. "I have to ask with my dying breath, of him to whom I am so soon going." With a fervor of spirit, that exhausted all her remaining strength, she then prayed, that these dear children might not be permitted to have their lot with the children of this world, but whatever of poverty or suffering might be theirs, that they might be kept under religious influence and surrounded by those who loved the Lord. She entreated him to raise up for them in this land of strangers, friends who should lead them to Jesus, and with unshaken faith, laid hold of the covenant of grace in their behalf. Never will those who witnessed that scene, forget the dying prayer of this childlike believer. While the last words were yet on her lips, her voice died away, her clasped hands fell upon her breast, and ere the spectators were aware, her freed spirit was with him whose dear name was the last sound uttered on earth.

To the eye of sense, the situation of the helpless orphans thus bereaved, was melancholy indeed. Their departed mother had married in early youth, without the consent of her parents, and in consequence, was an exile from the paternal roof, and an alien from the friends of her childhood. The man for whom she had cheerfully given up all, proved a villain of the blackest dye. He took her from the place of her birth, (Nova Scotia,) and established himself in business in this city, where, for a time, he supported her in comfort. But his habits of profligacy and dishonesty soon became known, his business declined, his credit was gone; and with his dependent family, he went down in the scale of respectability, until the heart-broken wife gladly hid herself and her sorrows in a miserable cellar. By incessant and laborious toil, she barely succeeded in providing food for her children. when her cup of misery was filled to overflowing by the desertion of her brutal husband, from whom, during the last two years of her life, she had never heard a word. Thus forsaken, desolate, and destitute, she remembered the God of her fathers, and was enabled to seek him with her whole heart. At the foot of the cross, she found peace and consolation, which the world can neither give nor take away. But though the sorrows of the mind were thus healed by divine grace, the frail body was fast sinking beneath a load of care and fatigue to which she had never been accustomed. She was found by some benevolent visitors on a sick bed, surrounded with four helpless children, crying for bread, and on the verge of starvation. From that time, all that could be done to alleviate her sufferings and smooth her passage to the grave was done by the kind friends; thus raised up in her extremity, by her Heavenly Father's care. With unwavering faith, she committed her babes to him who watcheth the falling sparrow, and died with the calmness of assured hope and confidence.

The same benevolence which had smoothed the pillow of the dying mother, continued to watch over the interests of her orphan children. They were placed in an institution where the religious influence for which the mother prayed, was constantly around them, and where they experienced a care and tenderness truly maternal. They were uncommonly interesting intelligent children, and engaged the affections of all around them in an unusual degree.

Some five or six years after the death of the mother, the friends of the children were surprised by a visit from their maternal uncle, who had come from Nova Scotia, for the orphans, to take them back with him, to the grandfather whose face they had never seen. It seems they had but recently learned the death of the daughter and sister, and the consequent destitution of her children. All a father's feeling was in the breast of the aged man, as he heard the sad story, and his determination was at once formed, to take the desolate orphans of his lost Mary to his heart and home. The parting between the children and their kind protectors was an affecting one, and some who were unused to the melting mood, wept, as they saw the artless gratitude evinced by the former, towards those who had so long and tenderly protected them.

A letter received from the uncle, soon after their arrival, informed the friends they had left, of the health and happiness of the children, and of the joy diffused through a large circle of relatives by such an accession to their domestic treasures.

"I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

[Adv. Moral Ref.

SPEECH OF MR. VAN VALKENBURG,

Of Steuben, in Committee of the Whole, (Mr. D. Lee in the chair,) on Thursday, on the bill to punish seduction and adultery as crimes.

[Reported for the Daily Albany Argus.]

Mr. Fenn had moved an amendment to the bill—to which Mr. Huntington objected as changing the whole structure of it—when

Mr. Van Valkenburgh took the floor, expressing the hope that gentlemen would reflect well before they made any interpolation in the bill.

As a member of the committee (said Mr. V.) which reported this bill under consideration, I desire to say a few words in its defence, and urge some reasons why it should pass. I am impelled to this course by a sense of duty to the public, and to the constituency I represent. I stand upon this floor, sir, the advocate of the fair daughters of Steuben and Yates—females who will lose nothing in comparison with the ladies of any other county in the State, or with those of any other State in the Union. And although they may not vie with some others in all those ornamental accomplishments which indeed add to the fascinations of the sex, they are well versed in those more solid mental endowments which commend them to the discerning and the good; and they are familiar too with those domestic accomplishments which render them so peculiarly a help-meet for man, and invest home, sweet home, with its greatest charms, rendering the domestic circle an Oasis, the greenest, fairest spot on earth's dear pilgrimage. The wise man has well described them in his category of the prudent wife:

"The heart of her husband doth safely trust in her, so that he hath no need of spoil; she will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands; she riseth also while it is yet night, and giveth meat to her household and a portion to her maidens. She layeth her hands to the spindle, and her hands hold the distaff. Strength and honor are her dwelling, and she shall rejoice in time to come. She stretcheth out her hands to the poor, yea, she reacheth forth her hands to the needy. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

And truly, sir, there is no member of this committee who does not most heartily respond to the sentiment of the immortal bard, and exclaim,

"The world was sad, the garden was a wild,
And man the hermit sighed till woman smiled."

It were indeed a gloomy world. I do not envy the man who does not appreciate the sweet smile of lovely woman; who is unwilling to award her the important station God in his providence designed her to occupy in the intelligent universe—his companion, his counsellor, his bosom friend, his coequal, to aid him in his multifarious duties, to smooth the asperities of his sterner nature, to sympathise with him in the joys and sorrows which are sweetly mingled, like light and shadow, along the journey of life.

"Celestial happiness, whene'er she stoops
To visit earth, one shrine the goddess finds,
And only one, to make her sweet amends
For absent heaven—the bosom of a friend,
Where heart meets heart reciprocally soft,
Each others pillow to repose divine."

But, sir, I am not only the advocate of the females of Steuben and Yates. I stand here the advocate of the rights of woman, of abused, neglected woman, the advocate of all the thousands of my country-women who appear before us in the attitude of supplication, asking at our hands that meed of justice which has been so long and so cruelly denied them. Yes, sir, I am happy to identify myself with those friends of humanity who are willing to stand up in defence of this bill, and take my full share of all the obloquy and scorn the unprincipled libertine or a heartless world may pour upon us. The consciousness of having discharged our duty, used our humble efforts in defence of virtue and of justice, will cheer us on our pilgrimage, and support us under our trials. I have no fellow-feelings with the man, sir, who has experienced the ills of this life, who has borne any of the buffetings of fortune, and enjoyed those tender offices of affection, which can be dictated alone by the heart, and administered by the soft hand of female kindness, soothing the brow of care, and quelling the throbbings of an aching heart, and can still turn away from the prayer of this multitude with indifference. Did I say, sir, I have no fellow feeling with him!—Nay, sir, I loathe, I pity that man—he may have the form of a man, he may

"Wear the human face divine,"

but he has none of the tender sympathies of our nature which entitle him to the name of man.—He may breathe, but does not live.

This voice of supplication first came up to the ear of the legislature with trembling modesty, a feeble voice, but it has through a succession of years been increasing in strength and confidence, until it falls upon our ears in thunder tones. And shall we fathers, and brothers and sons, shall we turn a deaf ear to the oft repeated prayers of those upon whom we acknowledge our happiness so much depends? Shall we turn away from their prayer with scorn or treat them with neglect? "Tell it not in Gath; publish it not in the streets of Askelon." Does any one on this floor hold that the evil is imaginary, the figment of a disordered brain; that the sad consequences of this vice are too highly wrought in the report submitted to this house by our venerable Chairman? Accompany me, for a moment, Mr. Speaker, to yon mansion, the abode of virtue and peace and happiness. Enter with me the family circle, and mark the affectionate daughter anticipating the wishes of her aged father, and smoothing his brow of care—see her sharing the labors and the toils of her kind mother—sympathizing in the joys and sorrows of a beloved brother—and tell me, Mr. Speaker—tell me, members of this committee, "is not domestic happiness all of Paradise that survives the fall." The glow of health is in her eye, and the rose-bud opening on her cheek; all. all participate in those joys which so tenderly bind together the domestic circle and render life desirable. Years have rolled on their rapid course and carried us on its resistless current and nearer and still nearer the verge of time.—Accompany me yet again to that hospitable mansion which once led us on in our contemplations to the consumation of all our sublunary hopes, to that day when all the virtuous and the good shall be congregated in one great family, bound together by indissoluble ties, where the wicked cease from troubling, and the weary are at rest. And oh! how changed the scene—

"'Twould make e'en angels weep,
Could tears be shed in heaven."

Why the contracted brow and stern look of the venerable father? Why the bowed form and faltering steps of the kind mother? And why—ah! why the frantic gaze and convulsive sob of the maiden, once the ministering angel in this family circle. Oh! the destroyer has been there. Her eye is dimmed—she looks abroad with unmeaning gaze upon surrounding Nature—the rosebud has faded from her cheek—her joys are blasted and her hopes are riven and the future presents one unbroken scene of wretchedness and woe, for

"When lovely woman stoops to folly,"

she falls like Lucifer. Such is the iron edict of society:

"One false step forever blasts her fame."
"Man tarnishes his name, and brightens it again."

The seducer is received and caressed in society, while the poor victim of his lust is cast forth upon the sympathies of a heartless world.

Mr. Chairman: I love to recur to the days of other years—to the scenes of my youth—the days of my childhood—for they were days of innocence and of peace. I love to call up the reminiscences of the past—to meditate upon the incidents and the tales then impressed upon my memory. They often recur in all their freshness, and remind me that they are past, never to return.—Among the tales then impressed upon my recollection, one now occurs to me which used to start the big tears in my youthful eye, and caused my heart to beat more rapidly. It was the tale of the poor blind beggar, which is familiar to us all. The accumulated ills of life had gathered round and burst upon his head. Like the stern rock, he stood up amid them all with manly firmness, submissive to the will of Him who guides the destinies of nations and of men. But the acme of his misery was not yet reached. There was one sorrow that unmanned him quite, and sent him a wandering beggar through the earth. He had a daughter—a lovely daughter—who had shared with him his sorrows and his joys; the idol of his heart—the solace of his declining years. She had ministered to his necessities, and cheered him in the dark hour of adversity. But let me quote his language:

"A daughter, once the comfort of my years,
Lured by a villain from her native home,
Is cast abandoned on the world's wide stage,
And doomed in scanty poverty to roam."

And now his cup of affliction runs over, and he says, like one of old, "there is no sorrow like unto my sorrow." And what now has the poor blind man to bind him to earth? The last ligature is severed. Why does he desire to live? He has no desire. He begs his scanty morsel from door to door, wondering at the mysterious ways of Providence; anxiously waiting 'till his change come.

And now, I ask you, Mr. Chairman—I ask members of this committee—what penalty is too great—what punishment too severe—for the wretch who, under the garb of friendship and of love, gains the confidence of an artless affectionate female, but to betray and ruin? What punishment adequate to the crime? What punishment would you mete out to the villain who should pollute your connubial bed, and plant the rankling thorn in your pillow? or what penalty would you award to the miscreant who should seduce your daughter from the path of virtue, and abandon her to wretchedness and ruin. What penalty would be adequate to the crimes of such a monster? Who would not rather consign his daughter to the narrow house, and bury her and his affections in the silent tomb?

But there is another branch of this subject which presses itself upon our consideration, and demands our attention. This bill provides for the suppression of houses of ill fame, and for the punishment of all who pander to this lust. And who will oppose these provisions? Who will raise his voice and record his name against them? I ask, Who? Who upon this committee will stand forth the champion of those degraded females, and protect them in their abandoned course? My friend has well said in his report—

"Heaven hath no plague like love to hatred turned,
And hell no fury like a woman scorned."

The observation, the experience of the world, endorses this sentiment; nor is it strange, in the language of this report, if, like a fallen angel, she seeks the ruin of all our sex. Is there not lamentable evidence? Once lost to virtue, ruined and degraded herself, her wiles and flatteries and blandishments are but calculated to decoy her victim to his ruin. Once respectable and respected, now ruined and degraded, she desires to reduce all to her level.

"Of comely form she was, and fair of face,
And underneath her eyelids, sat a kind
Of witching sorcery, that nearer drew
Whoever with unguarded look beheld.
Her song enchanting,
And her words, which sweetly dropp'd
Like honey from the comb, most large of promise,
Still prophesying days of new delight,
And rapturous nights of undecaying joy.
Many her haunts; thou mightst have seen her now,
With indolence lolling on the mid-day couch,
And whispering drowsy words; and now at dawn,
Loudly and rough joining the sylvan horn,
Or sauntering in the park, and to the tale
Of slander giving vent,
The fool pursued enamored, and the wise,
Experienced man, who reasoned much and thought
Was sometimes seen laying his wisdom down,
And vieing with the simple in her wake.
But chief she loved the scenes of deep debauch,
Where revelry, and dance and frantic song,
Disturbed the sleep of honest men, and where
The drunkard sat, she entered in well pleased.
With eyes brim-full of wanton mirthfulness,
And urged him still to fill another cup;
And at the shadowy twilight, in the dark
And gloomy night, I looked and saw her come
Abroad, arrayed in harlot's soft attire,
And walk about in every street, and lie
In wait at every corner, full of guile;
And as the unwary youth, of simple heart,
And void of understanding passed, she caught
And kissed him, and with lips lying said,
'I have peace offerings with me—I have paid
My vows this day, and therefore came I forth
To meet thee, diligently to seek thy face,
And I have found thee here.
My bed is deck'd with robes of tapestry,
With carved work and sheets of linen fine,
Perfumed with aloes, myrrh, and cinnamon.
Sweet are stolen waters; pleasant is the bread
In secret eaten; the good man is not at home;
Come, let us take our fill of love 'till morn
Awake; let us delight ourselves with love.'
With much fair speech she caused the youth to yield,
And forced him with the flattering of her tongue.
I looked and saw him follow to her house
As goes the ox to the slaughter—as the fool
To the correction of the stocks—or bird
That hastes into the subtle fowler's snare,
And knows not—simple thing—'tis for its life.
I saw him enter in, and heard the door
Behind them shut, and in the dark, still night,
When God's unsleeping eye alone can see,
He went to her adulterous bed. At morn
I looked. and saw him not among the youths.
I heard his father mourn, his mother weep;
For none did e'er return that with her went;
The dead are in her house—her guests in depths of hell;
She wove the winding-sheet of souls, and laid
Them in the urn of everlasting death.
Nor wonder thou, for she was really fair,
Decked to the very taste of flesh and blood,
And many thought her sound within, and gay
And healthy at the heart: but thought amiss,
For she was full of all disease; her bones
Were rotten; Consumption licked her blood,
And drank her marrow up; her breath smell'd mortally,
And in her bowels, plague and fever lurked,
And in her very heart, and reins and life.
Corruption's worm gnawed greedily within."

It is the testimony of the Holy Writ: "She hath cast down many wounded; yea, many strong men have been slain by her." The Omniscient mind alone can know how many of her guests are in the depth of hell, who but for her wiles and flattery, had now been singing songs of redeeming love. Once the hapless victim of her seductions, and he hastens on, with accelerated speed, the road to ruin and to death.

How many innocent and artless young men has she caused to yield? How many has she forced with the flattery of her lips, until their characters have been blasted and their ruin consummated? How many have declined to her way, until they have found that her house was indeed the way to hell—going down to the chambers of death? Well did the bard remark, for the bard had experience, 'it hardens all within, it petrifies the feeling.' There is perhaps in the whole catalogue of human crime no vice that so effectually uproots all the tender sympathies of our nature, so completely obliterates the moral man as this vice. And shall we not throw around society, so far as we may, the Ægis of our protection, and close up these dens of lust and infamy? Shall we allow these breathing holes of hell to vomit forth their corruption through the length and breadth of our land, without using our efforts to stay the pestilence and redeem society from its scorching, blighting influence?

I appeal to you, fathers and brothers and sons, by your regard for the domestic circle—as you value the peace and welfare of society,—I adjure you by all that is fair and lovely and of good report, turn not your backs upon us; let it not be said we lack moral courage in the legislature of the Empire State to face the contumely of a licentious world and throw the shield of our law around the dearest interests of society.

I beg you—you who have enjoyed the social comforts of domestic life—you who pride yourselves upon those who are to bear your names to future generations—you who have experienced the kind offices of tender and affectionate females—I pray you let my friend from Putnam enjoy undisputed and alone all the honors of the "glorious minority." Contend not for his laurels, but act fearlessly and faithfully in this matter. Think not that by rejecting this bill you make a final disposition of the subject. This multitude of petitioners will continue to increase; their prayer will be repeated, reiterated, until you grant their request:

"Truth crushed to earth will rise again."

Public sentiment demands that something should be done—should be done speedily—that it should be done now. Let me once more exhort you my friends, by the patriotism which swells in your bosoms—by your love of country and its institutions—by your devotion to humanity and its interests—as you cherish home and all its endearments, as you hope upon your return to your peaceful domicils to meet the approving smile of the wife of your bosom and the daughter of your affection. let me beseech you to act considerately, to act wisely, and generations yet unborn will rise up and call you blessed.

An excellent rule for living happy in society is never to concern one's self with the affairs of others, unless they desire it. Under the pretence of being useful, people often show more curiosity than kindness.

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS.	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun c'sk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A. & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	19½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves, w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
TurptW'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 40
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	13 @ 15
Do order to good	9 @ 10
Hog's lard	5½ a 6
Cheese, Am lb	7 a 8¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10¼ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¾a 9½
Do Brown	6¾a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¾
SPICES.	
Cassia lb	17⅞a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6⅝
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¾
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
I Do E. India	16 a 17
n plates ⅛ X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

LEAVES FROM A TAVELER'S NOTE-BOOK—NO. 15.

VISIT TO LITTLE WILD STREET MEETING.

It was to the Baptist Church in Little Wild Street, Lincoln's-Inn Fields, that Dr. Joseph Stennett, "a Sabbatarian Baptist," ministered from 1737 until his death in 1758. Here it was that Dr. Samuel Stennett preached from 1747 until he died in 1795. Here it was, also, that John Howard, the Philanthropist, who was an intimate friend of Dr. Samuel Stennett, was accustomed to attend worship when in London. These facts, with many others very like them, had given to Little Wild Street Meeting an uncommon interest and attraction. When, therefore, I was invited to attend a "tea-meeting" in the old meeting-house, the invitation was most cheerfully accepted. It is quite common, in English churches, to have a meeting of this kind annually or oftener, at which refreshments are served in the place of worship, and an opportunity afforded for cheerful and fraternal intercourse. In the present case, the meeting was called for the double purpose of encouraging such social intercourse, and celebrating the anniversary of a benevolent organization of the church, called "The Sick-Man's-Friend Society." It is hardly possible to conceive of a more cheerful scene than that house presented during the hour appropriated to refreshment and conversation. Here and there were little companies engaged in discussing subjects of interest to the society, the church, or themselves, and all contributing to the general enjoyment. At length the time came for the business part of the meeting. A statement was first read of the labors of the Society, its condition, and prospects. This was followed by a series of resolutions relating to the object for which the Society was organized, and upon which short and familiar addresses were made by some half a dozen persons present. The whole was concluded by giving an opportunity for those who were disposed to do so, to contribute of their liberality for the encouragement of the Society. After the interesting services of the evening were concluded, we were treated to a view of all the places and things connected with the house which are associated with the history and character of the Stennetts—men who exerted a commanding influence in their day, contributed very greatly to give standing to this church, and whose memory is now cherished with deep affection and veneration. The place and the occasion combined to make that visit one long and pleasantly to be remembered.

THE PRESS IN LONDON.

Within twenty years past, literature has probably made greater progress in London, if not among the body of the people all over England, than it has during twice that time in any previous period. Men of all religious and political opinions have combined to encourage institutions for the diffusion of useful information in a cheap form; and their efforts have created a gratifying interest in the acquirement of knowledge among the mechanical and laboring classes. Literary institutions have been established in every part of the Metropolis; and there is scarcely a town throughout the country which has not its library or reading-room, where the perusal of a variety of publications may be secured for a trifling expense. General literature is greatly indebted to the periodical press for the facilities afforded by reviews, magazines, and journals, which have increased as rapidly as the mechanical expense of them has diminished. London is the centre from which these publications issue. It is questionable, whether there is any place on earth where so much importance is attached to the periodical press, especially in the department of commerce. The first talent of the conutry is engaged for its support, and it receives the contributions of the leading men of all parties. There are not, however, so many papers in proportion to the number of readers as there are in the cities of this country. This may be accounted for, perhaps, by the greater expense of printing them, and the greater amount of talent and labor devoted to each. The expense (to readers) of the daily and weekly papers, varies from four to twenty cents per number. They may be found at the reading-rooms, and at the principal hotels and coffee-houses. In addition to this, there is in nearly every neighborhood a news-vender, who will lend papers to be read and returned at the rate of from one to four cents per hour, according to the length of time which has elapsed since their publication.

The expense of issuing a daily paper in London is enormous. In some cases, the mere salaries of the editor, sub-editors, translators, reporters, correspondents, clerks, and workmen, will amount to two thousand dollars a week. Add to this the other expenses for paper, stamp duty, etc., and the sum would be very greatly increased. The number of copies circulated must of course be large in order to meet this outlay, and yield the princely income which is derived from some establishments. It is only a few years ago, that the circulation of the fifteen Sunday papers was estimated at 110,000. Yet on any extraordinary occasion, this aggregate is much greater. On the death of George the Fourth, for instance, which occurred on Saturday, a single Sunday paper made oath to the sale of 110,000 copies of the one number of the following day. All papers, if stamped, are sent post free to any part of the kingdom.

A visit to the printing room of the London Times is a rich treat. The neatness, regularity, and magical speed, with which large piles of white sheets are transformed into well-printed papers, surprises one who has been accustomed to see printing done in the ordinary manner.

BAZAARS.

There are several meritorious establishments in London, designed to afford persons of taste and limited means, particularly single females, an opportunity to trade upon a small capital. One called the Soho Square Bazaar, was planned by Mr. Trotter, and consists of an extensive ground floor and upper rooms, neatly arranged, and provided with mahogany counters. One yard of a counter is considered a shop, for which a small rent is charged. Here may be found nearly every article pertaining to dress or ornament, toys, jewelry, perfumery, cutlery, literature, and the arts. The establishment is open six or seven hours a day, during which time 400 persons are engaged in serving two or three times that number of visitors. Of a pleasant afternoon the place is literally crowded, and a hundred carriages are often in attendance. A view of the busy scene from the upper part of the building will richly repay a visit. There are several other establishments, similar to this in design and construction, which cannot fail to be admired, and deserve to be commended.

For the Sabbath Recorder.

TIME OF COMMENCING THE SABBATH.

Mr. Editor,—The "Thoughts" of your correspondent S. D. respecting the Sabbath time required in the fourth commandment, answer to my views of the matter very well. Yet it appears to me, that he has not thought of all that belongs to that subject. In my judgment, he has overlooked one or two very important points; and as I presume he will not be displeased at their being pointed out, you will do me a favor by inserting this communication.

In the "Thoughts" of S. D., no allusion is made to the giving of the Manna; yet that daily and weekly miracle was perpetuated forty years, to fix and define the Sabbath time, and to try the Israelites, whether they would keep it according to God's law or not. In Ex. 16: 4, 5, it is written, "Then said the Lord unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them, whether they will walk in* MY LAW *or no*. And it shall come to pass, that on the *sixth* day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." . . . . . Verse 26—"Six days ye shall gather it; but on the *seventh* day, which is the Sabbath, on it there shall be none. See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." By reading verses 14, 15, and 21, it may be seen, that the manna fell with the dew, during the night, and that the people had to gather it in the morning, before the heat of the day, for when the sun waxed hot it melted. Notwithstanding this express declaration of Jehovah, that it was to prove them whether they would keep his LAW or no, and that on the sixth day there should be twice as much gathered as on any other day, "there went out some of the people on the seventh day for to gather, and they found none." But on the first day, in the morning, they found it; for *six* days they gathered it. On the seventh night, then, the night between the sixth and the seventh days, no manna fell; but on the night following the Sabbath, before the first day morning, the manna did fall. Now since God said, that this was to prove them whether they would keep the Sabbath law, and was perpetuated for forty years, I think an honest man must confess, that the night between the sixth and seventh days was the night which Jehovah *honored* and *annexed* to the Sabbath *day*.

Further, by the same facts it is apparent, that the law of the weekly Sabbath was first in the order of time. When, therefore, the Lord said of the day of Atonement, "It shall be a *Sabbath of rest* unto you," (Lev. 16: 31;) and when in other places the festivals are called *Sabbaths*, it is because they were to be kept according to the law that regulated the weekly Sabbath, so far as rest thereon was concerned. In reference thereto, it is positively enjoined, that they should be kept "from even to even." Lev. 23: 32.

S. D. has intimated, that some objectors to the observance of the night following the sixth day suppose that when Nehemiah closed the gates of Jerusalem as it *began* to be dark before the Sabbath, and thus kept out the Tyrian traders, this was not because the law required *that night* to be kept, but as a prudential matter; to prevent their selling to the Jews on the next day. In addition to what S. D. has said on this matter, the fallacy of this objection will appear, if we read the commencement of the complaint against this Sabbath-breaking, (Neh. 13: 16,)—"There *dwelt* men of Tyre also therein; (i. e. in Jerusalem,) who *brought*, . . . on the Sabbath." This shows plainly, that it was because they violated the law by bringing in on the Sabbath time—as plainly as that they violated the law by selling on Sabbath time. P.

Champlain, 4th mo., 1st, 1845.

THE SONS OF THE OCEAN.

[The following article, which we take from a copy of the Ch. Reflector, handed us by Mr. Gonsalves, will be read with pleasure by every friend of the sailor. No class of men need or deserve Christian sympathy and effort more than seamen. Thanks that there are those who think of them, and whose efforts on their behalf are abundantly blessed. May their number be increased. Of course we believe that the blessing here connected with the keeping of the "Lord's Day," would have been equally great—perhaps greater—if they had kept the Sabbath with which God has seen fit to join the most precious promises.]

New Bedford, March 8th, 1845.

Messrs. Editors,—The friends of Zion cannot but rejoice to hear that the Spirit of God, in answer to many prayers, is moving upon the hearts of the sons of the ocean. Many of our seafaring brethren have been converted in the South Seas. Nearly all, on board of several ships, have found the Saviour precious. Prayers go up from the cabin and forecastle, night and morn. The Holy Scriptures are expounded. 'Testimony meetings' are held, from time to time, for the encouragement of young converts. The Sabbath is kept holy. One of our Portuguese countrymen, who has been converted, said that he thought the captain and mates mad, when they declared their determination not to catch any more whales on the Lord's day. The majority of the officers and crew being on the Lord's side, the pious captain, at first, found it comparatively easy to obtain the consent of all his sailor family, to this regulation. But the trial of faith came afterwards. Says our Portuguese brother, 'The very first Lord's day after these good resolutions, we found ourselves surrounded by sperm whales, some of them the largest we had ever seen. These valuable monsters of the deep were playing about us, inviting us to come to them. The men were exhorted by our faithful captain to read their Bibles and tracts, and to keep their eyes from beholding vanity—pointing us to a heavenly inheritance, to treasures above, to mansions in glory, to the importance of obeying the sacred laws of the great Captain of our salvation. The truth of God came to us in power and demonstration of the Spirit. We wept, we rejoiced together, we felt calm and serene as heaven. But occasionally a gloom or temptation came over our minds. We remembered that we had taken very little sperm oil, and that these monsters within our reach were worth from two to four thousand dollars each; that we, at least some of us, had families to provide for, and that a storm might come up in the night, and take the bread from our children's mouths. And again the interesting question would come up, did not God send these providentially to-day, for our benefit? The good Spirit of our God was with us, and we were enabled by grace to keep our solemn pledge. No unnecessary work was done on the Lord's day after this; and in twenty two months we came home to the United States, with the grace of God in our hearts, and a full cargo of whale and sperm oil, and some thousand pounds of bone. Our wives wept and rejoiced; our children smiled; our friends were made glad, and the people of God praised the Lord for his goodness, and received us with open arms. All were glad, except rumsellers, gamblers, and land-sharks, the Devil's trio.'

We have excellent meetings at the Bethel. A few of my dear countrymen have been converted. Others are anxious about their souls. Six individuals rose for prayers last evening in our prayer-meeting. Brother Jackson's people, also, enjoy excellent meetings. He is a father to me, and very kind to the Portuguese in this place.

I have distributed many Portuguese Testaments and tracts, and visited from house to house, and with the exception of a few unfortunate, bigoted Roman Catholics, all have kindly treated me. Last Sabbath evening we enjoyed a blessed meeting with brother Jackson's people. Nearly forty of us Portuguese went arm in arm to attend the monthly missionary concert. It was the first they had ever attended, and nearly all contributed to the good cause, and were highly gratified. Brother Jackson addressed them very affectionately, welcoming them to the house of prayer, and to the household of faith, not as strangers and foreigners, but as at home in their Father's house. There were present converts of five different nations; one converted Jew, born in the royal city of Jerusalem; one Italian from Sicily; one lady from Switzerland; a few from the Pacific Isles, besides Portuguese; I addressed the latter in our own language. All glory to God!

Yours truly,
Manuel J. Gonsalves.

FOUR IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre. Therefore, do not shrink from the troubles which God lays upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character except when thrown upon your own resources.—The oak, in the middle of the forest, surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. "As high and as wide as it sends its boughs aloft, so deep and so wide does it strike its roots below." So the man who is compelled to rely on his own resources forms an independence of character to which he could not have otherwise attained. Therefore, never purpose to be zealous and devoted Christians only when others are so, but let your faith and love and zeal shine clear and steady in the dark days of general declension.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down hill with inglorious ease. [Ohio Observer.

From the Christian Parlor Magazine.

SCENE IN A PASTOR'S STUDY.

I am thinking now of that gentle tap from a timid hand. It was just at this hushed twilight hour. And as I opened the door there stood a daughter, a dear young disciple of Jesus, holding her grey-haired father by the hand. Poor old man, for more than sixty years he had grievously sinned against his Maker, and feared no coming judgment. Scarcely once in all that time had his shadow darkened the house of God. But in his old age sovereign grace had found him out. An arrow from the quiver of God had pierced his heart. For weeks he hid the wound from his praying wife and children, and although he would toss night after night upon a bed that brought no sleep to his eyelids, and sit down and rise up again and again from his untouched food, the stubborn man would not confess, that the arrow of the Almighty it was, that was drinking up his spirit. Yet the grace of a Saviour was mightier than he. The quick eye of his daughter was upon him; her tears and her pleadings followed him. God gave to her pleading voice a power to open the long-pent heart. It was poured out in broken confessions of guilt and pleas for mercy. And then, with what sweet persuasion she drew him to the house of her pastor!

'It is my father,' said the affectionate girl, as she entered my study that evening; 'he's come to ask you if he can find a Saviour. Speak, father, do, and tell him all about it.' 'O, sir,' exclaimed the sobbing old man, 'I am the most miserable sinner—I am just ready to perish—I would give all the world for a Saviour—but I don't deserve one.' 'He is nigh,' I replied, 'unto all them that call upon him; he will hear their cry.' 'But I don't know how to go to him.' 'Go tell him just what you have told me. That you are a most miserable sinner, just ready to perish, and that you deserve to perish. Tell him that his atoning blood is all your hope and all your trust. Acknowledge that if ever you are saved, the glory of your salvation must be all his; but if you perish, the blame will be all your own.' 'But will he save me after I have lived so long in sin against him, and when I have nothing to give him but powers and faculties worn out in the service of the world?' 'Hear him saying, "Him that cometh unto me, I will in no wise cast out. Ask and it shall be given you; seek and you shall find." O, go to him. Cast yourself upon the love which brought him down to die for you, and though your sins be as scarlet, they shall be white as snow.' 'Do, do, father,' interrupted the daughter, grasping his hand, and turning to him an eye floating with tenderness.

The old man was overcome, his head sank upon his daughter's bosom, his grey hairs were on her cheek; he wept aloud—we all wept. 'Sir,' he cried, 'will you pray for me?' 'Yes, but it is *you* who are to repent; it is *you* who are to cast yourself upon sovereign mercy for help.' It was there, yonder, we knelt side by side, while I commended the trembling sinner to the mercy of him, 'who forgiveth sins only.' At my request he followed me in prayer. He was bowed to the very floor in the earnestness and lowliness of his plea—while his daughter bent over him, her hands folded and her fast trickling tears falling on him. For nearly ten minutes he breathed for mercy with an agony of supplication that I never heard surpassed; then, as if in despair of all further effort, exclaimed, 'there, I can do no more—if Jesus will save me, I will praise him for it forever; if he will not, I will never blame him. He must do as he pleases.' After a moment's pause he added—'He *may* do as he pleases.'

The struggle was over, the storm of feeling was hushed, and when the old man arose and took his seat again, the serenity of heaven was spreading itself over his countenance. 'I do not know what it means,' said he, 'my anxiety is gone, and I feel so peaceful.' The daughter looked up inquiringly, caught the smile of her father's face, and the next moment was in his bosom, sobbing as if her heart would break in the excess of her joy. Wonderfully did her sobs and broken thanks chime in the with the angel's song of gladness over the sinner that repenteth. The birth-place of that soul will never be forgotten.

Nor will she forget it, who from the triumphs of her dying hour, and when her eye was filled with visions of eternal bliss, turned back to speak of the time, when she knelt down weeping there and arose singing. ''Twas there I found hope in Christ, that is my anchor now. Tell my dear pastor that when I was dying I thanked him for leading me to the Saviour, and I will thank him again when I meet him in glory. Bid him be faithful, and there will be many more to welcome him there when his work is done.' She smiled farewell, stepped into the cold river, and was soon lost to sight among the glories which 'eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive.'

A Hint.—The Richmond Star says; "Folks who don't like the way papers are edited, ought to ask leave to put up a specimen of the right sort. Any editor will be glad to give such individuals a chance at any time. We would, just for the fun of seeing them cut up and slashed by the critics afterwards. Every man who thinks it easy to edit a paper exactly right, and to universal acceptance, ought to try it. May be he would succeed; and if so, would be better entitled to a reward than the discoverer of a perpetual motion."

INDIA.

"The natives of India are perfectly astonished when we offer them our scriptures; they are astonished that our writings are accessible to all classes of society, that we offer them 'without money and without price.' They are astonished that we press them upon the attention of the people, that we call the reasoning power of man to bear on them; and whilst reflecting on this, they not unfrequently come to the conclusion, that there is some presumption that these writings may have come from God. When they take them into their hands and read in their own tongue the wonderful works of God, they are surprised to find that our scriptures are so intelligible; they become interested in the narrative and in the devotional parts; they are interested even in the epistolary writings, addressed to Christians and Christian churches. Frequently have I heard the natives of India discourse on the excellency of these writings. And then again, they are greatly surprised that we should think of changing their religion through the influence of the scriptures. They take this to be a wonderful sign and token of our liberality; and they are accustomed to say, 'When the Mussulmans came into our country, and when the Portuguese came, they took the sledge-hammer into their hands and the axe, and destroyed and disfigured our gods; but the English bring nothing but the Bible and the school. There is surely something marvelous in all this.' I am able to say, from my own personal experience, that a great work is being carried on in India by means of the circulation of the scriptures. A light is spreading over its mountains, a light that will grow brighter and brighter unto the perfect day." [Rev. Dr. Wilson.

A BUILDING OF GOD.

The soul of man is a building of God; he hath laid out the treasures of his wisdom, power, and goodness in this noble structure; he built it for a habitation for himself to dwell in, and indeed such noble rooms as the understanding, will, and affections, are too good for any other to inhabit. But sin hath set open the gates of this hallowed temple, and let in the abomination which maketh man desolate. All the doors of the soul are barred and chained up against Christ, by ignorance and infidelity; he seeks admission into the soul which he made, but findeth none. A forcible entrance he will not make, but he expects, when the will shall bring him the keys of the soul, to enter as the rightful owner. [Flavel.

Genuineness of the Christian Scriptures.—A writer in the North American Review, evidently a man of extensive learning, in an article on the genuineness of ancient writings, says, "We should be unfaithful equally to our convictions, principles, and feelings, not distinctly to state that, in point of fact, the genuineness and integrity of the Christian Scriptures, estimated on the broad principles here laid down, is substantiated by evidence in a tenfold proportion more various, copious and conclusive, than that which can be advanced in support of any other ancient writings whatsoever. In simple justice, then, the genuineness of these records of our faith cannot so much as be questioned, until the whole body of classical literature has been proved to be spurious."

Home a Sacred Place.—O, how sacred a place is home, where every word is kindness, and every look affection! Where the ills and sorrows of life are borne by mutual effort, and its pleasures are equally divided, and where each esteems the other the more worthy. Where a holy emulation abounds to excel in offices of kindness and affectionate regard. Where the live-long day, the year, is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the heart with home-born enjoyments. That home may be the humblest hovel on earth; there heart meets heart, in all the fondness of a full affection. And wherever that spot is found, there is an exemplification of all that is lovely and of good report among men. It is a heaven begun below.

Natural Affection.—The world we live in is full of beautiful sights and sweet sounds; it is a treasure house of loveliness and melody. Whether the eye ranges over the face of nature at large, and marks all the varied, the magnificient, the sweet, the bright, the gentle—in wood, and mountain, and valley, and stream; or rests, wondering, on the bright, delicate fabric of a flower, the rich hues of a butterfly, or the lustrous plumage of the birds, beauty and brightness are everywhere. The air we breathe, too, is full of sweet sounds; whether in the singing of the birds, the murmuring music of the stream, or the hum of all the insect world upon the wing, every thing is replete with harmony. But of all the lovely sights, of all the touching sounds whereof nature is full, there is nothing so beautiful, there is nothing so sweet, as the sight and the words of natural affection. [G. P. R. James.

Liberality of Converted Pagans.—A recent letter from Mrs. Devan, written at Hong Kong, in China, contains the following paragraph:—

"Our monthly concert, in which we united with the missionaries of other societies, at the house of brother Dean, last Monday evening, was an excellent meeting, but what much surprised me was the appearance of the plate brought in, at the close of our meeting, from the lecture room, where the native brethren had been holding their services. The amount it contained was $6 60, which, I learn, is their regular contribution. Number of contributors, fifteen."

Charity.—'I fear,' said a country pastor to his flock, 'when I told you in my last sermon that philanthropy was the love of our species, you must have understood me to say specie, which may account for the smallness of your contributions. You will prove, I hope, in your contribution to-day, that you are no longer laboring under the same mistake.'

The Sabbath Recorder.

NEW YORK, APRIL 10, 1845.

THE TRUE DESIGN OF MINISTERIAL EDUCATION.

Many persons are opposed to ministerial education from a misapprehension of its true design. They think, perhaps, that it is a certain process resorted to for the purpose of transforming men into ministers, without respect to a divine call, or the possession of a pious heart; that its design is to teach them to use beautiful and poetic language, or to amuse their hearers with polished essays and brilliant classical allusions; and that its effect is to fill their minds with pride, and make them look with contempt upon those who have not enjoyed their own literary advantages. Now if this were a true description of the design and effect of ministerial education, we should be most heartily opposed to it, and should regard the encouragement of it as a flagrant sin. But we do not believe that such is a true description of its design and effect, or that any person who has been truly called to the work of the ministry, and is fit for it, will ever furnish a model for such a conception.

The true design of ministerial education is, to prepare the student, in the first place, *to understand the Word of God for himself*; and, in the second place, *to make known its truths to others*. It is acknowledged by all Protestants, that the Bible is the standard of doctrine and practice, and that there is no church whose interpretations of it are to be received as infallible. Of course, then, it becomes the duty of the minister of the Gospel to qualify himself in the best possible manner to understand and interpret the Bible. He ought to possess the rarest intellectual and spiritual endowments, and to be able to use all those helps which can be obtained. Let us mention some of them which it is the design of ministerial education to improve or impart.

Ministerial education aims to improve the moral feelings and perceptions. It is not its business to impart piety, since that must come from a higher source, and is requisite to the commencement of preparation; but it may encourage, enlighten, and direct piety, and help to develop the whole man. It opens a wide and varied field of thought, by making one acquainted with the obligations which rest upon men in all the relations of life. It awakens a new interest in the study of the Bible, by making one familiar with the various circumstances in which its principles are applicable. In short, it strengthens and improves all the moral feelings and perceptions, by exhibiting the relations and responsibilities which constantly press upon men.

Another aim of ministerial education is to develop and strengthen the intellectual faculties. Such education involves the necessity of close and long-continued study upon a variety of subjects. It is not possible for any one to engage in such study, and persevere in it until it becomes a habit, without finding his intellectual power increased. This is true whatever be the subject of study, whether mathematics, metaphysics, or languages. The necessity of such disciplinary influence is allowed in every other department—why not in this? For the study of revelation, as well as for the study of nature, the mind must be prepared; and rich are the lessons which such study unfolds to a cultivated mind under the control of a pious heart.

Ministerial education also aims to qualify the student to interpret the Scriptures. It has pleased God to reveal his will to man in what have now become dead languages. The wisdom and goodness of this is seen in the fact, that such languages are less liable to fluctuations and changes than are the living languages. A precious trust is this committed to us in a permanent form and with a fixed value. Now it is a part of the appropriate work of God's chosen teachers, to see that the inspired Word is never perverted or misinterpreted, but that it speaks the same language to every tribe and nation upon the earth. This they can never do with entire success, without becoming familiar with the science of interpretation. Ministerial education is designed to make them adepts in this science, not for the purpose of displaying their skill or acquirements, but for the purpose of instructing and edifying both the learned and the ignorant. In whatever department of study the candidate for the ministry engages, he will learn something of the laws by which the human mind is governed, and of the symbols through which it transmits its conceptions. Of course he will thus become fitted to interpret and explain the record from which his instructions are to be derived, and according to which his influence is to be exerted.

But ministerial education does not end here. It aims to develop the whole man, and to make him capable of laboring usefully in every department of society. As a man, it aims to make him a model worthy of imitation. As a scholar, it aims to make him capable of commanding respect and wielding an influence. As a divine, it aims to qualify him to classify and arrange the doctrines of the Bible into a consistent scheme, so as to exhibit their harmony and relations, and produce their natural effects upon the hearts of men. If, in doing this, it drills him in the laws of language and the rules of rhetoric, it is not that he may amuse his hearers, but that he may effect their hearts by giving the greater weight to the doctrines of the Bible. If it makes him acquainted with a great variety of knowledge, it is not that he may preach something else than the simple Gospel, but that he may have the more abundant resources from which to illustrate and defend it. What reasonable or pious man can be opposed to a system of ministerial education which has such a design?

Sunday Travel in Scotland.—Sir Andrew Agnew is still engaged in his efforts to prevent railway travel on Sunday. But with how little success his efforts are attended, may be inferred from the fact, that at a meeting of the Glasgow and Edinburgh Railway he brought forward a motion against Sunday trains, which was lost by two thousand four hundred and sixty-four votes against one hundred and fifty-nine. The whole number of shares represented was five thousand nine hundred and seventy-four, of which two hundred and forty-nine were in favor of the measure, and five thousand seven hundred and thirty-five against it.

REFORM IN GERMANY.

The schism in the Roman Catholic Church of Germany, which we mentioned some weeks ago, seems to have taken a strong hold on the hearts of the people. John Ronge, the priest who published a letter denouncing the superstitions about the seamless coat, has been excommunicated from the Catholic Church, and burnt in effigy. This, however, has only served to increase the interest in his opinions, and the anxiety to give them a wide circulation. He has lately addressed a letter to the Catholics of Germany, in which Mother Church is pretty roughly handled. The dissenting Romanists have established a new ecclesiastical organization, to be called the German Catholic Church. The following is an extract from their confession of faith:—

> "1. We throw off allegiance to the Bishop of Rome and his whole establishment.
>
> 2. We maintain full liberty of conscience, and contemn every compulsion, falsehood, and hypocrisy.
>
> 3. The basis and the contents of the Christian belief are the Bible.
>
> 4. The free investigation and interpretation is not to be restrained by external authority.
>
> * * * * * *
>
> 10. We believe and confess that Christ is the only mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages."

WHO ARE THE REFORMERS?

In the time of Luther's Reformation, one Matheo Langie, a cardinal and a bishop, having, it was said, the greatest revenue of any in all Germany, ingenuously confessed that the Mass was not void of its faults, that the Court of Rome was corrupted, and that a general reformation of the lives of the priests and friars was necessary. But that a poor rascal monk—(for so he called Luther)—should begin all, *that* he deemed intolerable, and a thing not to be endured.

How often, in these times, are reformations discouraged by those of great power and influence in the world and in the church. Thus, perhaps, it has ever been. The refined and zealous Pharisees and Scribes of old deemed the public morals the object of their especial care. If reformation was needed, it was their prerogative to sound the first anathema against the proscribed sinners. It was their privilege to take the lead in all meritorious public acts, as well as to decide questions of law and duty. Men in authority and in exalted popular stations of either moral or intellectual influence, often esteem their popularity too highly, and are not apt to risk their reputation in an effort against the popular sentiment, though known to be erroneous. A fear of making matters worse may be the honest sensation of some; but being contented with their lot, and well provided for, the majority see their own advantage in maintaining among the people a respect for ancient usages or the traditions of the Fathers. They will not descend from their high seats to reform or exalt the characters of the people. Reformation! what is it to them but revolution?—a revolution quite as likely to level their influence and power, as it is to promote their ambitious designs.

From whence, then, are we to look for reformers of erroneous popular sentiment? Will it be said, from a popular ministry? The *wise* and *prudent* of our day are as careful as those of the past, to improve the *appearance* of things. All their religious duties must have the show of obedience; and whether precisely as required by the Lawgiver is not considered important, provided it *appear* something like it. Though God requires them to rest from labor on the seventh-day Sabbath, they consider any other day to be as good, if it only *appears* like the Sabbath, and the forms of worship be duly administered. That the substituted day may appear more sacred, its profanation must not be *seen* in the land. All appearance of labor must be restrained, that the stillness and decorum of public worship may not be marred! Have not these made void the law of God by their traditions? Do they not impose upon God by such a contradiction of his words? Will God hold them guiltless who employ his Sabbath in doing their labor—that time of which he has said, "In it thou shalt not do any work?" Yet who will consider this a subject for reformation? Ah! say the wise and prudent, this would be a revolution in the affairs of the world not to be encouraged. Yet those who have no regard for popularity *may* enter upon it. Having entered upon the task, however, these men immediately cry out, like the bishop of old, It is not to be endured that such illiterate men should begin all, though a reformation be ever so much needed; it is the prerogative of the learned—the bishops and doctors of the law—to expound the ways of God to man! Thus God's holy day is still profaned, and a day which he hath not blessed is called *the Sabbath!*

Luther.

New Name for the United States.—At a recent meeting of the Historical Society, a report was read upon the expediency of uniting upon a *specific geographical* name for the United States. The name of "Allegania" was recommended as the best, considering that it is derived from the grandest and most natural feature common to the whole country; that it is associated with the most interesting portions of our history; and that adopting it would restore to the land one of the primordial titles of the aborigines. Resolutions were passed requesting the co-operation of other Historical Societies, and recommending the publishers of elementary works to designate the country hereafter as the "Republic of Allegania."

Baltimore Sabbath Association.—Hon. Daniel Webster was recently elected a member of the "Baltimore Sabbath Association." In reply to a letter informing him of his election, Mr. Webster expresses his conviction that the observance of the Sabbath is essential to the public worship of the Deity and the preaching of the Gospel. Hon. Henry Clay also has been made a life member of the same Association, by a contribution from two ladies in Baltimore. He likewise has written a letter, stating that although he does not know the ladies who have thus honored him, yet he shares "with them in sentiments of profound reverence for the Sabbath." Who can doubt that these testimonials are most expressive of the real sentiments of their writers, and that their publication will be immensely useful?

For the Recorder.

CONCERNING THE "REPLY TO AN INQUIRER."

Mr. Editor,—Passing by the first three paragraphs of Mr. Magruder's "Reply to an Inquirer," as relating to general principles about which I see no occasion now to dispute, permit me to express the substance of that part of Mr. M's communication which distinctly contains his 'Reply,' in as clear a manner as I can, together with the Scriptures presented in support thereof, and offer a few words thereupon.

Reply—The Gospel is the *law* that convinces a man of sin. The Gospel is one and the same thing as the law of the Spirit. *Proof*—1. The Holy Spirit "*will reprove the world of sin,*" John 16: 7—12. 2d. Peter's discourse in the 2d chapter of the Acts. 3d. 1 Cor. 15: 1—9.

I understand the above to embrace the substance of Mr. M's reply, to which I wish to remark—

1st. As to the words "law of the Spirit" being used as meaning Gospel, and *thus making law of the Gospel*, I doubt the *soundness* of such a course. For, in the only instance which occurs to me where the expression, "law of the Spirit," is used in the Scripture, it is *so* used, and has *such* a contexture, as to show that it alludes to something attaching itself *to*, or existing *in*, Christ *personally*. "For the law of the Spirit of life in Christ Jesus," says the Apostle, "hath made me free from the law of sin and death." Romans 8: 2. I understand this passage to constitute a most sublime allusion to the power of the ministry and atonement of Christ in the abstract, or to what is meant by the Son's having "life in himself," and not to the *Gospel* as a revelation of that fact. Much less does the author by this declaration distinguish the Gospel as a law to convince of sin; for to whatever he does refer, it is something that has power to *set free* from the law [or power] of sin—not to *convince* of sin.

2d. Touching the reproofs of the Spirit, they are not the *same* as the convincings of the law. Reproof of sin supposes that the subject of the reproof is already convinced that he has sinned. Reproof is rather designed to excite a *sense* of guilt, than to prove the *fact* of sin. Reproof is a kind of amplification upon the offence and the law both at once, so that sin becomes exceeding sinful, while the law becomes exceeding holy. How does this reasoning apply to Peter's discourses? We find him pointing his audience to the notorious fact that they had murdered an innocent man, who was *approved even of God among them*. It was not requisite for him to repeat to them the *law*. They *knew* the law. They knew the sixth commandment said, "Thou shalt not kill." They knew they had broken that law. They knew they had *sinned*. They knew they were exposed to the penalty of the violated law. Then came the *Gospel*—the offer of pardon through Christ. Oh! what a matchless blending of Justice and Mercy, of Law and Gospel! So they embraced the *Gospel*, that they might be saved from the *sin* of which the *law* had convinced them that they were guilty.

3d. In what Mr. M. calls an "impressive definition of the Gospel," (1 Cor. 15: 1—9,) if any will take the pains to read it, they will find that the author contemplates his theme *only* as a means of salvation *from* sin—not as an instrument constructed to *convince* of sin. The existence of sin, is by the Apostle taken for granted, as though God had previously "concluded them all in unbelief, that he might have mercy upon all." Or, as he says in another place, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." To make this yet more manifest, notice what the Apostles says at the third verse of the above quotation, viz. 1 Cor. 15: 1—9; "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." Is not the *fact* of sin, and conviction of or for sin, here taken as already established, and that in view thereof the Scriptures had unfolded the death of Christ as the remedy for that evil? Is not this what is meant by such expresssions as "By the law is the knowledge of sin?" Can it *be*, when he says, "I had not known lust, except the *law* had said *thou shalt not covet*," that he *means* the "law of the Spirit," rather than the *law* of the *Decalogue?* But I forbear. May the Lord correct our faults. Lucius Crandall.

Mr. Torrey.—A Methodist clegyman has written to the editor of Zion's Herald an account of a recent visit to Mr. Torrey in the Maryland Penitentiary. He represents him as kindly treated, comfortable in bodily circumstances, and very happy in mind. His labor is light and easily got through by 3 o'clock P. M., after which he employs himself in reading the Bible. He told his visitor that he was about applying for books and writing materials, and expected to get them. His friends may visit him on making proper application; and to clergymen the doors are freely opened.

Return of Missionaries.—Rev. William Dean, Missionary of the American Baptist Board at Hong Kong, China, arrived at New York on the 28th ult., in the Swedish ship Zenobia, after a passage of ninety days. Rev. Mr. Abeel, missionary at Amoz, reached New York from China, on the 3d inst., in the ship Natchez, having come from Macao in seventy-eight days, being the shortest passage ever made between the two ports.

BAPTIST ANNIVERSARIES.

The Anniversaries of the different national societies connected with the Baptist Church, are to be held in the Roger Williams Meeting-House in Providence, R. I., during the last week of the present month. Monday evening, April 28, is appropriated to the American and Foreign Bible Society; Tuesday afternoon, to the American Baptist Home Mission Society; Wednesday, to the Baptist Board of Foreign Missions, and the American Baptist Publication Society.

These anniversaries are looked forward to with much interest and solicitude, on account of the recent disorganizing movements among some of the Southern Baptists. It is not impossible—nay, it is quite probable—that this will be the last meeting in which the northern and southern portions of that church will unite to promote the cause of Foreign Missions. Whether it proves to be the last or not, it is evident that the most important interests will hang upon its deliberations.

EDITORIAL TROUBLES.

Prof. Miles P. Jewett, who has edited the Alabama Baptist for two years past, lately resigned that post. His closing address to his readers indicates that he has had rather rich experience of the pleasures of editing. Read the following extract from it:—

> "It was with unfeigned reluctance that we originally assumed the responsibility devolving on the conductor of a public journal; and we can now truly assert, that had we foreseen the difficulties that beset the enterprize; had we imagined a tithe of the unceasing toil and sleepless anxiety; the innumerable petty annoyances; the tormenting, consuming cares; the crushing, murderous vexations, that encompass the path of the editor even of a *religious* paper; we should have effectually resisted the solicitations of friends, and left the undertaking to bolder hearts, and abler hands. But, utterly inexperienced, we could form no conception of the "pains and penalties" to which we were exposing ourselves, and too late we found that with an infant's strength we had pledged ourselves to more than the labors of a Hercules."

Here is another extract upon a kindred subject, which we take from the Philadelphia Christian Observer. The editor is urging pastors and others to help increase his subscription list, and to see that every family is supplied with a good religious paper. He discourseth as follows, wherein will be found *facts*, and the *reason* for them, deserving of attention:—

> "Since our connection with the press, we have witnessed the failure of four or five papers of a denominational character in New England, three in the state of New York, four or five in the Southern States, and as many more at the West, all from one and the same cause. They were all conducted by Presbyterians, or members of corresponding churches. The lack of co-operation in the churches to whose interests they were devoted, was the cause of the failure of the best of them, which were ably conducted, and entitled by their merits to a long and useful life."

An Englishman's Opinion of American Slavery.—In a recent discussion in the British House of Commons, respecting the new tariff project, Hon. Mr. Macauley spoke of Slavery in the United States in terms of the severest censure. The following extract will show the spirit of his remarks:—

> "He denounced the Republic of the United States as a society which is more accountable before God and man than any other, for the present misery of the African race. There exists, he said, in those States, a slave-trade more odious and more demoralizing than that which is carried on between the coast of Africa and Brazil. North Carolina and Virginia, he said, are to Louisiana and Alabama, what Congo is to Rio Janeiro. He then referred to the slave-breeding States, and gave statistical returns of the whole number of births and deaths annually, amongst the slaves. He next alluded to the traders in slaves, who buy gangs of from 300 to 400 in one State, and sell hem in another—driving them on like a herd of oxen to Smithfield market. In Louisiana, the labor of the sugar mill sends, in a short time, the stoutest African to his grave; but in Virginia, negroes are growing up to supply the horrid trade, which, he said, could be viewed in its most horrible and odious aspect in the United States. He felt that it was bad enough to take the "wretched barbarians" from Africa—but that civilized men, calling themselves Christians—freemen—should breed the slave—and, if he must speak out the horrible truth—even beget the slaves they breed—that such men should sell them and consign them to a life which is a lingering death—this, said Mr. Macaulay, is infinitely more painful to contemplate than the slave-trade of Africa!"

New York Legislature.—During the last week the Constitutional Amendments were several times under discussion in the Assembly. A bill was reported authorizing a Convention of the people in 1846 to revise the State Constitution. The bill to punish seduction and adultery as crimes passed the Assembly. Numerous petitions were presented in the Senate in favor of the excise bill, and against excepting N. Y. city from its provisions. One of these petitions was from the City Prison, and was signed by two persons under sentence of death—Babe the pirate and James Eager—both of whom attribute their crimes and present condition to intemperance. The excise bill was made the special order for Wednesday, April 9. A vote was passed appropriating the interest on the sum of $84,000 to the Normal School. Notice was given in the Assembly of a bill to prevent the running of cars on the railroads of the State on Sunday.

Death of a Musical Artist.—Mr. P. M. Coleman, the inventor of the improvement in the Piano Forte, who has lately received some $700,000 for his invention, died at his residence at Saratoga Springs, on the 5th instant. He had been ill but a few days of the mumps and measles together, and was not considered dangerous until a short time before his death.

Settling a Difficulty.—Gov. Seward was recently called to be the arbiter of serious personal difficulties between Rev. Mr. Evans and Dr. Baker of Owasco. He would only consent to do so on condition that they would lay themselves under heavy pecuniary bonds to abide his decision, which they did. At the time appointed, the parties appeared, with eminent lawyers on both sides, and some hundred witnesses. Each party stated his grievance, and then the testimony and pleas were expected. But all were disappointed when the Governor rose and remarked as follows:—

> "Gentlemen—In drawing the bonds by which the parties are bound, I confess I used some guile; by that bond they are bound not only to pay whatever amount of pecuniary damage I shall name, but they are to *do*, with respect to each other, whatever I shall require. Convinced that we are as well prepared to close the arbitration at this point, as we shall be if we pursue it farther, I here pronounce my decision; it is this: that the parties drop their contention now and forever, and in token thereof, that they rise before this assembly and shake hands."

The words were no sooner spoken than they were both upon their feet and grasped each other's hand like cordial friends. The Governor then appealed to the multitude of excited spectators, for the equity of his decision, when it was approved unanimously and with occlamation. [N. Ch. Adv.

SABBATH LIBRARY.

The New York City Sabbath Tract Society has commenced collecting a Sabbath Library, which it designs to enlarge until the collection shall include all the principal works upon the subject. For this purpose it asks, that those friends of the object who have in their possession rare or valuable books, will render what assistance they can, by the donation, sale, or loan of such books. In this way the works which are now scattered over the country so as to be of but little service, might be brought together and made accessible to any who may wish to study the subject thoroughly. The following list will show what works are already in the Library, and enable our friends to judge whether those which they possess would be desirable. It is designed to publish at some future time a more complete Catalogue, giving a description of each work.

LIST OF BOOKS IN THE LIBRARY.

Prof. Brerewood and R. Byfield on the Sab.,	London,	1630
Theophilus Brabourne's Defence of the Anc't Sab.,	"	1632
Bishop White's Treatise on the Sabbath,	"	1635
Heylyn's History of the Sabbath,	"	1636
Ironside's Seven Questions of the Sabbath,	Oxford,	1637
Twiss on the Morality of the 4th Comm.,	London,	1641
Fisher's Caveat for Old and New Sabbatarians,	"	1643
Eusebius' Life of Constantine, [Hanmer's Trans.,]	"	1649
Eccl. Hists. of the 1st 600 year A. D. including Eusebius, Socrates, Euagrius, Hanmer's trans.,	"	1650
Edward Stennett's Answer to Russel and Defense of the Royal Law,	"	1664
Francis Bampfield's 7th-day Sab. the Desirable day,	"	1677
Tho's Bampfield's Enquiry concerning the Sab.,	"	1680
Russen's Picture of the Anabaptists,	"	1703
Morer's Six Dialogues on the Lord's Day,	"	1703
Grotus' Annotations on the Decalogue, Latin,	"	1706
Ancient and Honorable Way of God's Holy Sab.,	"	1724
Wright's Treatise on the Lord's Day,	"	1724
N. W.'s [Wyncup's] Review of Dr. Wright,	"	1731
Cornthwaite's Essay on the Sabbath,	"	1740
Dr. Hildrop's Proposals to abolish certain obsolete Statutes commonly called the Ten Comm.,	"	1744
Joseph Stennett's Complete Works in 5 vols.,	"	1731
Symonson's Enq. Concerning the Christian Sab.,	"	1784
Samuel Stennett's Complete Works, 3 vols.,	"	1824
Carlow's Truth Defended, in reply to Ward,	Am. Ed.,	1802
Wm. Stillman's Attempt to remove error,		1811
Clarke's History of Sabbatarians in America,		1811
Willison on the Sabbath,		1820
Seventh-day Baptist Magazine, 2 vols.		1821 to 1825
Burnside's Remarks on the Sabbath,	Am. Ed.,	1824
Burnside's Religion of Mankind, 2 vols.,	London,	1819
English Tracts for the Jews,	"	1824
Shenston's Authority of Jehovah Asserted,	"	1826
Shenston's Tribute to the Mem. of R. Burnside,	"	1826
Archbishop Whateley's Thoughts on the Sab.,	"	1832
Narrative of the Scotch Miss. to the Jews,	Edinburgh,	1842
Lectures on the Conversion of the Jews,	London,	1840
Kingsbury on the Sabbath,	New York,	1840
Phelps' Perpetuity of the Sabbath,	Boston,	1841
Prof. Agnew on the Sabbath,	Philadelphia,	1834
Maxson and Parkinson's Letters on the Sabbath,		1835
Protestant Sentinel, 8 vols.,		1827 to 1836
Seventh-day Baptist Register, 4 vols.,		1840 to 1844
Ecclesiastical History of Eusebius Pamphilius, Ruffinus, Socrates, Theodoritus, Sozemenus, Theodrus, Evagrius and Doretheus. Partly written and partly translated from the Greek into Latin by J. J. Gryneus,	Basil,	1570

PAMPHLETS.

Treatise on the Sabbath by W. B. Maxson,
Scripture Proofs of the perpetual obligation of the Seventh-day Sabbath by J. Chadwick,
Enquiry into the prophetic character of the Messiah, by W. B. Maxson,
14 Tracts on the Sabbath by the Am. Tr. Soc.,
Discourse on the Christian Sabbath by P. P. Sanford,
Discourse on the Lord's Day by Wakefield,
Sabbatarians' False Weights and Measures Detected, by Huchinson,
The Bible Sab., in answer to Huchinson, by J. R. Irish,
Dedication Sermon, by W. B. Maxson,
Address to Baptists, from the S. D. B. Gen. Conf.,
Permanent Sabbath Documents, by Dr. Edwards,
Sabbath Manual, " " "
Sketch of the Hist. of the Christian Sab., by Prof. Coleman,
Minutes of the S. D. B. G. Conf., 1807 to 1845,
Dialogue at the Gate of Heaven, by Wm. Stillman,
The Sabbath Day, Remember to keep it holy, "
Review of Prest. Humphrey's Fourth Ques., by Maxson,
A Discourse on the Sabbath, by A. Estee,
A Discourse on the Sabbath, by E. Stillman,
Review of Humphrey, and Letters to the Bishop of London, by Wedgewood,
Letter to the Soc. of Friends on the Sab., by Wedgewood,
Episcopal Pretensions Examined, by Jennings,
Considerations on the Foundation, Ends, and Duties of the Christian Sabbath,

General Intelligence.

DREADFUL CASUALTY—WRECK AND LOSS OF LIFE.

The citizens of New York were thrown into consternation on Tuesday morning, by the startling intelligence of the loss of the steamboat SWALLOW, and the lives of several passengers, which occurred on Monday evening about eight o'clock, near Athens and Hudson. The following description of it is given by Rev. Mr. Harrington of Albany, who was an eye-witness :—

"At about eight o'clock, when going at a rapid rate, the boat struck on a small rock island abreast the town of Athens and the city of Hudson. I was sitting in the upper saloon in conversation. At the first severe shock the passengers rushed below, but fears were calmed for a moment by the outcry that we had only come in contact with a raft. But our ears were speedily assailed by the appalling sound of the rending of the timbers, and the evident destruction of the boat; while the stern settled with frightful rapidity. Those who had "turned in," in the after cabin, had barely time to leap from their berths, before the water was upon them. You can imagine the horrors of the scene at this moment—when more than three hundred souls were thus exposed in the midst of falling snow and almost utter darkness. As the water reached the boiler fires a sheet of mingled steam, smoke and flame poured into the boat, illuminating the ghastly countenances with a sudden glare of vivid light, and completing the consternation. The conviction that the curse of fire was to be added to our other imminent perils, curbed the resolution of the stoutest hearts. But the rapid sinking of the boat extinguished the fires, and all was darkness again.

In less than five minutes, by the blessing of God, the stern rested on the bottom, the water being above the windows of the aft saloon state rooms. Several females were drawn out of the state rooms by dashing in the windows; two almost exhausted—one very aged, and now lying on board this boat in a precarious situation—were taken from the Ladies' Cabin by cutting through the floor. They had sustained themselves on settees, with only a few inches of breathing room for their faces. The boat had been forced high and dry upon the rock, and the bow, split open amidships, was left rising almost perpendicularly upward, covered with anxious beings clinging to the bulwarks. The remainder of the passengers were sadly grouped on the forward upper deck, many bewailing the absence of their dear companions, and actuated by the most dreadful apprehensions for their fate.

By this time the alarm had been thoroughly communicated to the shore on either side. The bells of the churches began to ring, and the river was soon covered with torches, waving in the fleet of boats that put off to our assistance; while the Rochester, which had found it difficult to get to us and the Express which had now come up, were gradually approaching along side. The sound of bells pealing on the air, the shouts of those in the boats, the light of the waving torches and the wailing grief of many on the wreck, constituted features of a most impressive scene.

It can scarcely be but that several are lost. Many leaped immediately overboard in that frenzy of mind which precluded the power of self-preservation in the water. The doors of the most of the State-rooms were so sprung at once, as to be immovable, and examination will probably discover the dead within some of them. I can scarcely hope otherwise. The boat is a complete wreck.

ADDITIONAL PARTICULARS.—By the passengers who reached New York on Wednesday morning we learn that up to 7 o'clock of Tuesday evening, seven bodies had been recovered, six being females. One was a Mrs. Colton of Troy, whose husband came down on hearing the news of the disaster, and was present when the body of his wife was discovered. Mr. Gilson, who was on board with his wife, and P. H. Firman, Esq., who was on board with his sister, having searched for them in vain yesterday, came down this morning in the hope that they had been taken up by some of the boats which came to their assistance. Many persons came down from Albany on Tuesday in search of their friends, and many went up from New York by the boats on Tuesday evening for the same purpose.

There were on board the Swallow about 300 souls. Ninety-four were rescued by the Rochester, and about forty by the Express. A number of others went back to Albany by the Robert L. Stevens and the Utica. It is impossible yet to determine the number of lives lost, but the general opinion is that it will not fall short of thirty—perhaps it may be as high as fifty.

The extremely thick fog is assigned as the cause of the accident—the pilot having been misled, and losing the right channel.

RHODE ISLAND ELECTION.—The Tribune gives the following statement of the result of the election in Rhode Island which took place last week :—

CHARLES JACKSON, Whig and Law and Order, but in favor of the unconditional liberation of Dorr, is chosen Governor by about 150 majority over James Fenner, the Democratic Law and Order incumbent, who is opposed to the liberation of Dorr.

Lieut. Gov. DIMAN, and all the rest of the regular Law and Order State ticket, are re-elected over the candidates supported by those in favor of liberating Dorr by about 400 majority.

Hon. HENRY Y. CRANSTON, Whig and Law and Order, has been re-elected to Congress from the Eastern District without opposition.

Ex-Gov. LEMUEL H. ARNOLD, independent Whig, has run out Hon. E. R. Potter, original Democrat and regular Law and Order candidate, by more than 300 majority.

The Legislature is strongly Law and Order and Whig. To the Senate 21 Law and Order, 10 Dorr ment are returned elected. To the House, 43 Law and Order, 24 Dorrites, are returned.

The election in Connecticut took place on Monday last, and is said to have resulted in a victory for the whig party.

The Charter election in New York City on Tuesday resulted in the choice of Havemeyer, the loco-foco candidate for Mayor, and most of that ticket throughout the wards.

LATE FROM TEXAS.—A New Orleans Correspondent of the New York Tribune, under date of March 28th, says :—

"The steamboat New-York is just in from Galveston, which port she left on Tuesday last. The intelligence that Annexation had been accomplished, so far as the action of the United States Senate was concerned, had been received in Texas, and so far as heard from was hailed with universal joy and enthusiasm. At Galveston public salutes were fired, and other demonstrations of delight indulged in. The newspapers assert that even were President Jones opposed to Annexation, so unanimous is public sentiment in favor of the measure, it is certain to be carried through by Texas under the House resolutions, without resort to negotiation. But they go farther, and assert that Dr. Jones is *not* opposed to it, but if not altogether indifferent, rather in favor of it. He has just nominated David S. Kaufman, Esq., as Charge to the United States, and Mr. Kaufman is an avowed and zealous friend of Annexation."

FROM MEXICO.—Vera Cruz papers have been received to Feb. 23, from which it appears that Santa Anna had received the charges against him, and would answer to them on the 24th. The papers contain a long list of murders and robberies committed by the Indians.

FROM THE SOCIETY ISLANDS.—We have a letter from our Boston correspondent, containing advices from Otaheite to the 23d of November. Five French vessels of war were at Otaheite, together with several guard vessels, and the strictest martial law prevailed. The natives generally remained in arms in the mountains. The French were erecting numerous fortifications. The dwelling houses of the natives and foreigners, without distinction, had been seized by the French, and appropriated as hospitals for the sick and wounded. It was reported that a battle had been fought, in which the French sustained a loss of 60 killed, and the natives about 100. All munitions of war and other supplies were strictly prohibited from being landed, and the coast was strictly guarded to prevent any infraction of this order.
[New-Bedford Mercury.

THE SLAVE TRADE.—The British and Foreign Anti-Slavery Society have petitioned Parliament against the use of an armed force for the extinction of the slave trade. The main points urged in the petition are, that the experience of the last twenty-five years renders it obvious that some deeply-afflicting evils have resulted from the application of coercive means for the extinction of the slave trade; among which may be enumerated a dreadful aggravation of the sufferings and horrors of the middle passage, a fearful increase in the rate of mortality on the number of unhappy victims shipped for the slave markets, and on the part of Great Britain, a lamentable sacrifice of life, and the expenditure of an enormous amount of treasure in vain.

GAMBLERS.—The St. Louis New Era says: Two or three professed blacklegs, traveling as gentlemen on the steamer Lancet, on her recent trip from Cincinnati, managed to draw a green countryman within their net and to filch from him $100 at card playing. The fact coming to the knowledge of the officers of the boat, a meeting of the passengers was called, and the dice-throwing, faro-dealing scamps called to an account. It was resolved by the meeting that the blacklegs should return the money or take a lynching: they preferred the former, and, with some little hesitation returned to the countryman his hundred dollars and saved their backs.

CONSCIENTIOUS SCRUPLES.—We understand that a respectable gentleman of New Bedford, Tuesday, in a case before the Police Court, being summoned as a witness, although he declared his willingness to testify without being sworn, absolutely refused to *swear* or *affirm* in the case. He was committed by the Justice to jail for ten days, or until he would comply with the requisition of the laws.

DEATH OF DR. BRANTLEY.—The Charleston Patriot, of 31st ult., says: Rev. William T. Brantley, D. D., recently Pastor of the First Baptist Church, of this city, and late President of the College of Charleston, died in Augusta on Friday last. Dr. Brantley was an eminently pious and learned Divine, and one of the Lights of the Church. He was educated at the South Carolina College, and exhibited in his Pulpit Discourses diversified acquirements and intellectual accomplishments, while in all his social relations he presented an example for imitation.

STATIONERY FOR CONGRESS.—The Clerk of the House of Representatives has advertised for proposals for supplying the annual quantum of stationery for the members at the next session of Congress. There are wanted 600 reams of letter paper, 130 of note paper, 1,000 of foolscap, 400 of cartridge paper, 500 4-bladed, and 150 2 bladed *English* penknives, and ever so many steel pens, ivory folders, lead pencils, letter stamps, morocco portfolios, memorandum books, pen-holders, &c. &c., all to be of the very, very best—the paper extra superfine, satin finish, gilt edged, &c., and the knives of best pearl handles and highest finish. How such luxuries would excite an editor, who nibs his pen with a single-bladed *American* knife, and writes his lucubrations upon the back of old letters or upon outside quires of six-and-nine-penny pot paper. [Boston Traveler.

A NORTH CAROLINA BABY.—We have just seen one of the greatest natural curiosities of the day, viz: a child, who will not be eight years of age until July next, and who weighs 177 lbs!—more than the celebrated DANIEL LAMBERT weighed at the same age. He measures round the waist 45 inches—round the hips 47—the thighs 26—the knees 18—neck 17 1-2—and his height is 4 feet 8 1-2 inches! In the development of his mind and in his manners, he has all the childish simplicity of ordinary lads of his age, and is pleased exactly with what usually delights children. It looks odd to see such a lump of flesh, chuckling over a new toy, or a colored marble, but a moment's examination will satisfy any one, that he is the mere child he seems to be. His name is JASPER JACKSON; he is a native of Orange County, and is the son of poor, but very respectable parents. [Raleigh Register.

WOODEN ARM.—A report has lately been read by Messrs. Valpeau, Majendie, and others, who were appointed a committee to examine into the merits of a wooden arm lately invented. The results stated by them, produced by mechanism, are most surprising. With this arm and hand, one can open a watch, use a knife, scratch the head, and pick up a pin from the floor, without any assistance from the other hand. This is said to be applicable in all cases when any portion of the arm remains. [Paris Paper.

TEMPERANCE IN EUROPE.—Dr. Grindrod, the author of the prize treatise which has been republished in this country, entitled "Bacchus," is now engaged in lecturing on temperance in various parts of England. In one county, Lincolnshire, the doctor delivered lectures at twelve places, and obtained more than 2000 signatures to the pledge of total abstinence, many of whom were persons of rank and influence.

Chambers' Edinburgh Journal states that temperance societies are now established in from forty to fifty towns in Holland, by approval of government. In Rotterdam, there are five hundred adherents of total abstinence. The merit of such self-denial is augmented by the consideration, that throughout Holland gin and brandy are to be had at eighteen pence a bottle. [N. Y. Evan.

CATHOLIC INCREASE IN ENGLAND AND WALES.—In 1835 there were 4 bishops, 441 priests, 411 chapels, 6 colleges, 18 convents. Since which time there has been an increase of 4 bishops, 222 priests, 91 churches and chapels, 6 colleges, 3 monasteries, 14 convents.

RAILROAD IN SOUTH AMERICA.—A company has been formed in British Guiana to build a railroad from the port of Georgetown to the river Mahaica. All the most respectable men in the colony have engaged in this project, and it will probably be carried out. The cost is estimeted at £100,000.

GOOD EXAMPLE.—Bangor has a new feature in her public school operations. For the accommodation of apprentices and young men, who labor during the day, and who, of course, cannot attend school during the usual hours of labor, an evening school has been opened, at the public expense, where they may receive instruction in the branches of learning most important for them in the discharge of active duties.

THE PRINTERS.—Mr. Severance, now a member of Congress, says of Gen. Cameron, just elected U. S. senator from Pennsylvania, that something more than twenty years ago, he worked by his side, as a journeyman, in Gales & Seaton's printing office, at Washington, and boarded at the same house with him.

THE RUM TRADE IN MICHIGAN.—The Legislature passed an act at its last session, by which the voters of each town, at their annual meeting, are to vote 'yea,' or 'nay,' on the question of granting licences to sell ardeut spirits within such town during the succeeding year. By a supplementary act, this law is to take immediate effect; and the question will accordingly be submitted to the voters at the approaching town meetings on the first Monday of April.

ERIE CANAL.—At a meeting of boatmen recently held at Syracuse, for the purpose of establishing the prices of freight and passage for the coming season, it was resolved, that the price of passage, including board, be 1 1-2 cents per mile, or 1 cent per mile without board, and that the price of freight be 19 cents per 100 lbs. for 100 miles.

LAKE CURIOSITY.—The Cincinnati Atlas, in an article upon the Lakes, says: There is a great curiosity connected with these Lakes, about thirty miles from Kingston, near the outlet on the Bay of Quinte, in Canada. The writer of this visited it a few years ago, in company with Prof. Lyell, of London, who pronounced it one of the greatest curiosities of the kind he ever saw. It is what is called in Scotland "a Tarn" or Mountain Lake. It is situated upon a conical hill about 350 feet high. It is circular, about half a mile in diameter, and occupies nearly the whole surface of the hill. The Lake is consequently entirely without inlet; yet a small stream constantly escapes from one edge of it down the side of the hill, turning the wheels of a flouring mill, which has been erected near the summit. The level of the Lake is supposed to be about 350 feet above that of the bay below. As there are no high lands within fifty or sixty miles, or perhaps a greater distance, the curious question arises whence comes the supply of water. Prof. Lyell supposes it to occupy the crater of an extinct volcano, and receives its waters through hidden syphons, from a great distance; but did not coincide with the popular belief in the neighborhood, that the fountain-head was Lake Erie, although it is supposed that they occupy the same level.

SUMMARY.

The ship Cincinnati, which arrived in New York on Friday, brings the remains of Mrs. Sarah Tiers, wife of Cornelius H. Tiers, Esq., of this city. Mrs. T. died in China, on the 20th of November last The body was placed in a *leaden* coffin, which was *hermetically* sealed, and in that way brought such an immense distance for burial among the kindred of the diseased. [U. S. Gaz.

'Capt. John,' an Indian well known in that neighborhood, was found, on the 24 ult. in a marsh some four miles from Jefferson, Wisconsin, frozen in the ice, where he must have lain about three months, having been missing that length of time. An inquest was held on the body, and it was found that he had been shot with a rifle. His own gun was found by him, with a cap on and in shooting order.

Recent intelligence has been received, which renders it highly probable that the inventor of the Cherokee Alphabet, has not, as is generally supposed, been gathered to his fathers, but is still among the living. If the intelligence be correct, he is now with some of his countrymen, who are located near Matamores, Mexico. Some Cherokees are expected to leave this country in the course of a short time, for Matamores, for the purpose of restoring him to his country if still alive.
[Cher. Adv. March 6.

Among the passengers in the steamship Cambria, from Boston for Liverpool, were three distinguished clergymen of different denominations, viz: Rev. John Codman, D. D. (Congregationalist) Dorchester, Mass.; Rev. Francis Parkman, D. D. (Unitarian) Boston; Rev. Daniel Sharp, D. D. (Baptist) Boston.

A company of emigrants, from Illinois and Iowa, propose taking the line of march from Bloomington on the 7th instant for Oregon. The marching distance from Missouri to the Oregon shore on the Pacific, through an inhospitable country, is not less than 2000 miles, and an army could not well accomplish it in less than four months.

The London Peace Society, on learning the civil commotions in Hayti, sent a strong, but judicious and conciliatory address to the Government and people, signed by some of the best names in England. It was received with signal favor. The papers on the island copied it; and the Government caused twelve thousand copies to be printed, and sent into every part of the Republic. "Blessed are the peace-makers."

It is stated that the Canadian Parliament have chartered two companies for the construction of a Railroad from the Niagara frontier to Sandwich, opposite Detroit.

The Albany Argus of Friday last, contained accounts of the destruction by fire of the brick Observatory of Williams College, with the extensive private library of William Pratt, Esq. The whole story was a hoax.

The whole valuation of property in Pennsylvania for taxation, is $420,306,670. The whole tax is $1,299,300.

A fire has been raging in the pines of New Jersey for some days, and the smoke from it could be distinctly seen from the lower part of Philadelphia, though the fire itself must have been at a great distance.

Dr. Adolph, husband of Madam Adolph, of fortune telling notoriety, has been sentenced to six months in the Penitentiary at Boston, for an attempt to seduce Amanda Gannon.

The Cambria steamship, Capt. Judkins, left Liverpool, with a very large mail and one hundred and nineteen passengers.

Upwards of 40,000 barrels of Flour were sold in Lowell last year, for consumption there and in the neighboring towns.

John Reid, a member of the Associate Presbyterian church of Philadelphia, under the pastoral care of Rev. C. Webster, has been tried and found guilty, on a charge of attending an anti-slavery meeting, and hearing Abby Kelly speak on the subject of slavery on the Sabbath.

Miss Jane Van Vleet edits the "Star of Freedom," a Liberty paper in Niles, Michigan. A contemporary quietly asks, "who does her knitting and sewing ?"

An oyster shell is exhibiting in Boston which is recently from one of the South Pacific Islands. It weighs 60 1-2 lbs., is 28 1-2 inches long, and is 20 1-2 inches across.

We regret to learn that on the night of the 19th or 20th ult. the house of M'Garty, of Beauharnois, took fire, and before the inmates were aware of the danger which they were in, four children were burnt to death; and the father and mother had a narrow escape from the same dreadful fate.

The Detroit Herald, in noticing the destruction of the furnace of that place by fire, says that fifty men were thrown out of employment, but as "*they were all temperate*, and had *comfortable homes*, they would not suffer." What a lesson is here! How expressive is the compliment!

The Canal Board have decided not to make any alteration in the rates of toll on our Canals, till July next, when the Board will meet.

A letter in the Cherokee Advocate contradicts the prevailing report that war had broken out between the Creek Indians and the Osages and the Pawnee Mahaws.

The New York True Sun says, that Mr. Astor's present wealth is computed at $25,000,000, and it is yearly increasing at the rate of about 4 per cent nett. Last year, the city tax upon his real estate alone, (including near 1,600 building lots, nearly all covered with houses) was over $34,000.

A gang of horse thieves, who have infested the State of Ohio for some years, has been broken up through the exertions of Martial Saffin, of Cincinnati. It is thought that from 50 to 75 horses have been stolen during the last three months in that vicinity. A chief mode of operation was to station a boat at some favorable point on the canal, on board which the horses were driven and placed under concealment. The boat was then moved to some other point, to avoid all traces of the horses, which were speedily driven to distant parts of the State and sold.

Gov. Branch has issued his proclamation, fixing on the 26th day of May for the election of a Governor, Member of Congress and Members of the Legislature, of the new State of Florida.

One hundred passengers have already secured passages to Liverpool in the Great Western, which is expected next Sunday, and will sail on the Thursday following.

Col. Andrew Beirne, of Monroe Co. Va., for several years a Member of Congress, died a few days ago.

Rev. Dr. Humphrey, President of Amherst College, delivered an Address at the funeral of Senator Bates of Northampton.

OBITUARY.

Died, at their residence near New Salem, Harrison Co., Va., on the 6th of January, 1845, WILLIAM DAVIS, aged 87 years, and his wife ELIZABETH DAVIS, aged 83 years.

Mr. and Mrs. Davis passed their early life in East New Jersey. About the year 1789, they emigrated westward in company with the brethren who had previously formed a church at Shrosbury, and settled in the vicinity of New Salem, Va., where they spent a long life universally respected and esteemed. They had lived together for sixty-fours years, and were released from the troubles of this world within four hours of each other. The old gentleman had become very feeble from age and infirmity, and had required much assistance for some years past. This his wife had constantly given him; and she had often been heard to express a wish to be able to wait on him while he should live, but no desire to remain when he was gone. On the 3d of January, Mr. Davis began to fail rapidly, and his wife continued to attend upon him as usual until the evening of the 4th, when she was taken suddenly ill. She died at 8 o'clock on the morning of the 6th of January and he at 12 o'clock of the same day.

The descendants of this aged couple are somewhat numerous, and are mostly living in Virginia. There are eleven children, one hundred and nineteen grandchildren, 150 great-grandchildren, and four of the fifth generation, making in all 284. Eld. Peter Davis, the present pastor of the Salem Church, is their second child. John Davis and Lewis A. Davis, now ministers in the Church at Port Jefferson, Ohio, are also their sons. They were not present to witness the death of their father. His dying charge to them was, "If you love Christ, feed his sheep." As death approached, his mind was stayed upon the Redeemer, and his last words expressed a desire to go where he could sing the song of Moses and the Lamb.

LETTERS.

Alfred B. Burdick, Lucius Crandall, Benjamin F. Chester, Joseph Goodrich, John Forsyth, Luke Saunders, (the best way is to send through the Postmaster.)

Postmasters at Pratt, O., Pendleton Hill, R. I., Mystic, Ct.

RECEIPTS.

Mystic, Ct.—Russel Williams $1.
Pratt, O.—John Forsyth $4.
Milton, W. T.—Duty J. Green $2.
Shannock, R. I.—Francis Burdick $2.
Hopkinton, R. I.—Wm. M. Green $2; Sarah E. Langworthy, Rebecca Langworthy, $1 each.

EASTERN ASSOCIATION.

THE EASTERN SEVENTH-DAY BAPTIST ASSOCIATION will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

W. B. GILLETT, } Rec. Sec's.
PAUL STILLMAN, }

ANNIVERSARIES OF OUR SOCIETIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Third Anniversary in Plainfield, N. J., on the ourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec., New Market, N. J.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. STILLMAN, Rec. Sec., New York.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to communicate respecting opening fields for missionary labor will do well to forward the same to the address of SAMUEL DAVISON,
Cor. Sec. S. D. B. M. Ass'n.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or, on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustee

LOCAL AGENTS FOR THE RECORDER.

NEW YORK

Adams—Charles Potter
" A G Green
Alfred—James R Irish
" Maxson Green
" Samuel Russell, p.m.
Berlin—John Whitford
Clear Creek—Abel Saunders
DeRuyter—B G Stillman
Durhamville—Joseph Potter
Edmeston—Ephraim Maxson
East Rodman—Chester Green
Friendship—Zuriel Campbell
Genesee—S S Griswold
Hounsfield—Wm Green
Independence—John P Livermore
Lincklaen — Sobeus M Burdick
Leonardsville—Wm B Maxson
" Dennis Hardin
Newport—Abel Stillman
New London — Charles M Lewis
Otselic—Joshua Clark
Petersburg—Geo Crandall
Preston—Clark Rogers
Persia—Elbridge Eddy
Pitcairn—Geo P Burdick
Scott—Luke P. Babcock,
South Branch—R T Green
Unadilla Forks—Wm Utter
Watson—Ezra Whitford
West Clarksville — Clark Saunders

RHODE ISLAND

Westerly—Alex Campbell
" S P Stillman
Hopkinton—Joseph Spicer, jr
" A B Burdick

CONNECTICUT

Waterford—L T Rogers
" Wm Maxson
Mystic Bridge—G Greenman

NEW JERSEY

Plainfield—T S Alberti
New Market—W B Gillet
Shiloh—Isaac D Titsworth
Salem—David Clawson

PENNSYLVANIA

Meadville—Lewis Dunham
Coudersport—J A R Greenman
Rowse Babcock
Clifford—Zebediah Burdick
Sharon Centre — Isaac W Jones

VIRGINIA

Lost Creek—Levi H Bond
Elk Creek—Thos B Bond
New Salem—Jepthah F Randolph
Lewisport—Joseph Jeffrey
Lowther's Run—Asa Bee

OHIO.

Bloomfield—Charles Clark
Northampton—Simeon Babcock, B C Church
Port Jefferson—Lewis A Davis
Jackson—Davis Loofbourrow
Kingsville—Julius M Todd

MICHIGAN

Oporto—Job Tyler
Tallmadge—Bethuel Church

WISKONSAN

Milton, Rock Co.—Joseph Goodrich P M, Stillman Coon

IOWA

Fredonia, Louisa Co M Wheelock

ILLINOIS

Trivolia, Peoria Co—James Dunham

Miscellaneous.

THE RUMSELLER AND HIS VICTIM.

BY C. W. DENISON.

The judgment throne was set. On either hand,
All living mortals stood before the Judge.
There stood the drunkard—there, his murderer!
For once they met in close society.
And equal footing bore them as they stood.
From the old earth, now burnt, their flight was done,
As from the tomb to judgment they had flown.
'Twas horrid work that made them separate,
And now 'twas horrid still to see them meet.

"Ha!" cried the drunkard, "art thou here at last!
I have been looking long to see thee here!
The pirate hordes have come! The cheats, the bawds,
The liars and adulterers have come!
The sinners are all besomed from the earth;
Hell is all emptied to receive its doom;
The heavens are winged to wait as witnesses;
And now, to seal the Judgment *thou* hast come!"

The man of blood shrank back, and shook, and sought
To speak in tones of vengeance; but his spirit cowered
Beneath the glances of the drunkard's eye,
As when he stood beside his dying bed.
"My neighbor," low he moaned, "why look so fierce?
Why shriek so dread? Did I not call for pay?"
"Ay, that thou didst!" yelled back the victim soul,
"And lo! the hour of settlement has come!
It were a pity thou shouldst toil and sweat,
To make of me an idler—pity 'twere
That thou shouldst lie, and steal, and kill,
To make of me a beggar in both worlds—
Ay, 'twere a thousand pities thou shouldst do
All this, so many years, and lose thy pay!
Come to *this* bar, and we will close accounts,
By the strict book your Judge and mine has kept!
The farm you robbed me of; how much for that?
My wife and children killed; how much for them?
My body crushed—my hopes; for them how much?
And how much for my soul now doomed to hell?

Nay! start not back! Come to the settlement!
He is most just with whom we have to do!
Take—for thy stripes, the wo on me and mine;
Take—for thy garb, the beggar's nakedness;
Take—for thy blood drops, breaking orphan hearts;
Take—for thy drink, the widow's scalding tears!
Take—for thy breath, the sighs thy victims heave;
Take—for thy home, the deepest, darkest pit;
Take—for thy work, what once it was on earth—
Kindling up fires for Satan and his friends;

This is one settlement! And here we part!
But mark me, neighbor! yet again we meet,
For 'tis my special care to see thee paid!"

THE FAMILY OF BETHANY.

To those who are at all conversant with society at large, there is no one thing more painful and surprising, than the fact that so much misery and discord are found connected with the family constitution, and around the domestic fire-side; a spot, which from the very nature of things, should be forever sacred to harmony and love. The very relations instituted by God, for the wisest and kindest purposes, too often become, through the selfishness and depravity of man, a source of keen and lasting unhappiness. Ever since the first sad fratricide recorded in the Bible, it has been true, that family contentions produce more crime and misery than any other form of strife, and that "a brother offended, is harder to be won than the bars of a castle." And even in cases where from motives of selfishness, a thin veil of family pride is spread over these feuds, concealing them from the public gaze; those who are admitted behind the scenes, know full well, that the rancor and animosity often existing among relatives who are bound to each other by the closest ties is not the less bitter because studiously kept out of sight.

A case in point, recurs to memory, which was well known to the writer. It is that of a family distinguised for wealth, education, refinement and polished hospitality. Throughout the wide sphere in which they moved,

"None knew" them "but to love" them,
"Or named" them "but to praise."

In that delightful domestic circle, all the sweet charities, and the endearing courtesies of life seemed to flourish as in their native soil, and all that could gratify the taste or interest the heart seemed there united, as if to show how blessed refinement and religion could render that sacred spot *home*. The few intimate friends who were domesticated in the family for weeks or months, saw nothing to shadow the brightness of the scene, and the remark was frequently made by such guests, that the ravages of the fall, seemed never to have reached that privileged abode. But a time came when the veil was torn asunder, and the revelations then made were no less humiliating than astonishing. The fact stood out with perfect distinctness, that for years there had been distrust, ill-will, jealousy and hatred festering in the heart, while the "outward seeming" was all love and kindness, and bland courtesy. Indomitable pride, and regard to appearances had hitherto kept these swelling passions within the bounds of secresy, but at length they bid defiance to control, and the ties which had bound these children of one family together so long, were riven, never more to be united on earth. It was a lesson on the falsehood of *appearances*, and the necessity of a stronger, holier principle than *family pride* to bind relatives together, which will not soon be forgotten by those acquainted with the progress and denouement of their sad history.

But the family of Bethany; what have they to do with scenes such as these? Nothing, except by the way of contrast, for in everything that marks character or conduct they were as far removed from the households of which I have spoken, as it is possible for one specimen of fallen humanity to differ from another. From the sacred page, where we find the brief but instructive record of this interesting family, we learn nothing of their possessions or rank in life. That they were not rich, seems probable from the fact that so few of our Lord's personal friends were found among that class; but that they were highly prized and respected is evident from the sympathy expressed on the occasion of the death of Lazarus. But the point of most intense interest in their history—that which gives them a moral elevation far above earthly potentates, is the fact so simply, yet so forcibly expressed by the sacred historian. "Now Jesus loved Martha, and her sister, and Lazarus." Here is a distinction which kings might envy, a eulogism which never has been and never can be exceeded. If Jesus loved the members of this little household, then we may be sure their moral character was deserving the esteem and admiration of the good in every clime and every age. Imagination delights to picture the domestic circle that dwelt at Bethany, and to linger on lineaments so rare and yet so lovely. We see there mutual love binding heart to heart by a silken tie, esteeming no sacrifice costly, no service wearisome, when the happiness of others is in view; mutual forbearance, leading to the exercise of patience, long suffering and gentleness towards each other and all mankind—and mutual sympathy by which every care is lessened and every joy increased.

Such was the family of Bethany—the privileged abode of order, harmony and devotion—the spot to which the Redeemer of the world loved to retire when wearied with public duties, and oppressed with a sense of the ingratitude and wickedness which every where surrounded him. Here, in the midst of a small circle who knew something of the dignity and worth of their heavenly guest, and who listened eagerly to the gracious words that proceeded out of his mouth, the Savior of mankind spent most of the few bright hours of his earthly pilgrimage, and tasted the sweets of a friendship which elsewhere he sought almost in vain.

On one occasion, when our Lord was a guest at Bethany, an incident occurred, which as narrated by the evangelist, gives us a view of the peculiar characteristics of the two sisters, while it presents in a striking light, the endearing tenderness and heavenly wisdom of the divine Redeemer. Some of the disciples, if not all of them, were undoubtedly with their Lord, and Martha, who seems to have been a careful, prudent housewife, was cumbered with the cares thus suddenly thrown upon her. Anxious to discharge the duties of hospitality aright, and to treat with becoming attention her illustrious visitant, she lost command of her spirit, and was betrayed into undue anxiety and perhaps fretfulness. Certain it is, that she ventured to bring her complaints to Jesus, not in the way of humble prayer, but in a tone of petulant fault-finding, not only with her sister, but with the Savior himself, at whose feet Mary was sitting while listening to his words of love: "Dost thou not care that my sister hath left me to serve alone?" Poor Martha! she must indeed have been "troubled," when she could so far forget that reverence due to that glorious Friend, whose presence under her roof, was an honor for which she might well be eternally grateful. How gentle and touching was the reproof administered by him to whom these hasty words were spoken! "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Here was no harshness, no impatience to irritate still more the excited feelings of Martha, but a kind rebuke and an impressive lesson, given under circumstances, which could not fail to render their effect salutary and permanent.

How many are there at the present day, who like Martha are so "cumbered with much serving" that they have no leisure to sit at the feet, or listen to the words of the blessed Saviour! How many, who suffer their family cares to distract their spirits and destroy their peace, while they look almost with impatience on the quiet Mary, who in stillness and composure of soul, casts her burden on the Lord, and waits before him for the communications of his grace. Let such remember that the words of our Lord are just as applicable to them, as to Martha of Bethany, while the very fact that in common with her sister and brother she shared the love of Christ, proves that the wrong feeling manifested on this occasion, was not in keeping with her general character. Indeed we have no other intimation that she was at all behind Mary or Lazarus in those Christian graces, which constitute the real excellence of human character in the eyes of him who seeth not as man seeth.

Once more we are admitted to the privacy of the domestic circle at Bethany, and on a very different occasion. Lazarus, the faithful friend, the beloved brother is sick, nigh unto death, and the affectionate sisters naturally look to Jesus in the hour of sorrow, for sympathy and relief. But to add to their affliction, this kind friend is at a distance and they can only send a message, which may not reach him until it is too late. Who does not admire the modesty and humility of the message thus sent? "Lord, he whom thou loveth is sick." They say nothing of their love to him, or of the hospitality he had so often shared—they do not even ask him to exert his power in behalf of their suffering brother, but simply state the case and leave the event with him. The wonderful scene which followed, is familiar to all the readers of the sacred Scriptures. Comment would but mar the beauty of the inspired record, and I envy not the feelings of the man or woman who can follow the Son of God to the tomb of Lazarus; and witness the tears he shed there unmoved—or whose heart does not thrill with sympathetic delight at the change from sorrow to rapture which followed that wondrous resurrection. Christian mourner, wherever thou art, who art now weeping over the grave of the loved and lost; remember that thy Redeemer is still the resurrection and the life, and if he does not in thy case, as in that of Mary and Martha, bid the dead "come forth," it is not that he loves thee less, but because he sees this transient separation to be better for thee. When a few more years have passed away, the trumpet shall sound, and those who sleep in Jesus shall come forth, not to enter again on a perishing existence, but to inherit a glorious immortality in the immediate presence of God and the Lamb.

The last night of rest, known by our blessed Saviour on earth was spent at Bethany. Here in the society of the few on whom he could rely, the closing hours of his eventful life passed rapidly away, in holy conversation and fervent prayer, while the bond of perfectness bound faster and closer each heart, and the fire of love in each believer, gathered strength, and brightness, and warmth, from mingling so closely around the fountain head of life and light. This was probably the last interview enjoyed by those friends on earth, around that domestic fireside, but the family of Bethany have long since been gathered together before the throne, where in the immediate presence of him whom in the days of his flesh, they knew and loved, their joy is forever full, and their felicity forever perfect.

[Adv. Moral Ref.

EARLY POTATOES.

The growing of early potatoes is carried to a very high degree of perfection in Lancashire, in England. The following method is pursued there in preparing the seed, and we doubt not but the information will be very acceptable to those about this city and elsewhere engaged in the business. The grand enemy that potatoes have to encounter at this season is the spring frosts, which are easily guarded against in the following manner while the growth of the potato is progressing in perfect security.

When they have procured the seed they select for their earliest kinds, the cultivators, aware that the root and top end of the tubes germinate at different periods, assort their sets in the following manner: the sets near the top or waxy end are found to come to maturity a fortnight earlier than those at the root end, and these, therefore, form two classes of sets for an earlier and a later crop. The sets from the top are put separate from the sets into which the bottom or root end is divided; and all, after being sprinkled with lime, are put on a room floor where a strong current of air can be introduced at pleasure, the sets laid thin, about two layers in depth, and covered with chaff or dry sawdust about two inches thick. This screens them from frosts and keeps them moderately warm, causing them to vegetate; but, at the same time, admits air to strengthen them and harden their shoots, which the cultivator improves by opening the doors and windows on every opportunity afforded by mild weather. They must be frequently examined, and when the shoots are sprung an inch and a half or two inches, one-half of their covering must be carefully removed with either a wooden rake or by hand, taking care not to disturb or break the shoots. Light as well as air is requisite to strengthen and establish the roots. In this manner they suffer them to remain until it is safe to plant them, giving them all the air possible. By this method the shoots at the top become green, leaves are sprung, and the plants are moderately hardy. They are planted in rows in the usual method with the setting-stick, but not so wide apart as for a later crop. The *top sets* are put out from ten days to two weeks before the other ones. Although the sets under this management are enabled to bear a little frost without injury, yet the first crop would be the better and safer of a little covering in frosty nights. [Louisville Jour.

AN EXAMPLE FOR YOUNG MEN.—The New York Sun says that Mr. Delevan, the Temperance Reformer of Albany, was, in youth, a member of a club numbering fifty members, who used to meet at a public house to enjoy a social glass. One evening, while on his way to the club, he suddenly stopped and exclaimed aloud, *Right about face!* And he did right about face; and said to a gentleman to whom he related the circumstance, the first block of buildings I ever erected in Albany was erected on the corner directly in front of where I formed that resolution.

Forty-three of his companions became drunkards and most or all of them found a drunkard's grave.

MUSTARD SEED.—Twenty-seven acres of land in Ohio, yielded 382 bushels of brown mustard seed, weighing 52 1-2 pounds to the bushel, which were sold at eight cents, making $1,688. In addition there are 100 bushels of tailings, which will give 75 bushels at 50 lbs. per bushel, worth $300—altogether $1,988, or $73 per acre. A more profitable crop could not be desired.

There is something very touching in the story of Ishmael, the youth who was sent into the wilderness of life with his bow and arrow, "his hand against every man, and every man's hand against him." Even in our crowded busy and social world, on how many is this doom pronounced! What love makes allowance like household love? —what takes an interest in small sorrows and small successes like household love? God forgive those (and I would not even say forgive, were not Divine mercy illimitable) who turn the household altar to a place of strife! Domestic dissension is the sacrilege of the heart.

[L. E. Landon.

A TRUE SKETCH.

BY J. C. PARCELL.

All loved him, many wept his downfall;
As a summer flower he bloomed a while
And perished.

I knew a youth—a noble generous youth—from out whose heart there flowed a living fount of pure and holy feelings, which spread around and fertilized the soil of friendship, and warm and generous hearts crowded around him and enclosed him in a circle of godlike happiness. The eye of woman brightened at his approach, and wealth and honor smiled to woo him to their circle.

His days sped onward—and as the summer brook sparkles on its gladsome way, so sped he on, blithesome amid the light of woman's love, and manhood's eulogy. The earth, the sea, the air, and every bright and bubbling stream, and fount, sent forth their murmuring melody; and his pure heart unstained by worldly guile, drunk in their glowing happiness.

He wooed and won a maid of peerless charms—a being fair and delicate, and pure, who bestowed the harvest of her heart's young love on him, and earth became a heaven.

The car of time rolled on, and clouds arose to dim the horizon of worldly bliss. The serpent of inebriation entered within the Eden of his heart. The pure and holy feelings the God of nature had implanted in his soul, became polluted by the influence of the miscalled social cup. The warm and generous aspirations of his soul became frozen and callous within him. The tears of the wretched, the agony of the afflicted, found no response in his bosom.

The pure and holy fount of universal love within his heart which once gushed forth at the mourning of misery, and prompted the hand to administer to the requirements of the wretched, sent forth no more of its pure and benevolent offering.

Its waters had become intermingled with the poisoned ingredients of the cup, and the rank weeds of intemperance had sprung up and choked the source from whence the fountain flowed.

The dark spirit of poverty had flapped its wings over his habitation, and the burning hand of disease had seared the brightness of his eye, and palsied the elasticity of his frame.

The friends who basked in the sunshine of his prosperity, fled when the wintry winds of adversity blew harshly round his dwelling.

Pause, gentle reader.

Go to yon lowly burial place, and ask of the rank grass that spreads from its polluted soil, who rests beneath its lowly surface, and the sighing winds will answer—"The mouldering remains of one who possessed a heart overflowing with the milk of human kindness; the days of whose boyhood were hallowed by high and holy aspiration—the hours of whose early manhood were unstained by care and crime—the setting orb of whose destiny was enshrouded in a mist of misery and degradation. He saw the smile of joy sparkling in the brim of the wine cup."

He noted not the demon lurking in the bottom of the goblet. With eager hand he raised the poisoned chalice to his lips—and he was not!

SECOND ADVENT.

We make the following extract from a letter lately published in the "Morning Watch," and written by Rev. Geo. Storrs.

As the 2300 days, of Dan. 8th, is the strongest point relied upon in proof, that the definite time for the advent is known, I will examine that.

1st. What is the *event* to take place at the end of that period? "Unto 2300 days, then shall the" Lord Jesus come in the clouds of heaven? Is that the event specified? Nay, verily. What, then, is it? "The sanctuary shall be cleansed." But, it is said, the two events occur at the same period, or time. And how is that made out? First, by inferring that the whole earth is the sanctuary; for, that cannot be made to appear, except by inference. Hence, inferentially, it is said that the advent occurs at the exact termination of the 2300 days; and that, in the face of our Lord's declaration, that no man, nor angel, neither the Son, maketh known the day. If it was made known to Daniel, or in the book of Daniel, an angel, or the Son, did make it known. Let us beware how we tread on such ground as this any more, lest we be found refusing 'to hear that prophet.'

2d. Where is the commencement of the 2300 days? If it could be established, which I now deny, that the cleansing of the sanctuary, and the coming of Christ, were events to take place at the same exact time, still, we should have to make it evident, that the year is certainly known when the 2300 days began. Is that known? Clearly, *it is not.* The repeated failures in the time fixed upon for the termination of those days, demonstrates this point. But, moreover, if the 7th year of Artaxerxes is the true year to commence those days, we are dependent upon human chronology to fix that point, for the Bible does not give it; and the different chronologers vary from B. C. 467, to 417, a space of fifty years! [See article headed 'Chronology,' in the 'Watch' of March 6.] Which of them shall our faith rest upon? And if it rest upon either, does it not stand in the wisdom of men, and not in the Word of God?

But this is not all. It is a matter of inference, that these 2300 days begin in the seventh year of Artaxerxes; that depends upon whether it be a fact, that these days commence with the 70 weeks of Dan. 9th. This, of course, can only be established by inference; which inference may be seriously doubted, without being justly charged to a want of faith in God's word. There are other periods, which honest men, and Christian men, have fixed upon for the commencement of them, besides the 70 weeks. If they do not begin with the 70 weeks, then, the death of Christ cannot help us to determine when those days began, even though we were not met with the difficulty, which does exist, in settling the year of our Lord's crucifixion. If all these difficulties were overcome, we still have the positive affirmation of our Lord, 'Ye know not when the time is.'

It seems almost useless to examine the other prophetic numbers, with the expectation that they will conduct us, with certainty, to the definite day, or year, of the advent, if the 2300 days do not. If it be said that the 1260, in the 12th of Daniel, do, I answer, Let it be shown where those days began; and then let it further be shown, that the expression following the announcement of that period—'and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished'—does not include an additional period, the length of which is not given. If all this could be done, still, 'all these things' to be 'finished,' appear to extend somewhat beyond the advent; so, that we should still lack the definite day, or year, of that event.

If the 1335 days are appealed to, it still may be asked, who has been able to show the definite year when those days began? If that cannot be done, who can say of any year, this is the year that they terminate? But, if that could be done, it must next be proved, that Daniel standing in his 'lot,' means his resurrection, rather than a period beyond, when he, and all the saints, shall take possession of the inheritance. When all these doubtful points are settled, it still thunders in our ears, 'Ye know not when the time is' for the Son of Man to come 'in the clouds, in power and great glory,' to 'gather together his elect from the four winds of heaven.' Ah, but, 'That is nothing but a stereotyped objection, in everybody's mouth.' True, brother, it is stereotyped, and done by our Lord himself, and 'proceeded out of his mouth.' And let us remember, that 'Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in *all things* whatsoever he shall say unto you. And it shall come to pass, that *every soul* which will not hear *that Prophet*, shall be *destroyed* from among the people.' Let us beware how we trifle with that Prophet's words, and call them 'stereotyped' any more.

* * * * * * *

This is addressed to all who love our Lord Jesus Christ, and his appearing, with love, and, I trust, with no other desire, than that God may be glorified, and his dear people be saved from the snares which so thickly beset us on every side. Whether it is approved or condemned, by men, is nothing to me; I have the consciousness of having, in this respect, discharged a duty, which I owed to God and men, for the part I have taken, and the positive manner in which I have, in time past, proclaimed the coming of the Lord on a definite day, or year.

Philadelphia, March 11, 1845.

A FORTUNATE RECOVERY.—A young lady of Philadelphia, a few days since, picked up a pocket book in Fourth street, near Market, which she had reason to suppose to have been just dropped by a gentleman passing by. She inquired of the gentleman, who proved to be a merchant from Tennessee, if he had lost any thing, to which he, with some surprise at the inquiry, replied in the negative. The young lady repeated her inquiry, and suggested that he should satisfy himself by examining. On doing this he suddenly started and declared himself a ruined man, for he had lost his pocket book. The book was then handed to him by the lady, on recovering which the gratitude of the stranger was unbounded, and on the young lady's positively refusing to accept a portion of the lost money, he insisted upon presenting her with a gold watch, which was declined. The merchant, however, forced upon the lady two notes of twenty dollars each, being all the loose money in his pocket. The pocket book contained $10,000.

GRAVITY.—As gravity acts upon all bodies in proportion to their quantity of matter, it is this attractive power that constitutes their weight. Gravity and weight are in particular circumstances synonymous terms. We say such a piece of lead weighs a pound, but if by any means it could be carried 4000 miles above the surface of the earth, it would weigh four ounces; and provided it could be removed 8000 miles above the surface of the earth, which is three times the distance from the centre that the surface is, it would only weigh one ninth of a pound.

DANGERS OF THE SEA.—Two hundred and eight vessels were wrecked in the last twelve months on our coast alone, in which one hundred and five lives were lost. Twenty vessels are yet missing, and a number of wrecks have been passed at sea, whose melancholy story, we fear, will never be told. Of late years seven hundred lives yearly have been lost at sea from this country alone, where are one hundred and forty thousand seamen; two thousand from England, where are two hundred and ninety thousand. In the county of Barnstable, Massachusetts, there were living, a short time since, nine hundred and thirty-four widows of seafaring men.

MARRIED LIFE.—The affection that links together man and wife, is a far holier and more enduring passion than the enthusiasm of young love. It may want its gorgeousness, it may want its imaginative character, but it is far richer in holy and trusting attributes. Talk not to us of the absence of love in wedlock. What! because a man has ceased to "sigh like a furnace," are we to believe that the fire is extinct?

No! it burns with a steady and brilliant flame; shedding a benign influence upon existence, a million times more precious and delightful than the dreams of cold philosophy.

A LEWD young fellow saw an aged hermit pass by him bare-foot.

"Father," said he, "you are in a miserable condition if there is not another world."

"True son," returned the hermit, but what is thy condition if there is?"

NEW YORK PRICES CURRENT.

(*Corrected weekly.*)

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland,good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	- a —
Stripes, fast colors	- a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood,Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@

Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand,lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer.	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5½a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12¾@ 13½
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber,oak,cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, cy M	11 00@14 00
Staves,w o pipe M	50 00@50 00
Do do bbl	28 00@30 00
Do r oak hhd	25 00@26 00
Heading, w o	40 00@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	21@
St Croix	30@31
Trinadad, Cuba	28@29
Havana & Mat'nzas	25@26
NAILS.	
Cut, 4d a 40d	4¼@ 4½
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	10 @ 29
NAVAL STORES.	
Tar bbl	1 43 @ 1 50
Pitch	1 12½@ 1 25
Rosin	62½@ 80½
Turpt W'ton sft	2 50 @ 2 62
Spirits Turp gall	32 @ 34
OILS.	
Olive gall	93 @ 95
Linseed, Amer	73 @ 75
Whale	35 @ 50
Sperm, fall	90 @ —
Do winter	95 @ 97
PROVISIONS.	
Beef mess bbl	6 50 @ 7 50
Do prime	4 50 @ 5 50
Pork mess bbl	10 00 @10 25
Do prime	7 85 @
Butter, prime	13 @ 15
Do order to good	9 @ 10
Hog's lard	5¼ a 6
Cheese, Am lb	7 a 8¼
Hams smoked	4 a 7
RAGS.	
Leghorn	4½ a 7
Trieste	5 7¼
RICE.	
100 lbs	2 75 a 3 25
SEEDS.	
Clover lb	7 a 8
Timothy, 7 bu	10 00 a13 00
Flax, rough	11 50 a12 00
Do clean	
STEEL.	
German lb	10½ a 13
English hoop L	13 a 13
Trieste in boxes	6½a
American	5 a
Spring	5¾a 6
SUGARS.	
St Croix lb	7½a 8
New Orleans	4 a 5
Cuba, muscovado	6 a 6
Porto Rico	7 a 7½
Havana white	8¼a 9½
Do Brown	6⅛a 8¾
Loaf	11 a 11½
SALT.	
Turks Isl bush	24a
Liverpool, ground	a
Do do sack	1 10
Do do fine	1 35 a1 42
SOAP.	
N. York brown lb	3½ a 7
Castile	9½ a 9¼
SPICES.	
Cassia lb	17¾a 17¾
Cloves	26 a 27
Ginger, race	6¼a 6¾
Nutmegs No 1,	1 10 a
Pepper, Sumatra	11 a
Pimento, Jamaica	14 a15
TALLOW.	
American	6½ a 7¼
TEAS.	
Imperial lb	40 a 95
Gunpowder	40 a 96
Hyson	50 a 90
Young Hyson	35 a 87
Hyson skin	20 a 53½
Souchong	21½a 57
TIN.	
Block, S. Am. lb	a
Do E. India	16 a 17
nplates I X box	9 00 a
WOOL.	
Am. Sax. fleece, lb	42 a 43
Do merino	37 a 38
Pulled superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 28

The Sabbath Recorder,

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The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE STREET.

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The Recorder.

For the Sabbath Recorder.

A. B. MAGRUDER IN REPLY TO L. CRANDALL.

MR. EDITOR,—In the 36th No. of your paper, Mr. Lucius Crandall has offered some comments on my letter to Mr. Titsworth, which was published in a preceding number of the Recorder. To this I propose to submit a reply.

It is well to observe, that my letter was not written with a view to publication; otherwise, some pains would have been taken to fortify more strongly the positions assumed. Mr. T., however, having requested leave to offer it to you for publication, I did not feel at liberty to decline it. This explanation will account for any want of explicitness which the letter may seem to exhibit.

Mr. Crandall supposes that my position, that the ancient seventh day or Sabbath is not now obligatory on Christians, is "*impracticable*," and seems to imagine that I concede this myself when I declare that "I believe heartily in the consecration of Sunday or the Lord's day;" and because "abstinence from labor" is requsite that we may the better perform the duties of the *first* day of the week, he *infers* that I concede that it is to be kept as *a*, if not *the*, Sabbath. Now this is a *non sequitur*. Because A. suspends all labor that he may observe Christmas-day, and B. does the same that he may commemorate the fourth of July, does it therefore follow, that these days are *the same* in their origin, nature, relations, and design? Certainly not. It is true they are marked by *one* circumstance in common—rest from labor—and *only* one. So of the Sabbath and the Lord's day. The Jew rested on the Sabbath day that he might commemorate *the rest* of the Almighty after *creation;* the Christian now rests from secular labor on Sunday, that he may the better commemorate the achievement of the work of *redemption*. The *old day*—the Sabbath, the *last* day of the week—fitly belongs to the *old* dispensation. The *new* day—the *first* day of the week—as properly becomes the *new dispensation*. God completed the work of *creation* and instituted a monumental record of his power by consecrating the *last* day. He, through His Son, now completes the work of *redemption*, and institutes a monumental evidence of his power by consecrating the *first* day—that day on which our Lord arose from the dead—most appropriately, therefore, denominated the *Lord's* day. The *contrast* may be pursusd to an almost endless extent. Time and place forbid me to proceed with it here.

Again—Your correspondent spreads a net for me, and gets entangled himself in its meshes. He says, in reply to my citation of Paul's authority in *Col.* 2: 16, that Paul's language in Gal. 4: 10, 11, "forbids keeping Sunday or *any other day*." Now this view convicts *him* of inconsistency in observing *Saturday*, as effectually as it applies to *my* consecration of *Sunday*. In proving *too much*, he has lost the force of the whole argument. Now I *think* I can show, that Paul's prohibition to the Galatians to "observe days," &c., when properly understood confirms *my* position, and directly overturns *his*. In using the language employed, Paul is addressing himself to those of the churches in Galatia who had been *Jews* before their conversion. It is well known, that all the primitive congregations were composed of Jews and Gentiles, "the middle wall of partition being broken down," and "of twain one new man" being made. It is manifest from the *context*, that he is speaking in the 4th chapter of Gal. 10, 11, to the *Jewish* converts. In the preceding verses he speaks of them as having been the children of Abraham—of their being "under the law," &c.—epithets which he could never apply to *Gentiles;* and speaking to these *Jewish* Christians who were great sticklers, even at that early day, for the Sabbath, new moons, feast-days, the passover, &c., he says reproachfully, "ye observe days, and months, and times, and years, (Jubilees);" and adds, "I am *afraid* of you, lest I have bestowed upon you *labor in vain*." Does not the same reproach attach to those Christians who, in this day, as Paul says, "turn back to the weak and beggarly elements" of a previous and far less glorious institution? Looking to the *context*, then, we see that the great Apostle to the Gentiles was combatting and resisting the very *Judaizing* forms, ceremonies, *days*, &c., which obtain among some professors in the present age.

Your correspondent asks for authority for saying, that the primitive disciples commemorated the first day of the week "in *honor* of the resurrection" of the Lord. I answer, it is no where thus written in so many words, but the facts and incidents recorded justify the conclusion abundantly. It must be conceded, that our Saviour arose *on that day*—that in *every instance* (I believe) in which he appeared to them prior to his ascension it was *on that day*—that they were in the habit, before his ascension, themselves of assembling *on that day* (John 20: 19, 26, and elsewhere)—that, *after* his ascension they assembled together regularly *on that day*, (Acts 2: 1; the day of Pentecost was Sunday)—that *on that day* they held religious worship and *broke bread*, (Acts 2: 42, and 20: 7—see also 1 Cor. 16: 2, also Rev. 1: 10.) From all these, it is manifest, that *that day* was particularly *honored* both by the Lord and his apostles and disciples. And as it *was* the *resurrection day*, are we not fully authorized to conclude that it was in "*honor* of the resurrection of Christ" that the *day* was set apart, and that to commemorate *his death* the bread was broken? On the *day of his resurrection* they remembered *his death*, and thus was emphatically impressed on their minds, in these expressive ordinances, the blissful facts, that "he *died for our sins* and was *raised* for our justification." How different *such* a day as this was from the cheerless gloom, the legal rigor, and the joyless solitude of a Jewish Sabbath, I need not stop to inquire. One is a day of joyful congratulation, and deep and heartfelt gratitude, of melting tenderness and love, to the obedient disciple of the Prince of Peace and the Lord of Life; whilst the other brought with it the painful consciousness of guilt in the presence of the august Judge of all the earth. One, springs from the stern ministration of law—the other, from the gracious dispensation of the *spirit*. *One* kills—the *other* makes alive.

Again—Mr. C. remarks, "It seems to me almost unaccountable, that Mr. M. should contend, that the law of Moses, no part of it, is now in force.' It would require more time and space than the occasion warrants to cite the multitude of passages from the New Testament which fully justify me in assuming this position. *One good* argument is enough. I will, therefore, offer the solemn declaration of the college of apostles at Jerusalem, contained in the 21st chapter of Acts, 23--26. Here "James and the elders" give Paul this advice—'Do therefore this that we say to thee: We have four men which have a vow on them. Them take, and purify thyself with them, &c., &c., that they (the Jews) may know that thou thyself walkest orderly and *keepest* the law. *As touching the Gentiles* which believe, we have written and concluded, (Acts 15,) that *they* OBSERVE NO SUCH THING, save only that they keep themselves from things offered to idols.'

Now, with this testimony before us, can any thing be clearer than that the "*Gentiles which believe*," should *not* observe the law? More conclusive proof could not be desired. But "the Sabbath was made for *man*," is quoted as the last resort. Strange that such an expression should be held as proof of the universal obligation of the Sabbath! Was not the whole code of Jewish law made "for *man*" as well as the Sabbath? And yet the law of sacrifice, the passover, &c., are confessedly no longer in force.

The passage from Colossians (2: 16) is indeed conclusive of this whole controversy. Here, the observance of Sabbaths is equally condemned with that of "new moons, feast-days," &c. On this passage, Doctor McKnight, the learned Presbyterian commentator, has the following judicious note:—

"The whole of the law of Moses being abrogated by Christ, (Col. 2: 14,) Christians are under no obligation to observe any of the Jewish holy days, not even the *seventh-day Sabbath*. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians *were to resist him*. But though the brethren, in the first ages, paid no regard to the Jewish Sabbath, they set apart the *first day of the week* for public worship, and for commemorating the death and resurrection of their Master, *by eating his supper* on that day; also for the private exercises of devotion. This they did, either by the precept or example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week *in the Jewish manner*, by a total abstinence from bodily labor of every kind. That practice was condemned by the council of Laodicea as *Judaizing*."

In this view of the subject, I fully concur; and I am sure it is the ground which every unprejudiced enquirer after truth will finally come to occupy. ALLAN B. MAGRUDER.

HINDOO WORSHIP—SWINGING.

By far the most common mode of serving Siva among the Hindoos, is by the Churruckpoojah, or Swinging. This usually takes place at a festival in honor of Siva, which continues several days, and during which the streets are crowded by natives nearly naked, jumping, dancing, and singing, to the sound of drums, gongs, and other instruments, the principal actors being some of the candidates for the tortures with which the festival closes. Dr. Magowan gives the following description of a ceremony to which he was a spectator:—

"The machine consisted of a shaft about thirty feet high, which supported a horizontal lever. From one end of the lever was a rope extending to the ground, by which it was made to revolve. From the other extremity the devotee was suspended by hooks. When one presented himself for a swing, he was laid with his face on the ground while the hooks were inserted. After his back had been well rubbed by the feet of the operators, a flap of the integument was raised by their fingers, and the hook passed through on one side of the spine, just below the scapulary shoulder blade, and another in like manner on the corresponding side. The hooks were pieces of rough iron, about the size of a pitchfork prong: a few drops of blood flowed after the operation. A strong bandage retained the hooks in their places. The devotee was almost stupified by opium and tobacco, winced somewhat at first, but on being elevated amidst the deafening plaudits of the crowd, he partook of the joyous enthusiasm, and played his part bravely. While whirling round in mid air, he smiled, folded his arms, crossed his legs, and performed a variety of antics for the amusement of the spectators below. At times he seized the rope connecting the hooks with the lever, and raised himself to relieve his back. About seven revolutions are made, and they generally swing from twenty to twenty-five minutes, before signifying a wish to be released. When the bandage was removed, and the hooks withdrawn, his wounds were rubbed, and he himself was borne away in triumph to receive his reward from a rich native, before whose window the swinging took place, and who, with a large number of invited guests, witnessed the spectacle. The wealthy natives often in this way worship by proxy. Each man who swings, receives a half dollar and some rice. Often it is compulsory, the poor tenants being *forced* to undergo the torture. Others swing on their own hook, looking for no compensation from the lukewarm lovers of ease. In spite of the hurtful applications made to the wounds, they heal in a few days without supuration. When the bandage is not properly affixed, the weight comes upon the skin and tears it; the poor creature then falls: many deaths have occurred in this manner."

LORD ELDON'S VIEW OF THE TRINITY.

An eminent solicitor once sent to Lord Eldon a tract on the doctrine of the Trinity, edited by Dr. Swire, whereupon the Lord Chancellor wrote the Doctor a letter, from which the following is an extract:—

SUNDAY, AUGUST 7, 1808.

"I have not ceased to delight in the studies to which my life was originally intended to be dedicated. I confess I am not quite so anxious as others, better informed, perhaps, may be, to find the doctrines of natural and revealed religion altogether intelligible. In the former, there are many which are above my reason, and yet they must be true. That a divine Being does exist, the Author and Preserver of all created beings, himself uncreated and existing from eternity, is a truth of which I have no doubt, and I never could bring myself to think that any reasonable being had a doubt of it; and yet how much of *how this should be*, (undoubted as it is that it *must* be so,) is above the comprehension of him who 'seeth through a glass darkly.' So, as to this doctrine of the Trinity, I don't object to it, if it be represented as a perfect mystery. Compelled to believe in the doctrines of natural religion, though many of them are above my reason, why I should withhold my assent to such of the doctrines of revealed religion as are so, I know not. Upon this I say, 'If ye believe in God, believe in me also.' I go a short way to work in this great matter. If the matters communicated in the sacred books are communicated by the God of truth, they must be true. I have asked myself, therefore, 1st. Has this communication been made by the God of truth? If it has, 2. What doth the communication contain? I have not been so far led astray from the great purpose of human life, of this state of trial and probation, as not to have often and often endeavored to enable myself 'to give a reason to him that asketh, of the hope that is in me.' I have looked, therefore, into the evidence of these things, and I have no doubt of the divine origin of the sacred volumes. If so, what is therein contained? If the doctrine of the Trinity in Unity is not therein contained, I can only ask him, who can prevail upon himself so to say, 'How readest thou?' Assuredly not as I read, for unless (coming to the consideration of this important matter, a believer in natural religion with all its difficulties about it,) I am to twist every thing I find in revelation till I can represent it to myself not as it is, but as I think it should be, in the foolish purpose to bring it down to the level of my reason, I must read and understand *as it is written*. If *this* doctrine is *not* there revealed, I know *none* respecting the being of God that *is* there revealed. Indeed, the whole scheme of man's redemption, the whole Bible scheme of this world, and that which is to come, appears to me very mainly to depend upon it; and when the man of reason tells me he understands the Godhead better, if he believes as an Unitarian, than I do, who believe the doctrine of the Trinity in Unity, I am content that he should think as meanly as he pleases of my understanding; but, on the other hand, I humbly pray to God to forgive his presumption. When the question was asked, 'Can these dry bones live?' I think the answer was, 'O Lord God, thou knowest.' When the question is asked, 'Can these Three be One?' my answer is, 'The Lord God knoweth.' He has said it if there be truth in Scripture."

[Christian Witness.

TEPHILLIM, TALITH, AND MEZUZAH.

In the evening we went to the shop of a Jew, and bought *Tephillim*, or phylacteries, the *broadest* which he had. These consisted of little scrolls of parchment, in which are written certain sentences of the law, enclosed in two black leather boxes, which are bound by leather thongs on the forehead and left hand, during the time of prayer. It was to these that our Lord alluded when reproving the Pharisees; "All their works they do to be seen of men; *they make broad their phylacteries*." We also got the *Mezuzah*, a small scroll of parchment, on which a portion of the law is written, and the name of God on the back in transposed letters, which is folded up and nailed obliquely on the door-post of every Jewish house. Both of these superstitions are derived from a misinterpretation of the command in Deuteronomy, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." The natural heart, in all ages and in all nations, is well pleased to substitute mere external observances instead of spiritual heart-religion. We aftrwards purchased a *Talith*, the white woollen shawl, striped with blue at the edge, and having white fringes, called *Tsitzits*, at the four corners. The Jews wear this over their head during prayer, while they hold the fringes in their hands, and frequently kiss them, in obedience to the commandment, "Speak unto the children of Israel, and bid them that they make them *fringes in the borders of their garments*." The Saviour also alludes to them, "They enlarge *the borders of their garments*." Upon the part which comes over the forehead, the Jews often wear a band of silver embroidery. A Jewess, who had been employed to prepare the *Talith* for us, refused to sew the embroidered band upon the robe, unless we procured for her a silk ribband to put between them, alleging, that otherwise she would be breaking the law, which forbids them to mingle "woollen and linen" together.

[Narr. of Scot. Deputation.

BIGOTRY AND SECTARIANISM.

Bigotry is "an obstinate and blind attachment to any particular opinions." It is a state of mind, which may exist in relation to any subject of thought, or object of belief. To those who have not carefully examined human nature, the strong repugnance, which most men feel to severe thinking and laborious, patient investigation, is almost incredible. They are ashamed, however, not to have an opinion on subjects of general interest, and common conversation. They therefore believe as somebody else believes; and simply because he *believes so*. Opposition to opinions thus formed, occasions displeasure for two reasons—First, because it presupposes that one is in error; and this implies weakness. Secondly, because it implies at least the expediency of re-examination, and the adoption of new opinions. But this most men greatly dislike. They therefore determine to maintain their old ground. This determination strengthens opinion. And thus the process goes on, till the obstinate and blind attachment mentioned in the definition, is formed.

It deserves to be remarked, too, that on *all commanding* subjects, such as politics, religion, &c., opinions are always connected with *feelings*. Disputes produce *warmth*. And when the mind has gone through the process just briefly indicated, the words, which have frequently been brought into controversy, become not signs of ideas, but representatives of prejudices. Thus the terms *Federalism, Democracy, Popery, Prelacy, Calvinism, Arminianism*, &c., mean something, which one cordially hates, or loves, as the case may be, but why, it is impossible to say.

> I do not like you, doctor Fell!
> The reason why, I *cannot* tell,
> But, I *don't like you*, doctor Fell.

So, then, bigotry implies not only a blind attachment to opinions, but easiness of irritation, when these opinions are called in question. It is wrathful, and unforgiving. No language can exaggerate the injuries which it has done to the interests of humanity. [Dr. Rice.

POWER OF CONSCIENCE.

The following is taken from the close of a lecture on conscience, by Dr. Beecher, as reported in the Cincinnati Chronicle.

It is also the power of conscience in despair, which bursts out in this life in the most terrific action, and prostrates the strongest minds. This takes place in revivals, under convictions of sin. Athletic men weep and sweat, like showers of rain. It is this that extorts confessions from murderers. They would rather be executed than suffer the torments of conscience! It unsettles the reason. Some years since, I visited the Philadelphia Asylum. In returning from the apartments I saw a man standing fixed—immoveable—like a pillar. I asked who that was? It was the son of Dr. Rush, who killed a man in a duel. There he stood like a pillar. Sometimes he would apparently wake up to recollection; he would pace off the distance and give the word to fire! Then cry out, he is dead!—he is dead! This was the power of Conscience. It had unsettled the reason!

In my early ministry, I was called to attend a neighbor, at East-Hampton, L. Island. He was sceptical and intemperate. 'Pray for me!' he exclaimed, 'pray for me!—pray for me!' 'You must pray for yourself,' I replied. Pray!—I cannot pray!—I am going straight to hell.

He lived three days, almost without any food; and then he died,—so far as we know, *without any disease*. It was the power of Conscience. The same thing took place in Sir Francis Newport—whose history is well known.

THE SABBATH.

Remember to keep the Sabbath holy! Have the stamp of holiness on all your conversation, reading and pursuits, on that day. It should be your heartfelt wish, and earnest endeavor, that each successive Sabbath may find you and all who are dearest to you, rapidly preparing for the heavenly Sabbath; prepared, with deepened humility and self-renunciation, with hearts more overflowing with grateful love to God, and spirits more attuned to high and holy pleasures and pursuits, to join in the worship of the celestial sanctuary, and to take part in the chorus of thanksgiving which shall be lifted up before the throne of God and of the Lamb, by angels and archangels and all the company of the redeemed, throughout the endless ages of heaven's blissful Sabbath of everlasting praise.

[Hugh White.

RESIDENCE OF HENRY MARTYN.—"A few moments' walk from Serampore," says a writer in the Baptist Missionary Magazine, "leads you to a pagoda, the former residence of Henry Martyn. Its vaulted roof was then so changed from its original destination, as often to re-echo the voice of prayer and the songs of praise; and Martyn triumphed and rejoiced that the place where once devils were worshiped, was now become a Christian oratory. The devil has again obtained possession of the pagoda—it is now a distillery, flooding the country with vice, disease, and death. The splendid Banian tree, the circumference of which I found to be 234 paces, where Martyn was wont to spend hours in prayer and meditation, is transformed into a cooper's shop for the manufacture of gin barrels! Intemperance is an exotic vice in Bengal, and only recently introduced, but spreading with fearful rapidity."

THE MOTHER AND HER FAMILY.

BY MISS SEDGWICK.

Philosophy is rarely found. The most perfect sample I ever met was an old woman, who was apparently the poorest and the most forlorn of the human species—so true is the maxim which all profess to believe, and none act upon invariably, viz: "that happiness does not depend on outward circumstances." The wise woman, to whom I have alluded, walks to Boston, a distance of twenty or thirty miles, to sell a bag of brown thread and stockings, and then patiently walks back with her little gain. Her dress, though tidy, is a grotesque collection of "shreds and patches,"—coarse in the extreme.

"Why don't you come down in a wagon?" said I, when I observed she was wearied with her long journey.

"We havn't got any horse," she replied; "the neighbors are very kind to me, but they can't spare theirs, and it would cost as much to hire one as my thread would come to."

"You have a husband—don't he do any thing for you?"

"He is a good man—he does all he can, but he's a cripple and invalid. He reels my yarn and mends the children's shoes. He's as kind a husband as a woman need to have."

"But his being a cripple is a heavy misfortune to you," said I.

"Why, ma'am, I don't look upon it in that light," replied the thread woman. "I consider that I've a great reason to be thankful that he never took to any bad habits."

"How many children have you?"

"Six sons and five daughters, ma'am."

"Six sons and five daughters! What a family for a poor woman to support!"

"It's a family, ma'am; but there ain't one of 'em I'd be willing to lose. They are all healthy children as need to be—all willing to work, and all clever to me. Even the smallest boy, when he gets a cent, for doing an errand, will be sure to bring it to me."

"Do your daughters spin your thread?"

"No, ma'am; as soon as they are big enough, they go out to service, as I don't want to keep them always delving for me; they are always willing to give me what they can; but it's fair that they should do a little for themselves; I do all my spinning after the folks are abed."

"Don't you think you should be better off if you had no one but yourself to provide for?"

"Why no, ma'am, I don't. If I hadn't been married, I should have had to work as hard as I could, and now I can't do more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me as I've done for them."

Here was true philosophy! I learned a lesson from that poor woman which I shall not forget.

JERUSALEM—THE POTTER'S FIELD.

This field, the Aceldama, which I never had before visited, attracted my attention very much.—On that spot Dr. Wild discovered, in 1838, a cave containing a great number of skulls, which, according to his statement, were not those of Jews, but of foreigners; by which circumstance the fact was established beyond a doubt, that this is the very field which was bought for the thirty pieces of silver, paid to Judas as the reward of his treachery. Since then many others have visited the cave, and new chambers have been discovered, where the bones of thousands lie mouldering. In fact, the vicinity of Jerusalem abounds in caves and subterraneous passages, where the bones of the millions who once worshiped on Mount Moriah are whitening. * * It has often been a matter of surprise to travelers, that so many skulls should be heaped together in one cave. It is explained in the Talmud, which informs us that it was the custom of the Jews to bury their dead in a particular place, and, after the flesh was destroyed, to gather the bones together, and place them in some vault. Many families had their own vaults. On entering the church of the holy sepulchre on the 24th instant, (February,) I found the front of the sepulchre most gorgeously adorned. There were one hundred and three lamps burning, all with one exception, of silver. One, which was of larger size than the others, was of massive gold, and of great value. The Greeks, the Armenians, and the Papists, had all united to adorn the sepulchre thus: the right side of the front was allotted to the Greeks; the left to the Armenians; and the top to the Papists; the middle was occupied by all three to display their riches and the wealth of their convents.

To-day is the first day of Lent (29th of February,) and with it the grand ceremony of anointing the stone of the sepulchre, upon which tradition says our Saviour was laid when anointed. The Papists are the first to perform the ceremony, next the Greeks, and then the Armenians. All these parties had armed soldiers round them during the performance of the service, that they might be free from molestation. The poor Syrians and Copts are excluded from the privilege of joining in these services; in fact, the Greeks, the Latins, and the Armenians, are the tenants of the holy sepulchre—they have all the holy places in their hands. The Copts have a small chapel on the left side of the sepulchre; and the Syrians a small room within the Church, which was given to them by the Armenians, and they occasionally perform service there." [Rev. F. C. Ewald.

The Sabbath Recorder.

NEW YORK, APRIL 17, 1845.

THE APPROPRIATE WORK OF THE MINISTRY.

A mistaken notion often prevails among ministers and laymen as to the appropriate work of the Gospel Ministry. They think and speak of it as designed mainly to interest the people for a few hours on the Sabbath day, and then to leave them uninfluenced during the intervening week. Wherever this notion prevails, it is certain that the importance of the ministry will not be appreciated, nor its real design secured. Now we venture to say, that there is no class of men in the community whose field of labor is more extensive, whose responsibility is greater, and whose influence will be more generally felt, than that of the minister of the Gospel. A glance at some part of his appropriate work will show this clearly enough.

The *preaching of the Gospel* is of course foremost among his duties. This is the instrumentality which God has appointed for communicating to men a knowledge of his character and government, of the relations and duties of men to each other, and of the way of salvation from sin. It is in this department of his work, that a minister, with like passions as other men, is brought into contact with them, and speaks to them of the claims of the Gospel with a warm heart, a beaming eye, and an eloquent tongue. Here mind touches mind, feeling awakens feeling, and truth is applied to the conscience so as to produce an imperishable impression. This is the instrumentality which worked such wonders in apostolic times, and has kept the flame of devotion burning to the present time. It is to the efforts of a living ministry, under God, that we are indebted for the principal reformations which have been produced, and to them we must look for renovating and saving influences in time to come. Yet it should not be supposed, that this part of the minister's work can be done effectually by one who is satisfied merely to interest or amuse a people for a few hours upon the Sabbath. There must be that whole-hearted consecration to it, and that irrepressible enthusiasm in it, which will make the minister a preacher in all times and places—a preacher from love of the work, as well as from a sense of obligation.

Closely connected with the work of preaching the Gospel, is that of *maintaining the various religious institutions.* An interest in the cause of missions, of tract distribution, of temperance, of Sabbath schools, and kindred objects, ought to be excited and promoted in every neighborhood. Yet facts have shown, with every passing year, that in order to give direction, concentration, and efficiency, to these auxiliary methods of doing good, a faithful ministry is indispensable. Go into any community where such a ministry is wanting, and you will generally find that the sanctuary is permitted to fall into decay, the prayer-meeting is lamentably neglected, the Bible is but little studied, and the interests of benevolence and humanity are treated with levity, if not with ridicule and contempt. The crowd of evils necessarily attendant upon such a state of things, cannot be contemplated without pain—the jealousies and contentions, the vices and crimes, the total absence of whatsoever is lovely and of good report. In view of such considerations, we see not how a thoughtful man can fail to regard the maintenance of religious and benevolent institutions as a most important part of the ministerial work.

The *cause of general education*, likewise, ought to find a faithful ally in the minister of the Gospel. The connection of ignorance with error and immorality, is too often overlooked by those who would promote piety and religion. They seem to forget that intelligence is the natural fruit of true religion, and that they generally go hand in hand. The doctrine that "ignorance is the mother of devotion," belongs to a past age or a corrupt church. It finds no countenance in the Word of God, which more than all other books inculcates and promotes growth in knowledge and every social virtue. It is a fact worthy of notice, that nearly all the academies and colleges which adorn and bless our country, owe their existence to Christian benevolence, and especially to the efforts of self-denying and godly ministers, who have laid their foundations with prayers and tears. Indeed, an instance can hardly be found on the pages of history, in which a high state of piety has existed without producing a good degree of general intelligence.

We believe, in short, that the work of the ministry ought not to be restricted to any one field. Its influence should be felt in every department of human interest. Even the *pecuniary* or secular interests of community should be most deeply affected by it. Who can estimate the amount of suffering from intemperance, pauperism, and crime, which may be prevented by an evangelical and devoted ministry? Or who can estimate the actual enjoyment and thrift which may result from its influence? Of course these are not to be the main reasons for encouraging the ministry; nor are they to be the primary objects of pursuit with the ministry. They are included, however, among the fruits which it yields, and they are fruits well deserving of cultivation. There is reason to fear, that the work of the ministry has been confined within too narrow limits, and that subjects of general interest have been too little discussed in the pulpit. It would add greatly to its influence and means of blessing mankind, if the field could be enlarged, so that while the ministry should aim to promote directly the spiritual and eternal interests of men, it should at the same time aim to promote their progress in intellectual cultivation and social happiness. Until this is the case, there is little reason to expect that its appropriate work will be effectually done.

CIVIL DISABILITIES OF THE JEWS.

Frederick of Prussia once said concerning the Jews, "I have learned by the experience of ages, that no man ever touched that people, but he smarted for it." This impression is becoming general, and is leading to a more mild and Christian legislation towards them. We are glad to see that in England Sir Robert Peel has announced that Government will soon bring forward a measure to remove entirely the civil disabilities of the Jews. At Hamburg, also, in consideration of the active and generous conduct of the Jews of that city, and of the banker Solomon Heine in particular, on the occasion of the great fire in 1842, the government of the city and province has felt it to be its duty to ameliorate the laws which weighed so heavily on this class of its population. Hitherto, the Jews of Hamburg have been restricted to commerce and to the exercise of the medical profession, but the council of ancients has proposed the opening to them of all professions and trades.

In Russia, a new Imperial Ukase has been issued, under date of Nov. 13, 1844, which contemplates incorporating the Jews in the empire, and provides schools for that end. By former ordinances, Jewish youth have been required to attend at the general schools. But this decree provides schools at the expense of government for their especial use. There are to be elementary schools sufficient for all practical purposes, and seminaries for the training of rabbis and teachers. The Emperor protests that this ukase is published in good faith, simply for the advantage of the Jews themselves. He therefore claims their hearty cooperation to carry it into effect. To the ukase of June 26th, forbidding the erection of any synagogue within a prescribed distance of an orthodox Greek Church, the Emperor has added a clause with his own hand, which prevents its application to any synagogue now existing. Another imperial ukase has been published, requiring that in every asylum of which Jewish children are inmates, a Jewish teacher of that faith, as well as a Jewish cook, shall be provided.

JEWISH SOLDIERS AND THE SABBATH.

A correspondent of one of the European papers, writing from St. Petersburgh, gives an interesting account of the religious constancy of the Jewish soldiers in Russia, and especially of their attachment to the Sabbath. There are in the Russian army and navy about 20,000 men of this faith, who are spoken of as adhering to the requirements of their ritual in the midst of the greatest difficulties and trials. In spite of their manifold hindrances, "the Sabbath, with its peaceful joys and family ties, conjugal fidelity, paternal and filial love, nay, even the passion for biblical study, and the absorbing devotion to ceremonial observances," continue to be upheld with a pride and decision which is truly ennobling. There are three congregations of Jewish soldiers in St. Petersburgh, at one of which from 400 to 500 men assemble on sacred days. On the Sabbath the usual services are performed by an assemblage dressed in the various uniforms of the soldiery, the regimental bands, and the hospital service. It frequently happens that the ukase obliges some of them to work as armourers on the Sabbath day, in the same house where worship is attended. In such cases, it is common for them, during some parts of the service, to run in and join with their brethren, even with their black hands and aprons—presenting a spectacle which could hardly fail to move the deepest feelings of a truly pious heart.

Such facts show the attachment of the Jews to the Sabbath. They have seen how God himself hath honored it; how many blessings have been connected with its observance, and how many curses have followed its neglect; hence it is not surprising that they love and magnify it. But it *is* surprising, and a thing which we cannot explain, that those who profess so much interest in the welfare of the Jews, and are laboring so zealously for their benefit, will yet dare to neglect the Sabbath themselves, and to encourage Jews to forsake it. We would as soon ask a Jew to break the third commandment or the ninth as the fourth. And he, if consistent, would as soon rebuke us in the one case as in the other. Multiplied are the instances in which he has done so, and has put to silence those who would win him to the Gospel, by referring them to the change of the Sabbath, which they attribute to the Founder of the Gospel. This species of argument will continue to be used, and the only way to escape its force is to remove all occasion for it. When will men learn, that the best preparation to pull the mote out of a brother's eye, is to remove the beam from one's own eye?

PERSECUTION IN CONSTANTINOPLE.

The Patriarch of Constantinople has hit upon several new expedients to arrest the progress of truth, and induce the members of the Armenian communion to withdraw from the instructions of the missionaries. The first is, to direct all the leading Armenians to withdraw their patronage from those who are piously disposed and inquiring. In that country nearly every young man is dependant upon some influential friend to advance him in the world. The concerted and simultaneous execution of the command is attended with most pernicious consequences. A second expedient is, to order the priests to require every person in their parishes—and particularly those suspected of being evangelical—to come to confession, receive absolution, and partake of the communion in the Armenian church. The names of those who refuse to do so, are to be handed to the Patriarch. It is thought that many of the more pious and enlightened Armenians can not, in good conscience, yield to the requisition. Heretofore they have not been required to make confession before God, the virgin, and the holy father the priest. If required to do so in future, many will be led to inquire whether they shall yield to the word of God or the commandments of men. It is the prerogative of the Patriarch to give or withdraw his protection from any individual of the church, and to occasion them great inconvenience thereby. The consequences of this step, therefore, will be very serious.

POSTAGE REFORM—SUGGESTIONS.

Our readers will remember, that the new Post Office Law goes into operation on the first day of July, and that after that date, *Postmasters will have no right to frank orders or money for newspapers.* We believe in making hay while the sun shines, and therefore take the liberty of suggesting a few things for the consideration of our friends.

1st. Now is the time for delinquent subscribers to remit their money. Much praise is due to our patrons for their promptness in forwarding their subscriptions. There are some, however, who have not yet found it convenient to do so; but who, we trust, will only need to have the subject suggested in order to secure for it immediate attention. We commenced the present volume with the expectation, that our list of subscribers would not be sufficient to afford any pecuniary profit, but that those who did subscribe would be prompt paymasters. We have not been disappointed in the first part of our expectation; we hope we shall not be in the last.

2d. Now is the time to forward the money for the second volume. The present year closes nine weeks from this date, or about the middle of June. We hope our friends will be looking forward to the time, and that they will show their approval of the "*cash-in-advance*" system by forwarding the pay for the next year before the new Post Office Law comes into operation. Those subscribers who are behind for the first volume, by forwarding $4, will secure a receipt in full to the end of the second volume.

3d. Now is the time to send on new subscribers. We want a considerable addition to our list before the commencement of the next volume. This can be had if our friends will take hold of the work in earnest. Past experience leads us to expect that they will do it. If each real friend of the enterprise would look about him and find one additional supporter for us, a most important object would be secured. Let us see what can be done by a voluntary and united effort.

Postmasters will cheerfully forward, free of expense, the names of new subscribers, and the money to pay their subscriptions, if respectfully asked to do so. It is well, in most cases, to write a letter stating what is wished, and then to hand it, with the money, to the Postmaster, for his signature and free stamp.

SABBATH EFFORTS.

We publish the following for the double purpose of informing our readers what others are doing and inciting them to go and do likewise. Are our friends—*are you, reader*—doing all that can be done to supply every family with permanent and truthful Sabbath Documents? If not, now is the time to begin. The documents are ready, and it is only necessary to furnish the money, do the work of distributing, and enjoy the reward. It is not sufficient to say, that your neighbors know your opinions; they ought to be supplied with the means of examining them thoroughly at their leisure. Until they are supplied, you will not be free from responsibility. Read the following from a correspondent of the Methodist Protestant:—

Dr. Edwards says, "Our efforts last year will, I suppose, put a copy of our '*Permanent Sabbath Document*' into about 30,000 families. Might not your Association, (Baltimore Sabbath Association,) print an edition of it, and get a copy (at cost) into each family of every Protestant congregation, through the instrumentality of the friends of the Sabbath in that congregation? If so, it would do immense good. Or they might purchase them at $40 per 1000.

The friends in Rhode Island are making arrangements to put a copy into each family in that State. Wherever that is done, it is thought to be productive of great good."

With regard to the above suggestion I would say, that my excellent pastor, the Rev. James G. Hamner, has, at his own cost, distributed 100 copies through his congregation, and I have placed over 100 copies in families and in various library associations in our city and State, and I am fully satisfied that good has been done.

Now I would appeal to the benevolence of my fellow citizens, and ask them to aid us in this good work, and I will assure them that, if they will furnish the money, the Baltimore Sabbath Association will do the work of scattering these excellent documents throughout our city and State.

A Dilemma.—Among the evils resulting from the suspension of Bishop Onderdonk, one Episcopal paper mentions the fact, that "several editions of the Prayer-Book in the hands of New York publishers are entirely at a stand for want of the 'sanction of the bishop of the diocese, in which such editions are published.'" Important men those bishops are, truly; no church without them—no prayer-book without them! What shall be done?

Rev. James Milnor, D.D., Rector of St. George's church in this city, died on Tuesday evening, the 8th instant, having just attained the 71st year of his age. Dr. Milnor was for many years the Foreign Secretary of the American Bible Society, and during the twenty years of the American Tract Society's existence had officiated as the Chairman of its Executive and Publishing Committees. On the day, and almost up to the hour, of his death, he was employed in his pastoral labors, and in promoting the objects of Christian benevolence. He complained of illness only for a few minutes before he passed from his labor to his reward.

A TRACT, Showing that the Seventh Day should be observed as the Sabbath, instead of the First Day, "according to the commandment." By T. M. Preble.—Nashua, N. H., March, 1845.

Such is the title of a pamphlet of twelve pages lying upon our table. The writer is one of those who are looking for the speedy second appearance of the Lord, and he directs his tract "to the saints scattered abroad." His views were first published in "The Hope of Israel," and are republished in the present form for the sake of giving them as wide a circulation as possible. We think their circulation will do good. The following is from the address to the reader:—

"What authority have you in the Old or New Testament, to keep any day as a Sabbath, or day of rest?

Do you find any command in the New Testament? If not, why do you not observe the day that is appointed in the fourth commandment?

Has the day ever been changed? If so, when and where? Please point to the chapter and verse.

When you was a child, did not your parents and others who taught you to keep Sunday holy, direct you to the fourth commandment as authority for your keeping it thus? Did you ever think of the inconsistency?—The commandment says the seventh day, and you were taught to keep the first.

How could you reprove a person for working or doing any thing else on Sunday, or first day of the week, as the same law which makes it wrong to work, &c. on "God's holy day," commands the observance of the seventh day, instead of the first?"

TROUBLE ABOUT A JEWISH SYNAGOGUE.

The congregation of Israelites worshiping in Elm street, New York, has been somewhat divided for a time past in regard to the trusteeship of the synagogue. It seems that in August last, an attempt was made to exclude from voting for trustees all those persons who had not been admitted as members of the congregation by a vote of two-thirds. Although this was in accordance with a rule of the synagogue, there were some who contended that it contravened the law of the State, which provides for the election of trustees by all the members of the congregation. Hence arose dissatisfaction, and a protest against the whole proceeding. It so happened, that the six trustees were equally divided in opinion. The consequence was, that at a recent meeting, one party of them gave public notice to the pew-holders not to pay any money to the other party. An Israelite, who refused under this notice to pay his arrears, had a child taken sick, for whom he requested the reader of the synagogue to offer up prayers; but his request was not granted, on the ground that he was on the "black list," as it is termed. Another Israelite wanted the marriage ceremony performed, but was refused upon the same ground. Another, whose son was of suitable age to be confirmed, was refused the privilege to which the child was entitled. Two of the liberal trustees took this matter in hand at the morning service on Sabbath, March 15, granted the rights of the child, and all things went off quietly. In the afternoon of the same day; however, the other trustees caused the synagogue to be nailed up, and the silver service removed. This led to a strife about the possession of the synagogue, in the course of which each party held it for several days successively by force of numbers or stratagem. After the place had been besieged and defended for some time, the Mayor was called on to interfere, and the whole subject was taken in hand for a legal investigation.

SABBATH LEGISLATION—WHAT OTHERS THINK.

The following article is from the Democratic Freeman, published at Syracuse, N. Y. It shows that Seventh-day Baptists are not alone in their doubts about the wisdom of legislating in favor of Sunday:—

"Sabbath Keeping on the Canal.—The subject of closing the locks on the Canal on the first day of the week, has engaged the attention of the Legislature this winter, and a report has been made in favor of it by Mr. Howard. That there is expediency in resting from labor one day in the week is obvious, both as it regards health, happiness, and moral improvement. But when any one denomination undertakes to legislate, or to cause legislation in favor of the *first* day of the week, calling *it* the Sabbath, compelling men to cease laboring on *that* day, they infringe upon the rights of those who believe the seventh day only, is the Sabbath. And those who regard the *seventh* day, are thereby required to keep *two* days, if they would be true to their own consciences *and the law.* And here is the difficulty of legislating. It is not palpable to every body that there is any more sacredness in the *first* day of the week than the second or third. There are those who regard the change in the day as unauthorized—as the work of man without authority for so doing. If the matter can be settled somehow, by a general agreement, it would be better than to compel men to treat as sacred time, the day that has no authority therefor, in the Bible, save an inference of doubtful force. An appeal to the generous feelings of man and to his interest, would be better than the force of law."

DR. NEANDER ON BAPTISM.

The celebrated Dr. Neander, who stands at the head of the ecclesiastical historians of Germany, if not of all Europe, once wrote as follows to a correspondent at Andover, Mass:—

Berlin, August 23, 1833.

"Dear Sir—As to your question on the original rite of baptism, there can be no doubt whatever, that in the primitive times, the ceremony was performed by immersion, to signify a complete immersion into the new principles of life divine. When St. Paul says, that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and raising out of the water. The practice of immersion, in the first centuries, was beyond doubt prevalent in the whole church."

Foreign Missions.—The Annual Meeting of the Foreign Missionary Society of New York and Brooklyn was held on Monday evening, 14th inst. The receipts for the year amounted to $11,974 88, most of which was paid into the Treasury of the American Board. Rev. Mr. Spaulding, Missionary from Ceylon, was present, and spoke encouragingly of the aspects of the missionary cause in Southern India. He urged the great importance of sending more laborers into that extensive field. Rev. Mr. Coe spoke of the great danger to the cause growing out of its very successes; there being too much reason to fear, that the church will rest satisfied with what has been done, and neglect the necessary means for doing more.

A Millerite Meeting was broken up a few nights ago in Bucksport, Me., by a company of some forty men disguised as negroes. It is stated that several men of intelligence and property, and some who are or have been magistrates, were engaged in this effort to "drive Millerism out of Bucksport." They think that in this case the end justifies the means—the Millerites are *so* wrong that the sooner they are put down the better, and no matter as to the means!

Another Watchman Fallen.—We announced only a few weeks ago, the death of Rev. Daniel H. Gillett, at Mobile, Ala. The Baptist Record informs us that his eldest brother, Rev. Philander D. Gillett, died at his residence in Fairport, N. Y., on the 29th of March, in the 50th year of his age.

☞ We find in the last number of Mr. Garrison's "Liberator," the entire Essay of Archbishop Whately on the subject of the Sabbath. The Essay is likewise to be put up in a cheap form for general circulation. Our readers have already had sufficient extracts from it to make them acquainted with its spirit and design. The Liberator also publishes the letters of Daniel Webster and Henry Clay, acknowledging their election as honorary members of the Baltimore Sabbath Association. The editor remarks simply, that "the whole correspondence is a satire upon Christianity."

RELIGIOUS INTELLIGENCE.

From the N. Y. Telegraph.

Constantinople.—The new Patriarch of the Armenians, who formerly appeared friendly to the American Missionaries, has, since his preferment, issued an order, requiring the bankers to withhold their patronage from such artisans and others as are evangelical, and another order requiring each priest to see to it that every member of his parish comes to the confession and to the Lord's Supper, at least once a year.

$500 Donation from Baptist Ladies.—The ladies of the First Baptist Church, in Providence, Rhode Island, recently made the munificent donation of $500 to the American Tract Society, in aid of its colporteur operations. How beautiful is the Catholic feature of this noble enterprise, which is thus eliciting the cheerful co-operation of all the evangelical branches of the Christian church.

Religion in Missouri.—According to the State Census taken in 1844, there are in Missouri 511,937 persons, of whom only 168,246 can read and write. Eastern benevolence has done less for this than for other Western States; but a gradual change is going on. The American Home Missionary Society alone had there, last year, 21 Missionaries; and the emigration recently is said to be more generally than heretofore from the Eastern States.

New Mission to South America.—The converted Spanish monk, Signor Ramon Monsalvatge, is about to proceed as a missionary to South America under the auspices of the Foreign Evangelical Society of this city. This beginning of the good work for South America is worthy of congratulation; and the excellent character and spirit of the missionary, as well as his adaptedness to the work, inspire the hope that it will be eminently successful.

New Mission in Africa.—The English Church Missionary Society have lately begun a new mission in benighted Africa. The mission is quite large, and appears to have been begun with spirit. One of the missionaries is of the Yoruba tribe, who, when a boy, was stolen and sold into slavery. While on his passage, the slaver was captured by an English cruiser, and he carried to Sierra Leone, sent to England, educated, called to the ministry, and ordained by the Bishop of London.

Another New Mission.—The Christian Herald says, a Missionary Society has been organized among the emancipated negroes of Jamaica, (West Indies,) and they have already sent a Mr. Waddle, a colored preacher of Montego Bay, to the shores of Western Africa, to preach the word of God at their expense, in their father-land.

Father Mathew says, in a recent letter, "Our sacred cause is steadily progressing, notwithstanding the troublesome times upon which we have fallen. There are over five millions of teetotalers, and the proportion of backsliders is not one in five hundred. The whole of the rising generation are being educated in the strictest habits of temperance; and, in a few years, drunkenness will be as a thing passed away, never to return."

Dr. Abeel.—We regret to learn that Dr. Abeel, who has just returned from China, in the hope of recovering his health, is disappointed in that hope, and lies now dangerously sick at the house of a friend in New York city. His case is supposed to be a deep consumption.

A. B. C. F. M.—At the monthly concert of prayer on Monday, Dr. Anderson remarked, as an encouraging fact, that the contributions to the Board are nearly twenty thousand dollars in advance of what they were last year at this time. The receipts to the treasury of the Board from Aug. 1st to Feb. 28th, are $139,650,86.

General Intelligence.

Passengers of the Swallow.—A list has been published of the passengers on board the ill-fated Swallow at the time of her wreck. It appears that the whole number of passengers known to have been on board was 254. Of these 14 are known to have been lost, and all of their bodies, with a single exception, have been recovered. It is positively ascertained that 194 were saved, which leaves 46 of the number known to have been on board still unaccounted for by name, although it is hoped that nearly all of them were saved, either in the Rochester, the Express, or some of the small boats that went out from the shore.

It has been extensively reported through the papers, that Mrs. Thomas B. Stillman, of New York, was among the missing. It was Mrs. Stillman's intention to have come down the river on the night of the wreck, in which case she would probably have been on board the Swallow. This circumstance, together with the fact that an acquaintance in whose company she had proposed to come was known to have been on board and lost, excited the fears of her friends, and drew several of them to the scene of the disaster. We are happy to state, however, that she was providentially detained at Schenectady beyond her expectations, and was thus saved from all danger.

New York Legislature.—There was but little *done*, though much was *talked of*, during the last week. In the Assembly, the vote was taken upon the Constitutional amendments which had been under discussion; they were all lost for want of a two-thirds vote, except that dispensing with the property qualification for the office of Governor and Senator, and that in relation to the removal of judicial officers by the Governor and Senate. In the Senate a Committee was appointed to inquire into the particulars of the late disaster to the Steamboat Swallow, with power to send for persons and papers. Many petitions were presented for and against the excise law; also against closing the locks of the Canals on Sunday.

Fire at Pittsburg—1200 Houses Burnt.—A fire broke out in Pittsburgh on Wednesday night, April 9th, which continued to rage until Thursday evening. The ground burnt over included about 20 squares, with from 1000 to 1200 houses—many of the warehouses containing goods of immense value, the spring stock having just been *laid in.*

The progress of the flames was so fearfully rapid that many persons had not time to remove their goods—others, again, had got their property into the street, when the flames seized it there, before it could be removed to a place of safety. Others, still, would not believe the devouring element could reach their dwellings, and did not think of removing until it was too late to save their furniture; and many people escaped with nothing but the apparel they had upon their persons. At dark might be seen, in every direction, families sitting without shelter, guarding such portions of their household furniture as they were able to save from the flames, and not knowing where they would lay their heads, or procure a morsel of food.

There is abundant reason for thankfulness that so few lives were lost. There are many rumors of men being killed, and burnt and wounded, but they are not authenticated. One woman is certainly burned, and we saw a poor old man tottering along with the help of two friends, his face *badly burned.*

It will be many years before the city can recover from the effects of this dreadful calamity; it has cast a blight over the commercial and manufacturing enterprise of hundreds of our most worthy citizens, and in an hour has swept from them all the profits of years.

It is impossible to give an idea on paper, of the distress which prevails, thousands who were but yesterday wealthy, being now bankrupt. It has been estimated that the burnt district contains *sixty acres;* and that the loss of property will amount to nearly *ten millions of dollars*. The insurance offices will not be able to pay two per cent.

Good Example.—The Northampton Courier contains the following notice, conveying a hint, and creating an example which ought to be followed by the *young men* in every village. Look at old Deerfield. Nearly all those fine elms and maples of middling size, were set out, thirty or forty years ago, by the young men of the place, led on by their then newly settled pastor, now the justly venerated Dr. Willard. It was a good frolic for them in youth, but what beautiful results will they witness when old, from this sport of their manly youth. Plant trees, young men—plant trees in every street!

"*Turn Out!*—The members of the Horticultural Club turn out to-morrow for the purpose of setting out shade trees around our village. This is a worthy object, certainly. We hope many others will volunteer their services. Let not the cemetery be forgotten."

Cheap Postage on the Continent.—A letter from the Hague mentions a report that the government of the Netherlands is making preparations for a fundamental reform in its postal administration, by fixing the general postage throughout the kingdom at a tenth of a florin, or about two-pence English, and the petty postage within the towns at half that rate.

Luxuries in Paris.—The number of thieves carrying on their operations in Paris amounts, according to Gisquet, to 10,000. Of these, 6,000, he says, would take a purse from a room or the box of a theatre; 3,000 would take it from a man's pocket; 2,000 would slip into your house quietly; from 1,000 to 1,200 would break in violently; and 600 would not only commit robbery, but murder.

Interesting Experiments.—The most beautiful array of flowers may be produced by taking an elder stalk, punching out the pith, placing within the stalk a variety of seeds, whose flowers blossom about the same time, and burying the stalk, and when blossoming, it has various kinds of flowers, according to the seed planted in the stalk. This is a beautiful discovery, and well worth the experiment.

Mexican Nobles.—Although many changes have taken place during the revolution, it is not to be questioned that the nobility of Mexico during the Vice-Royalty were as rich as any European Grandees. The Count of Valenciana was possessed of landed property of about $20,000,000, besides which, he drew from a single mine an annual revenue of nearly $1,200,000. Their extravagance was as great as their wealth. The Count de Regia, according to Madame de la Barca, was so wealthy, that when his son, the present Count, was christened, the whole party walked from the house to the church upon ingots of silver. The Countess having quarreled with the Vice Queen, sent her, in token of reconciliation, a white satin slipper entirely covered with diamonds. The Count invited the King of Spain to visit his Mexican territories, assuring him that the hoofs of his Majesty's horse should touch nothing but solid silver fron Vera Cruz to the capital.

Great inequality prevails at the present time. Bustamente, whose name occurs so often in accounts from that country, is possessed of 396,000 acres of land, and Santa Anna is reputed to be very rich. What is called aggrarianism, has no supporters in Mexico.

Whaling Statistics.—The Polynesian of Oct. 19th, published at the Sandwich Islands, contains some interesting whaling statistics collected by the American Consul. The total amount of whaling property belonging to all nations touching at the Hawaian Islands, from Jan. 1, to Oct. 10, 1844, was $18,225,910, 373 ships, 10,800 men; a great proportion of which is American.

250 bbls. from one whale is a large amount. The Hope with 3600 bbls. had 125 to each whale, and only one whale is secured out of three killed. When struck by the harpoons they go down, and taking from 3 to 400 fathoms of line with them, considerable danger to men and boats is to be encountered in attempts to kill and secure the whales. The most successful ships this season were the South America, 3600 barrels, whale; 100 sperm; 36,000 lbs. bone; value, $49,600. Hamilton, 3300 whale; 70 sperm; 42,000 bone; worth $46,960. Ship Lowell, 4000 bbls. whale; 300 sperm; 40,000 bone; worth $60,400.

A **Horrible Discovery** has been made in England, at a Government investigation, relative to the burning of dead bodies by grave yard proprietors, to make room for fresh interments. It was in evidence, that men were seen by moonlight in a London grave yard, dragging bodies from the graves by the hair of their heads to an underground furnace, where they burnt them. Baskets of moving flesh were carried to the same furnace. It is also intimated that candles have been made from the fat, obtained by boiling the bodies; the teeth pulled out and sold to dentists, and the hair disposed of to wig-makers, it being more highly prized than the hair of living persons.

Curious Fulfillmemt of a Promise.—An English gentleman, on a Sunday evening of last summer, drove out to Greenwood Cemetery, and on arriving at the gate was refused admission, not having a proprietor's ticket. "I am a stranger," he said, "and don't like to go back without seeing the place. And you may as well admit me, for my health is going, and if I fancy a spot, I'll come and lay my bones here!" The quiet seriousness with which this quaint argument was urged, pleased the gate-keeper, and he drew the bolt and let the pleader in. He drove about till the twilight, and, on passing out, thanked the keeper very feelingly, and said he should keep his promise. A few days ago, a gentleman called with a description of a particular spot in the Cemetery, identified and purchased it, mentioning that the remains of an English gentleman were on their way *from Palermo* for burial there. He was the subject of the incident just related. Before his death he had recorded his promise to the gate-keeper, and given orders for his removal to the place he had chosen, requesting that the fulfillment of his promise might be mentioned as he should pass through the gate. His remains are expected daily. [Evening Mirror.

New Jersey.—The New Election Law, which has just passed the Legislature of New Jersey, entirely does away with all the October Elections in that State, and requires *all* the Fall Elections to be held on "the Tuesday *after the first Monday in* November," which is the same day fixed by Congress at its late session for the Presidential Elections to be held in each State in the Union (not even excepting the chivalrous Palmetto State of South Carolina) *and for* ONE *day only*, and not two as formerly. (The Elections of New York and New Jersey will hereafter be held on the same day.)

The Nantucket Inquirer states that Rev. L. R. Sunderland lately put a woman in that place into the mesmeric state, and that, while in that state, Dr. Dillingham extracted a tooth which two physicians had examined and pronounced to be firmly set in her head.

Narrow Escape.—A few days since, Mr. Gardner Brewer, of this city, fell into one of the vats of his distillery, (we are unacquainted with the technicalities of the business,) the gas of which is instantly fatal to animal life. Most fortunately, he caught by his arms on the sides, and was rescued before descending far enough to inhale the poison. Mr. B. was somewhat bruised, but is again abroad. [Boston Post.

Very few distillers escape destruction, sooner or later, from the "fatal gas" which comes from their vats. To die by suffocation *in* the vats were far the least terrible of all the deaths occurring by their horrid "poison." May Mr. Brewer's gratitude to a kind Providence for his remarkable deliverance, touch his conscience, and awaken his sensibilities in regard to the hundreds and thousands of his fellow men, whom he has poisoned and plunged into a drunkard's grave—for the sake of a few cents! [Chronicle.

The colored Man.—The editor of the Canton Repository, very well says: "Alexander Dumas, a colored man, of Paris, and one of the best writers of the age, is editor of La Presse, a prominent French paper, at a salary of 80,000 francs a year."

Dumas would not be permitted to testify in a court of justice, in Cincinnati, and would have to give bonds and security not to become a charge upon the township, and if he refused, the prosecuting attorney of Hamilton county would grow very fierce. [Cin. Her.

A great foot-race came off at New Orleans a few *Sundays* ago, at which there was an immense turn-out.

Law Making.—Many years ago the inhabitants of our good town undertook to frame a code of by-laws for the protection of the town from danger by fire. One of the articles provided that "No person should carry fire from place to place except in *an old broken vessel* with a cover to the same." Any person, therefore, who should carry fire in a *new* or a *whole* vessel, if it was ever so safe, would be liable to the penalty.

This reminds us of a municipal law of the town of Boston, previous to the revolution, which obliged all negroes who appeared in the streets in the evening, to carry a lantern. This was faithfully complied with, but the negroes put no candles in their lanterns. Another law was then made that they should carry a lantern *with a candle in it.* This was also obeyed, but Sambo put in his candle without *lighting* it. These wise legislators then provided that the lantern should have a *lighted* candle in it, and by this third enactment expressed more plainly their first intention. [Danvers Courier.

Patent Medicines.—Among the various means of attaining sudden wealth in this country, the discovery of a popular "patent" medicine has often proved singularly successful. A letter from New York, published in the Charleston Courier, cites various examples in point:

"Brandreth, with his pills, has risen from a poor man, to be a man of extensive fortune. He has now at Sing Sing a three-story factory for grinding his medicines. Aloes are carted into it by the ton, and whole cargoes of the pills are despatched to every part of the Union, and down every body's throat. He has expended *thirty-five thousand dollars* in a single year for advertising. Comstock began with nothing, but by crowding his patent medicines, has been able to purchase one of the first houses in Union Place, and gives magnificent soirees, suppers, &c. Moffat, adding bitters to pills, has run up a handsome fortune of nearly $300,000. Sherman, taking the lozenge line, has emerged from his little shop in Nassau street, into a buyer of lots and houses by the wholesale. I need not mention Swaim, of Philadelphia, who, by pouring his panacea into people's stomachs, can afford to buy a single pearl headband for his daughter worth $20,000, to prove that we are a pill-eating and bitters-drinking people. Your literary man will starve in his garret, while your pill-maker will emerge from his garret into a palace."

A Challenge.—Horne Tooke having challenged Wilkes, sheriff of London, the latter wrote the following laconic reply:—

Sir—I do not think it my business to cut the throat of every desperado that may be tired of his life; but as I am at present high sheriff of London, it may happen that I shall shortly have an opportunity of attending you in my official capacity, in which case I will answer for it, that you shall have no ground to complain of my endeavors to serve you.

A Petrified Apple.—The Indiana (Pa) Register says: We were shown last week by Dr. Stewart of this borough, a petrified apple, which was found some time since in Armstrong township, in this county, immediately beneath where stood a large tree which bore fruit precisely similar in shape and appearance to this apple. It has changed into a sandstone of whitish cast, and is truly a beautiful and perfect specimen of petrifaction. Upon one side of the apple there is a small spot which seemed to have commenced to decay, and its color has changed to that which is usual upon rotten fruit, which appearance it still retains, and is as hard and full at that particular place, as upon any other portion of the apple. From this it would appear that the quality of petrifaction has the same effect upon decayed that it has upon undecayed matter.

Counterfeit fives have made their appearance on the Hudson River Bank, Hudson, N. Y.

Married while Crazy.—The Vermont Supreme Court is engaged in considering what degree of mental capacity is required to make the marriage contract. A case has been tried in which a man seeks a divorce, on the ground of partial insanity. An old bachelor, just at our elbow, who, although making the strongest attestations of hatred for the sex, nevertheless, when he can get the chance, is a most accomplished and amiable gallant, says that if the plea of "partial insanity" would be allowed in the courts, it would separate nine-tenths of the whole wedlock fraternity. [Cin. Enq.

Condescension.—The queen, so says the London Times, held the young prince for the space of five minutes, in her own arms, and then transmitted the babe to Prince Albert, who, with princely condescension, rapidly passed the royal infant to the nurse. Such an example is enough to soften a nation's heart.

SUMMARY.

A remarkable decision has recently been made by Vice President Dallas, which authorizes Senators to receive mileage (both ways) for their attendance at the Executive Session held after the fourth of March, although not one of the whole number had traveled *a single mile.* The two Senators from Louisiana received $1,840 each; the two from Arkansas $1,680 each; others according to the distances they would have had to travel if they had gone home and returned. The whole amount will be about $30,000.

Dr. Thomas Sewall, one of the oldest Physicians of Washington, and well known in Europe as well as throughout the United States, died of pneumonia on Wednesday, 9th inst.

The Illinois papers contain frequent accounts of robberies and outrages committed by the Mormons.

We regret to see it stated in the Richmond Enquirer, that the peach crop in Virginia has been destroyed by the early blossom and subsequent frosts.

A summary mode of settling the license question has been adopted by the corporation of Huntsville, Ala., who have fixed the license for retailing spirituous liquors within one mile of the court house, at $2,500.

A monument to Christopher Columbus is to be erected at Turin, Italy. The king has given 50,000 livres for the purpose, and a commission has been appointed to raise further subscriptions.

Some idea may be formed of the intercourse of our country with the Sandwich Islands, from the fact that 214 American vessels, with 6,434 seamen, and cargoes valued at $11,002,832, touched at the several islands between the 1st of January, 1844, and the 10th of October of the same year.

A correspondent of the *True Sun* urges the formation of a Society in our City and the raising of $25,000 by subscription to provide free tickets hence to Chicago, Milwaukie, &c., for such young women of our City as may choose to migrate Westward in search of employment, husbands and happiness.

The Legislature of Pennsylvania has agreed to adjourn on the 15th of this month. It will be the shortest session held for several years. On the 16th the per diem allowance to Members, according to an enactment of the last Legislature, would have been reduced to $1 50. This probably operated on the minds of the Members, and as a natural consequence shortened the session.

The half-pay alone of the military and naval establishment of Great Britain, amounts annually to $24,000,000. This amount would nearly cover the original cost of the army and navy of the United States. No wonder the poor of England "cry for bread."

A bill has passed the Legislature authorizing the Governor of Missouri to agree with the Governor of Iowa to refer the disputed boundary line between this State and the Territory to the arbitration of the Supreme Court of the United States, and $2,000 have been appropriated, as a fee for the employment of counsel.

The body of a full-blooded Cherokee was recently found about six miles west of Evansville, Ark. When discovered he had a knife firmly grasped in his hand, with which he appeared to have fought desperately. Two fingers were found near him, which he had cut off the hand of his murderer in his struggle for life.

At present there are about 13,000 tons of Iron made per annum in Northern New-York. So rich is that section of the State in Iron Ore that this amount could easily be trebled and quadrupled. The want of capital we presume is the chief obstacle to the extension of the manufacture.

The Boston day line over the Long Island Railroad will be run until further notice, *only* on Monday, Wednesday and Friday, via Norwich and Worcester, and return from Boston on the alternate days.

The Morris Canal Co. have now twelve hundred men at work on the enlargement, and have the utmost confidence that it will be ready for operation, for boats of sixty tons, on the 1st June.

A Mr. Charles J. Cone, a journeyman hatter in Danbury, Ct., killed himself with opium a few days since. He was an intemperate man.

The Far West Seminary was burned on the 27th ult. The building was nearly complete at the time of the accident. The fire originated among some shavings. The loss is estimated at $1,300. This is an unfortunate accident, as this is the first chartered college in Arkansas, and we regret to say, the only one.

Mr. Ritchie, who is about to assume the duties of official editor at Washington, is said to be seventy years old. He has edited the Richmond Enquirer for forty-one years—and, the common fate of editors, leaves the scene of all his struggles and his many triumphs, poor.

The Mormons are now most assiduously building a wall around their unfinished Temple. It is to be of solid masonry, 6 feet thick and 14 high, and to enclose 6 acres.

A late number of the Polynesian says that the lip of a "right whale," taken on the North West Coast the last season, furnished eighteen barrels of oil; and the bone of his mouth measured seventeen feet in length.

The largest canal boat ever built has been launched at Buffalo, and is to be employed in the lumber trade between Philadelphia and Albany. It will carry 160 tons on the river.

Last Tuesday, there was a black frost at Raleigh, N. C., which turned every thing "black in orchard and garden." It is supposed the fruit has been destroyed.

The *Presse* states that the number of dogs destroyed in Paris by the police, since the beginning of the year, amounts to not less than 10,000.

We learn from the Buffalo Commercial Advertiser that the number of buildings erected in that city within the last year is upward of four hundred, the estimated cost of which is about $450,000.

FOREIGN NEWS.

The steamship Great Western reached New York yesterday (Wednesday) forenoon, bringing dates to March 29. The news is not important. English papers are full of annexation articles, in which some very hard things are said about the United States. Yet annexation is spoken of as more painful than surprising. President Tyler's Message to Congress in relation to the slave trade was under discussion in the House of Commons. A terrible explosion is mentioned in Algiers, by which nearly 100 lives were lost. Nothing else of *special* importance.

MARRIED.

In Scott, Cortland Co., N. Y., by Rev. R. G. Burdick, Mr. James M. Saunders, of Hamilton, Madison Co., to Miss Ellen A. Babcock, daughter of Luke P. Babcock, of the former place.

DIED,

In Persia, Cattaraugus Co., N. Y., on the 2d inst., Mrs. Cornelia Whitford, wife of Stephen Whitford, in the 41st year of her age. Mrs. Whitford embraced religion in early life, and united with the Seventh-day Baptist Church in Brookfield, N. Y., of which she continued a worthy member until she removed to Persia in the fall of 1830. In 1832 she became a member of the church in Persia, with which she remained connected until removed from the church below to join the church triumphant. She has left a companion and an only daughter, who will long remember the affectionate wife and mother. They will mourn, however, as for one in whose case there is hope, and will look forward joyfully to a re-union beyond the grave.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

In Persia, N. Y., on the 19th of March, Ira, son of Allen and Eliza Prentice, aged two years and eight months.

So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die.

EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

W. B. Gillett,
Paul Stillman, } Rec. Sec's.

ANNIVERSARIES OF OUR SOCIETIES.

The Seventh-day Baptist Missionary Association will hold its Third Anniversary in Plainfield, N. J., on the ourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec., New Market, N. J.

The American Sabbath Tract Society will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. Stillman, Rec. Sec., New York.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to csmmunicate respecting opening fields for missionary labor will do well to forward the same to the address of Samuel Davison,
Cor. Sec. S. D. B. M. Ass'n.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

An Address to the Baptists of the United States, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

FOR SALE—A BARGAIN.

The well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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TERMS.

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☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by aremittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed (*post paid*) to Geo. B. Utter, *No. 9 Spruce Street, New York.*

Miscellaneous.

THE RAINBOW.

BY MRS. AMELIA B. WELBY.

I sometimes have thought in my loneliest hours,
That lie on my heart like the dew on the flowers,
Of a ramble I took one bright afternoon,
When my heart was as light as a blossom in June;
The green earth was moist with the late fallen showers,
The breeze fluttered down and blew open the flowers,
While a single bright cloud to its haven of rest,
On the white wing of peace floated off in the west.

As I threw back my tresses to catch the cool breeze,
That scattered the rain-drops and dimpled the seas,
Far up the blue sky a fair rainbow unrolled
Its soft-tinted pinions of purple and gold!
'Twas born in a moment, yet, quick as its birth,
It has stretched to the uttermost ends of the earth,
And, fair as an angel, it floated all free,
With a wing on the earth, and a wing on the sea.

How calm was the ocean! how gentle its swell!
Like a woman's soft bosom, it rose and it fell;
While its light sparkling waves, stealing laughingly o'er,
When they saw the fair rainbow, knelt down to the shore,
No sweet hymn ascending, no murmur of prayer,
Yet I felt that the spirit of worship was there,
And bent my young head in devotion and love,
'Neath the form of the angel that floated above.

How wide was the sweep of its beautiful wings,
How boundless its circle, how radiant its wings!
If I looked on the sky, 'twas suspended in air,
If I looked on the ocean the rainbow was there;
Thus forming a girdle as brilliant and whole
As the thoughts of the rainbow that circle my soul!
Like the wing of the Deity calmly unfurl'd,
It bent from the cloud and encircled the world.

There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves,
When the folds of the heart in a moment unclose,
Like the innermost leaves from the heart of a rose;
And thus, when the rainbow had passed from the sky,
And thoughts it awoke were too deep to pass by,
It left my full soul like the wing of a dove,
All fluttered with pleasure, all fluttering with love.

I know that each moment of rapture or pain,
But shortens the links in life's mystical chain;
I know that my form, like that bow from the wave,
May pass from the earth, and lie cold in the grave;
Yet, oh! when death's shadows my bosom encloud,
When I shrink from the thought of the coffin and shroud,
May hope, like the rainbow, my spirit unfold,
In her beautiful pinions of purple and gold.

The Slave-Holder and his Slave Ben.

Lucy was a colored woman, who had been a slave, but was now free, residing in Cincinnati, whose husband was still a slave in a slave State, from whence she had removed on being emancipated by her dying Mistress. All her efforts were directed to the liberation of Ben, her husband, which she hoped some day to effect by purchase. For this purpose she worked hard and lived poor, that she might lay up what money she could get to purchase her husband, and the father of her children.

She had three children, Harry, a stout, healthy boy of eleven years; Susan, a slender, sickly child of nine; and little Ned, about five. The two elder children remembered their father, and the little one scarcely understood that he did not, so constantly was he hearing and talking of him. At all events, he was fully imbued with the animating spirit which pervaded this happy family,—happy in having constantly in view the attainment of a blessing which called forth all the energies of their nature. 'Daddy's freedom' was the goal toward which every thought and every movement tended. Day and night Lucy was at her washing and ironing. Harry brought and carried the clothes, and gave all other assistance in his power to his mother, in fetching water, preparing fires, &c. Susan prepared the meals, but they scarcely allowed themselves any other food than the broken victuals they were permitted to get from a neighboring boarding-house. Little Ned, if he could do no more, could clap his hands at the sight of every new bundle of clothes brought for his mother to wash.

Harry had one day been gone rather longer than usual to the boarding-house for the fragments of their dinner. Little Ned, who was watching, at last espied him laboring under the additional burden of a well known and welcome sight, a large bundle of clothes. 'He's coming, mother, and he's got a nice great big bundle of clothes for you to wash.' Harry ran in, overflowing with important information.

'Oh! mother, there's ever so many strangers at Mrs. Gibson's, and I know you'll have the washing of them all, for the gentleman I brought these clothes for, says he'll ask them, and he's a nice kind gentleman, and I told him all about how hard you worked, and all of us, for father's freedom; and I told him all about your great box full of money, and about how our little mug was almost full, and he gave me a whole quarter of a dollar to put in, and I am going to show him that it's the biggest piece we ever got yet.'

Lucy, who was accustomed to his loquacity, did not till this moment turn round, when she beheld a gentleman standing in a very thoughtful mood. It was a countenance well known to her, though hers was entirely unknown to him. Children, unless you have some portion of romance in your composition, you will not conjecture who this was. Know, then, it was her husband's master, the master of Ben, a slaveholder.

Lucy was greatly agitated, and sunk down on the floor, covering her face with both her hands. She had not heard from her husband for two years, and she knew that the cholera had been very destructive among the colored people in that part of the country she had left. Now that information was at hand, she dreaded to hear, but suspense was intolerable. 'What is the matter, good woman?' said the slaveholder; 'what are you frightened at?' With a great mental effort, and raising her heart to heaven for support, she sobbed out, 'Oh! master, my poor husband! is Ben alive?'

'Ben, what Ben? I don't know who your husband is.'

'Oh master! Ben Wilson, your carpenter, that's got a great scar on his right cheek.'

It was now the slaveholder's turn to be agitated, but repressing his emotion he hastened to relieve Lucy.

'My carpenter, Ben, your husband! Yes, he's alive and well, and as honest, faithful a fellow, as ever.'

'Thank God! thank God!' said Lucy. 'Oh! if he's alive, I know he's good.'

The slaveholder now threw himself into the only chair Lucy's room afforded. He had been much interested by the simple relation of Harry, as he had walked along with him, and been attracted by it to enter the dwelling. He saw its reality; every thing bespoke the greatest indigence. Susan had placed on the table, or rather wash bench, their only table, the heterogenous fragments of the dinner from which he had dined the day before. There was no superfluity of table apparatus; there was but one dish out of which all were to eat, and but one knife and fork. Yet they had hundreds of dollars hoarded up.

Harry by this time had placed the little mug of silver before him; 'but I can't lift mother's box,' said he. 'Do, mother, help me; you can tell how much there is in it.' The box too was soon at his feet, and they all now surrounded the slaveholder, who appeared to have lost the power of speech.

'Feel how heavy the box is,' said Harry.

'Feel how heavy little mug is,' said Ned, and in attempting to hand it to him, he scattered all the little shining six, ten, and twelve cent pieces, around the slaveholder. Each little piece, as it fell, seemed to sound a reproach to his heart. Lucy named the sum she had.

'Oh, master!' said she, falling at his feet, the children all following her example; 'Oh, master! won't you be willing to sell Ben his freedom. I know there is not enough yet,' said she, with a desponding look, which suddenly changed to one of proud satisfaction, as she added, 'for Ben is worth a good price, I know.'

'Is there not almost enough for father's freedom?' said little Sue.

'Do, please do, let daddy be free, said little Ned.

The slaveholder was still speechless.—Think you he was touched by the scene before him?

'Is master sick?' said Lucy.

'Yes, good woman,' he replied; 'yes, sick, sick of myself, sick of slavery, sick of every thing.' Poor Lucy, not understanding him, looked bewildered. The slaveholder, with great effort, calmly added, 'Lucy, your husband has been worth more to me than all the money you have in that box. I have no right to any of it. Keep it for yourselves. Your husband is free from this moment. May you all be as happy as you deserve to be.' He then darted out of the house.

Lucy continued on her knees, and in silence poured out the gratitude of her heart to that Being to whom she had learned to look 'in trouble and in joy.' The children of course could not understand all their mother's feelings, but they understood that the long-desired blessing had arrived; they understood that their father was now free, and they had been taught whom to thank for all blessings.

'Mother is thanking God,' said Ned, in a low voice, 'because father is free.'

'Let us thank him too,' said Susan.

'How shall we say it?' said Harry.

'Our teacher says no matter what words we say; I'll say it,' said Susan, and folding her little hands, said, 'thank you, good Father in Heaven, for being so good to father, and mother, and Harry, and me, and Ned.'

'Thank you, good Father in Heaven,' responded both the other children.

Their mother turned to them with overflowing eyes, and kissing them all, said, 'How happy your father will be to find he has got such good children.'

'How soon will father get here?' said Harry.

'I cannot tell. I hope soon.'

'Shan't we have some dinner to day?' said little Ned.

'Oh, no matter for dinner,' said Harry, dancing about and kicking over the wash bench, with all the dinner, which safely lodged itself in a tub of suds. 'No matter for dinner,' said he, a little more seriously as he saw the dinner's fate, but soon began singing and capering about—'Daddy's free, daddy's free; daddy, daddy, we shall see, Oh how happy we shall be,' &c.

Little Ned, and even poor little Sue, were soon animated to join in the frolic.

After they had danced and sung till they were tired, the want of dinner began to be felt. 'What shall we have for dinner?' was the general inquiry, with a look at the unlucky tub of suds.

'You may go and buy something for dinner,' said their mother.

'Buy dinner!' said little Ned, with astonishment.

'To be sure,' said Harry, 'we may buy dinner *now*. What shall I get, mother?'

'You may get what you please,' said their mother. 'You shall choose your dinner the day of your father's freedom.'

'I'll have some gingerbread,' said Harry.

'I'll have gingerbread too,' said Ned.

'Mother,' said Susan, 'May Harry buy me an orange, it would taste so good?'

'Yes. Harry, get a couple of nice oranges for her;' and she looked anxiously at Susan, as she observed her pallid countenance and parched lips. 'Susan, my dear, I am afraid I have not attended to you as I ought. You look sick and feverish; you have not had proper food.'

'Oh yes, mother, I have; I should not have liked to have you spend money for me.'

'What will you have for your dinner, mother?' said Harry.

'Oh, anything. You may get me some chocolate.'

Let not our carpenter, Ben, be forgotten. He was among the happiest of the happy, at the news of his freedom, which his master himself communicated to him, relating also a great part of the scene which passed at Lucy's hovel. He was impatient to set out and join his family, and take a look at the great world. Gladly would we convey to the children some idea of the joy of their meeting, but find ourself inadequate to the task, and therefore leave it to their own imagination.

Let each of our young readers fancy that it had been his or her father, and you will understand the joy better than we can describe.

EXTREMITIES OF COLD.

A History of the most remarkable extremities of cold within a space of more than a thousand years.

In A. D. 401, the Black Sea was entirely frozen over.

In 462, the Danube was frozen so that Theadmare marched on the ice to Swaibia to avenge his brother's death.

In 761, the cold was so intense that the straits of Dardanelles and the Black Sea were entirely frozen over. The snow in some places drifted to the depth of 50 feet, and the ice was heaped in such quantities in the cities, as to cause the walls to fall down.

In 890, the Aidratic was entirely frozen over.

In 891, and also in 893, the vines were killed by frost, and the cattle died in their stalls.

In 991 the winter lasted very long, and was extremely severe. Every thing was frozen; and famine and pestilence closed the year.

In 1067, the cold was so intense that most of the travelers in Germany were frozen to death on the roads.

In 1133, it was excessively cold in Italy, the Po was frozen from Cremona to the sea; the heaps of snow rendered the roads impassable; the wine casks burst, and trees split by the frost with an immense noise.

In 1216, the river Po froze to the depth of 15 ells, and wine also burst the casks.

In 1234, a pine forest was killed by the frost at Ravenna.

In 1235, the frost was most intense in Scotland, and the Categat was frozen between Norway and Jutland.

In 1282, the houses in Austria were buried with snow.

In 1292, the Rhine was frozen, and in Germany, 600 peasants were employed to clear the way for the Austrian army,

In 1344, all the rivers in Italy were frozen over.

In 1468, the winter was so severe in Flanders, that the wine was cut with hatchets to be distributed to the soldiery.

In 1584, the winter was so severe that the Rhine and Scheldt were frozen, and even the sea at Venice.

In 1670, the frost was very intense in England and Denmark; both the Little and the Great Belt were frozen over.

In 1684, many forest trees, and even the oaks in England, were split with the frost.

In 1692, the cold was so excessive, that the starved wolves entered Vienna, and attacked both men and cattle.

The cold of 1740 was scarcely inferior to that of 1692, and the Zuyder Zee was entirely frozen over.

In 1776, much snow fell, and the Danube bore ice five feet thick below Venna.

THE PAST.

My thoughts are of the Past! I live again
Through all the scenes of Youth's impassioned hours:
I only know how happy I have been,
And breathe an air that comes o'er fields of flowers.
The Present doth not once intrude, to blast
My joyous revels with its baleful breath,
And o'er the Future some kind Power hath cast
A vail like that which shrouds the realms of Death.
The friends I loved are 'round me, and I hear
Familiar voices sounding in my ear:
Again we roam through forest, field, and glen,
And talk of themes that filled our musings then.
The kiss of love is on my cheek—I feel
Through all my veins its burning influence steal.
I dream again the same half-waking dreams
That solaced then the weary hours of night,
And every pulse with some fond memory teems
Of heaven-born hope, that could not bear the light.
The Past! In its illimitable sea
The wrecks of all my argosies are strewn;
And close beside me, plainly, now I see
The fiend that laughs at all my hopes o'erthrown!

There is a time of freshness, when the heart
Breaks from the bondage of its youthful fear,
And, trampling on its fetters, takes a part
In those wild wars that claim its service here:
When, like an eagle bursting from its shell,
It seeks a doom no prescience can foretell.
There is an hour, when passions strong and deep
Wake from the torpor of their dreamless sleep,
And rushing wildly from their dark domain,
Bid Peace farewell, and know her not again.
That time—that fatal hour—with me hath passed,
And years have swept me with their withering blast.
Yes, I have known the pangs that rend the heart,
When the short summer of its joy is o'er—
When one by one it feels its hopes depart,
And drives a wreck upon a barren shore.
I am not what I was! Care doth destroy
The gladsome aspect of the gallant boy.
Passion doth trace upon his lineless brow
Deep furrows, and his head is taught to bow
Beneath accumulating weights, that press
The life-blood from his soul. The sweet caress
Is mine no longer as in other days;
No fairy arms are twined for me; no gaze
Of guileless love rests on me, unsubdued
By those hot passions that on bliss intrude;
No more for me doth Beauty rear her crest,
Or fond Affection nestle in my breast.
Misfortune made me from my very birth
The helpless target for her poisoned spears:
I never yet have known an hour of mirth
That was not followed by an hour of tears.
I am not what I seem! There is a light
Within my eye which never was so gay;
And yet my soul, in moonless, starless night,
Is wasting like a wave-washed rock away!

Oh happy hour! When from each traitorous woe
My soul, exulting, shall escape its chains,
And fly to regions where it ne'er shall know
Its earthly passions or its earthly pains.
In that bright world my soul shall reap that bliss
It ever sought, but never found in this.

New York. JULIAN CRAMER.

FOR THE CHILDREN.

My Mother.

"Let me the tender office long engage,
To rock the cradle of reposing age;
With lenient arts extend a mother's breath,
Make languor smile, and smooth the bed of death:
Explore the thought, explain the asking eye,
And keep awhile, one parent from the sky.
POPE.

From the Youth's Companion.

Robbing God.

"Only see mother, what nice sweetmeats I have got, and now I am going to eat them. How good they will taste."

"I am sorry you spent your money in this manner, my daughter. It is wrong. Such articles are injurious to health; and in using them you are guilty of robbing God."

"Mother, how can you say that? I did not take them without paying for them, and my money is my own, I am sure."

"It is your own as it regards any one else. But as it regards God, it is not your own. It is his, and his alone. Whatever we have is given us of God to use for his glory. You know I hire Amelia to do house-work and sew and take care of the children. I entrust to her care articles of clothing, provisions, furniture, and sometimes I leave her to take care of you and Georgianna. How should she regard all these, as mine or as her own?"

"As yours, mother; you pay her for her work, and she ought to use all these things for you and not for herself."

"Very well. But suppose she should regard them as her own, and dispose of them for her own personal benefit. What should you think of that?"

"I know very well it would be robbing you, mother."

"Yes, and whatever God gives us, it is to use for his glory, and if we waste or squander it, or use it for any thing which is not in accordance with his will, we are guilty of robbing him. If you waste, or unnecessarily expend your money, your time or your influence, you take what belongs to God, and are thus guilty of robbery.

"Well, mother, I will try to do right, for I am not willing to be guilty of the sin of robbing God."

"Very well; try to do right, but remember you cannot do anything in your own strength, but must look to God to work in you, my daughter: and remember that none can be accepted of God, none can enter heaven, can be fit to live or to die, but those who make an entire surrender of all to him. R. E.

An Honest Boy.

That "honesty is the best policy" was illustrated some years since under the following circumstances, detailed by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother, and took the boy into his service, and he is now one of the most successful merchants in Ohio. Honesty always brings its reward—to the mind if not to the pocket.

Dew-drops.

There was once a little boy very much beloved by his parents on account of his readiness to learn and the excellence of his disposition. He was generally cheerful and happy; but one morning he complained to his father because the dew-drops were not permitted to live longer on the flowers, he wanted to see them glitter and sparkle all through the day, just as they did in the morning. "The sun," said the child, has chased them away with his heat, and swallowed them up in his wrath.

Soon afterwards there came rain, and a rainbow, upon which the father pointed upward, "See!" said he, there stand the dew-drops gloriously reset, a glittering jewelry in the heavens. Thus learn my child, that that which withers on earth, often lives and shines more brightly on high." So spake the father, and in so speaking he uttered prophetic language. For in a few days after this, his little boy, with all his loveliness and intelligence, was summoned away from earth, exhaled like bright dew-drops from beneath the eye of the fond father, only, however, to shine with increased lustre in a clear sky.

The Boy who told a Lie.

There was once a boy whose father sent him to ride a few miles upon an errand, and told him not to stay.

After he had done his errand, he started to come home. As he was riding by a house where two of his playmates lived, he thought he would stop a few moments to see them. The boy stayed longer, and longer, till two hours had been spent in play.

With a heavy heart he now mounted his horse again. He rode slowly along, thinking what excuse he should make to his father for not coming home sooner.

The boy trembled and turned pale, as he saw his father. When his kind father came up to him, he said, "Father, I lost the road, and it took me some time to get back again, and that is the reason why I have been gone so long."

His father had never known him to be guilty of such an act before, and believed what his son told him. But oh, how guilty and ashamed did that boy feel, as he walked along by his father. His look of innocence was gone, and he was ashamed to look his father, or his mother in the face. He tried to appear easy and happy, but he was uneasy and miserable.

When the little boy, whom you last read about, went to bed that night, he was afraid. He knew that he had done wrong, and it was long before he could quiet his troubled spirit with sleep.

Thus things went on for two or three weeks. One day a man called to see the father of this boy on business; and as soon as the boy saw him come into the house, his heart beat quick, and he turned pale. He feared that something would be said that would bring the whole to light.

After talking a few moments with his father, the man turned to the little boy, and said, "Well, how did you get home the other day? My boys had a very pleasant visit from you."

Can you think how this boy felt? You could have almost heard his heart beat. The blood rushed into his face, and he could not speak, and he dared not raise his eyes from the floor.

The man then turned to his father and said: "You must let your son come up again, and see my boys. When he was there about two weeks ago, he only stayed about two hours, and they hoped he had come to spend the whole day with them."

Now the whole truth was out. The boy stood before his parents covered with shame. How bitterly had he suffered. The guilty boy burst into tears, and implored his parents' forgiveness.

But he was told by his parents that he had sinned, not only against them, but against God. The humble child went to God in penitence and in prayer. He made a full confession of all to his parents, and obtained their forgiveness; and it was not till then that peace of mind was restored.

From the True Wesleyan.

There are seventeen millions beggars out of the 198,000,000 of individuals who inhabit Europe.

The School for Idiots at Paris promises well. The young idiots learn to write, read and cipher, to a degree of perfection truly astonishing.

Mohammedism requires the tenth part of a man's annual income, whatever that may be, as the *property* of the poor and the afflicted! A neglect here is perilous!

Charity.—When you call on a professed Christian for charity, and receive the excuse "We must provide for our children," how do you interpret it?

Ans.—"We must indulge our avarice." The man is *provident* for his family; but, *covetous for himself.*

Babylon.—Under the Old Testament dispensation, Babylon was the principal power that oppressed the people of God. Hence the term is employed in the New Testament, symbolically, to denote the principal agents that oppresses the *poor*, and makes merchandise of men.

Pure Religion.—An old writer has suggested a method of discovering who are possessed of true or pure religion. He says: "*Pure* religion, and undefiled before God and the Father, is this: to visit the fatherless and the widow in their affliction."

The Elders, School Teachers.—One of the early councils of the Christian Church decreed that every church should have, within its own walls, a school-room, and if the congregation was unable to maintain a teacher, the elders were required to discharge that office in his place.

A YANKEE TRICK.—A man in Pittsburgh, who had been underbid by a party of Germans whilst he was trying to make a bargain to unload a steamboat, determined at the time to soon have his revenge.—Hearing one morning that a boat was expected to arrive in a few hours, he dressed himself in his Sunday clothes, disguising his appearance as much as he well could, went to the Germans, whom he found at the wharves, and engaged them to do a job for him up town. He accordingly led them off to a vacant lot, some distance away, and set them to work moving a large quantity of pig metal which was there, from one side to the other of the lot, charging them not to desist for any one, and left the poor fellows hard at work. Meanwhile, he immediately ran and changed his dress, presented himself at the river side, just as the expected steamboat arrived, drove at a first rate bargain, there being no competition, and he had the field to himself.

My own Dearest Jane.

In youth, through the green mountain wilds, we have rambled,
And childishly promised, we ne'er would be twain;
On the banks of the bright sparkling brooks we have gambol'd,
The while I would call thee, my own dearest Jane.

In years more mature, I did almost adore thee,
By thy fondling and care, knew I loved not in vain;
And felt, while in sickness, as thy sweet form bent o'er me,
That truly, thou wast then, my own dearest Jane.

But now thou art gone, from the scenes of thy childhood,
Yet I know that thou canst not but leave them with pain—
Thou wilt find thee a home, in the far western wildwood,
O when shall I see thee, my own dearest Jane.

Yet though far away, my heart still is near thee,
And I trust that once more I shall see thee again;
Tho' long years shall pass, yet again thou wilt hear me,
In tones of love call thee, my own dearest Jane.
RURAL SWAIN.

A Thought.

I've seen at early morning's hour
The dew-drop sparkling on the flower,
And mark'd the sun beam o'er it play,
Then snatch it to the skies away.

And thus I've thought is Pity's tear,
Shed by us erring mortals here,
Then borne to heaven and treasured there,
With Faith, and Hope, and Love, and Prayer.

PRICECURRENT

ASHES,	
Pot, first sort	— a 3 87
Pearl	— a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¼
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4 4	7 a 9
Do do 5-4	10 a 12¼
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpv	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @105
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng &Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do, new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4¼@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13¼@ 14¼
Damaged	12½@ 13½

The Sabbath Recorder.

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 16.

THE ENVIRONS OF LONDON.

There is not among the environs of London a more beautiful spot than GREENWICH. It is situated on the Thames about five miles below the metropolis, and is famed all over the world as the meridian from which English astronomers make their calculations. The Royal Observatory stands on an eminence in the Park, and is supplied with the best instruments in Europe. From one of its cupolas rises a high pole, to the top of which a large ball is elevated daily, and dropped at precisely twelve o'clock, to inform the observers for miles around of the exact time when the sun passes the meridian. The Park has long been a favorite resort during the Fairs, and is much frequented at other times by parties wishing to enjoy a day in the open air and under the spreading boughs. A richer treat can hardly be desired.

But the HOSPITAL here is probably the greatest attraction for strangers. It consists of a large pile of buildings, or rather five distinct piles, which are allowed to be the most beautiful in Europe devoted to charitable purposes. They stand on the site of an ancient palace, the birth-place and residence of several of the kings and queens of England. In 1694, they were appropriated to the reception of seamen disabled by age, wounds, or infirmities, together with the widows and children of those who had been slain in battle. To this purpose they have been devoted ever since. They now accommodate about 2,700 pensioners, 100 nurses, and 800 boys. The whole number of persons resident in the Institution, including the families of officers, amounts to about four thousand—sufficient to make up a small city. The residents, or "in-pensioners" as they are called, are provided with every necessary of clothing and diet, besides which they receive one or two shillings per week for pocket money, according to the rank they have held. There are also connected with the institution some 30,000 "out-pensioners," who receive from $20 to $120 per year, according to their service or the nature of their wounds. A look at the dining-halls and cooking-rooms where meals are regularly prepared and served for four thousand persons, will richly repay a visit. Or, if this does not, the "yarns" of the obliging attendants, who have spent long lives in naval adventures, will certainly afford sufficient compensation for all a visitor's trouble.

An institution in some respects similar to that at Greenwich, is located in CHELSEA, on the Thames, about two miles from London. It was founded by Charles the Second, to afford an asylum for sick and superannuated soldiers, and consists of a handsome brick structure 790 feet in length, surrounded by forty acres of ground beautifully laid out. About 400 pensioners are here provided with clothes, diet, washing, lodging, etc. The institution has also a large number of out-pensioners, who receive a yearly allowance upon proving that they have been maimed or disabled in the service of the crown, or that they have served their country as soldiers for twenty years. A visit to this institution, like a visit to many others for kindred purposes, will excite admiration for the liberality with which the English government provides for its faithful or unfortunate servants. But it will at the same time painfully remind one of the true source of England's apparent wealth and real poverty. Her army and navy have in times past, with a great parade of strength, carried desolation to many once peaceful homes and happy hearts; her populace now groans under the heavy burden imposed to support warlike arrangements and the tens of thousands of disabled military servants.

WINDSOR CASTLE is the great temple of English royalty, and of course a frequent resort for all admirers thereof. It is situated about twenty miles south-west of London, on an eminence commanding an extensive view of a charming country. The structure is one of great antiquity, having been originally built by William the First. It has been enlarged, however, and partly rebuilt from time to time by several of his successors. At present it is the favorite residence of the royal family, and a scene of great display. The Castle, with its towers, batteries, and chapels, covers an area of twelve acres. There are in the vicinity two immense parks, which together cover 2,300 acres of ground. One of them is fourteen miles in circumference, is intersected by a grand avenue, and contains a favorite summer residence. Near by is a lake on which George the Fourth was accustomed to take his aquatic excursions. It is crossed by a curious bridge of a single arch, making a span of 168 feet. St. George's Chapel, founded by Edward the Third, is justly admired for the chaste and beautiful style of its architecture. The Royal Cemetery, also, is deserving of the admiration which has been bestowed upon it. It was made under the direction of George the Third as a place of sepulture for the kings of England, and consists of a vault excavated in the chalk rock about fifteen feet under the surface, seventy feet long, twenty-eight wide, and fourteen high. Places to receive the bodies are formed by octagonal Gothic columns supporting ranges of shelves.

EXPOSURE OF MISSIONARIES.

The following extract of a letter, which we copy from the Dayspring, shows that some of our missionary brethren are obliged to "endure hardness" in the prosecution of their work. The writer is a teacher in one of the Indian missions.

"On Thursday of last week, being fifty-five miles from home, I started to return, with a load of lumber, in a heavy rain, at two o'clock in the afternoon. Between sundown and dark, I was obliged to back my load, through mud and water, up the bank of a creek; and then, in midnight darkness, the rain pouring all the while, I made the best arrangements I could for spending the night in the woods. About ten o'clock in the evening, the weather became cold, and the rain changed to snow. In the morning I arose and shook off the snow, just as I have seen sheep do at the north. Having breakfasted on frozen bread, and commended myself to God, I set out on my journey, with damp clothes and wet feet, through snow, water and mud; an eastern snow storm howling about me with all the severity of the north. During the day I traveled thirty miles, across a prairie, without seeing fire. Such incidents are not uncommon in my history."

SUFFERING FOR CHRIST'S SAKE.

Rev. Joseph Smedley, a missionary of the Baptist Church who is laboring among the Choctaw and Creek Indians, writes under date of Feb. 22, that more than twenty have applied for baptism, and that the prospects for missionary labor are encouraging. It is painful to learn, however, that the spirit of persecution prevails there, several of the converts having been severely whipped, and others being in constant expectation of the lash. The following is Mr. Smedley's account of a visit to a venerable brother Jesse, who had lately received *fifty strokes*:—

"I called with brother Walker to see him, and in compliance with our wish he let us see his lacerated body. I could not but sit silently gazing alternately upon his lion and lamb-like countenance, and clustering wounds! My love and veneration were not a little heightened while listening to the following recital, which I give as nearly verbatim as possible. Said he, 'My brothers, I was coming from the bottom, where I had been to kill a hog, when I saw one hundred or more of them about the store, (about twenty yards off,) and they seemed to be watching. I then thought it will not do to run away *any more; but I must stand true this time;* and then I came to the house, and set down by the door; and when they saw me, they all came on a full gallop right up to the house, and surrounded me. And I said, Why, what have I done? and what is the reason that all of you come to take one poor old man? what have I done, my friends? And they said, 'We will tell you by and by!' I then held out my hand and shook hands with them all, and then they all went and sat down for quite an hour. Then one seemed to come by the end of the house, and came to me and said, 'I want to tie you.' I then put out my hands and crossed them, and he seemed to wonder, and said he never saw the like that I should so willingly put out my hands to be tied. And then, when he had tied my hands, they all again went back and sat down nearly one hour more. After that one man came and tied a rope around my wrists, and tried to throw the other end over the fork of a tree, and he could not do it, and another man got up and put the rope over, and then they drew me up till my feet did not quite touch the ground; and they tied my feet together, and then put a rail through my legs, and then they went and sat down again. Then one man came and asked me where I did get this new religion from? I said in the old nation and brought it here, (meaning that he was converted before the removal of the nation from the east of the Mississippi.) 'Yes,' the man said, 'and you have set half the nation to praying, and this is what we are going to whip you for;' and when I saw the thick stick my heart fainted a little, and I said, My friends, do take a gun and shoot me, and dont whip me so. The man said, 'we dont want to kill you. We will now give you fifty for the first time; the next we will give you one hundred, and the third time we will kill you.' Then one man said, you tell us that Christ was hung up, and we are going to do the same to you.' My dear brethren, I felt as if I wanted to preach to them more than ever I did in all my life. I did not feel the least bit angry, and I did not feel at all afraid. Then five men had to give me ten strokes apiece, and they laid on with both their hands. When they had done, I felt so weak that two or three more licks, I think, would have killed me. They then took me down and left me; and they all the time seemed as if they did not like to do it. They hung down their heads, and seemed as if they did not like to look up. I bless the Lord that I had no bad feeling against them, but did freely forgive them from the bottom of my heart.'"

"THOUGH BURIED LONG."

The Bible Society of Washington held its annual meeting last week, when Rev. Mr. Daily, chaplain of the House, urged the duty of increased exertions in circulating the Bible, and told some interesting anecdotes of the beneficial effect of the distribution of the Bible. "There lived," said he, "some years ago, a pious man on the banks of the Ohio. Several young men came to his store, from their flat-boat, and one of them immediately inquired for a pack of cards, observing that they were on their way to New-Orleans, and would need something to amuse them during their protracted voyage. Struck by the aspect and manner of this youth, the good man spoke to him of his mother, of the dangers to which he would be exposed, and presented him with a Bible, urging upon him the duty of studying its doctrine and obeying its precepts. Fifteen years after, a gallant steamer, on its way up the river, suddenly came to the wharf, when a gentleman, lady, and two or three children, stepped ashore, and came immediately to the store. 'Do you recollect,' said the gentleman to the Christian merchant, 'giving a Bible many years ago to a youth, on his way down the river? I am the person on whom you bestowed that precious gift, and as I am indebted to it for all my success in this life, and all my hopes for the next, I could not pass by this spot without stopping, and expressing my gratitude to one to whom I must ever feel myself under such unspeakable obligations.'"

MISSIONS AND WAR!

Every intelligent reader knows, that within about twenty-five years, by means of missionary labor, the great mass of the people of the Sandwich Islands have been raised from savage degradation, relieved from constant, cruel warfare, and brought under the renovating influence of the Gospel of Peace. And what has this twenty-five years labor of benevolence, with all its glorious results, cost? Not so much as a single year's cruise of one ship of war! Yet there are about two thousand such ships now in Christendom. How enormous the cost of their support! The debt of Great Britain, at the close of her wars with Napoleon, was about four thousand million dollars, and for the bare interest and management of this debt, she now pays annually about $140,000,000; six or seven times as much as the whole expense of our national government, with its army, navy and all! What a millstone on the neck of the English people! How must it cripple their industry, rob many of their bread, and grind them to the dust! All this, however, is but a moiety of the cost of England's past wars! Well might one of her finest writers say,—

> "My thoughts I must confess, are turned on peace.
> Already have our quarrels filled the world
> With widows and with orphans!"

N. Y. Telegraph.

"I SHALL DIE SILENT."

The hour and the circumstances of our exit from this world are hid from our view by the inscrutable curtain of futurity. That hour of departure approaches with every rising and every setting sun. How near or how far off we may be from the iron gate through which we must pass into the next world, we cannot know. How we shall feel, what will be our views then, whether we shall be sensible or insensible as we lie on the last verge of mortal life, whether our spirits shall triumph in the jaws of mortality, eager to stretch their wings for the final flight, or fearing to launch away shall cling to life with fervent tenacity, we can not know. The revelations of that hour are visible only to the eye of God. And it is well that it is so. It matters little whether we 'die silent,' or with songs of triumphant testimony on our lips, looking the pale messenger full in the face, and bidding him welcome, provided our work on earth is done and well done.

"I shall die silent," said Whitefield to Rev. Dr. Finley, President of Princeton College, at whose house he was dining. At dinner, the Dr. said, "Mr. Whitefield, I hope it will be very long before you will be called home, but when that event shall arrive, I shall be glad to hear of the noble testimony you will bear for God." "You will be disappointed, Doctor," said Whitefield, "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no; it is your dumb Christians, that have walked in fears and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death beds."

This prophetic presentiment of Whitefield was verified. He died silent. A suffocating asthma prevented all utterance of his feelings and views as he passed the threshhold of eternity. But his work was done, and the numerous and living testimonies which he had borne for God during his life of devoted piety and eminent usefulness, were worth a thousand death-bed testimonies. And so it is in every case. So it should be in the life of every Christian. If the whole of Christian life does not bear consistent and daily testimony to the transforming power of religion, the death-bed testimony will have little weight. As every Christian has but one short life to live on earth, how needful, how important, that he should record his testimony to the worth and living influence of religion in his every day history.

Christian professor! thou art bearing a daily testimony *for* or *against* the religion of Christ, according as thy life accords with the spirit and power of the gospel, or against it. This daily testimony is recorded in deep and indelible lines on the minds and hearts of thy children, friends and neighbors, in thy daily intercourse. Those records will meet thee in living, breathing characters in the coming world. [N. Y. Evangelist.

NO EFFORTS TO DO GOOD ARE LOST.

I have heard of some seeds which will sleep in the earth for ages, and I have heard of the young of certain insects which lie in a state like death for eighty years together, and yet when the hand that scattered the seed had been long mingled with the dust, and when the insect that had deposited its young had ended its flight for generations, the seed would come forth and form a forest of mighty trees, and the slumbering insect would awake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering seeds of knowledge, and piety, and immortality, but we see not the seed spring forth. Our instructions seem to be forgotten; the fruits of our liberality seem to have perished; and our labors appear to have been in vain. But be of good courage; the seed is still in the earth undecayed, and the time will come when it shall spring forth and yield a plenteous harvest. It is watched over by the God of heaven, and not a seed shall perish. The hand that scattered the seed may be withered, but the seed itself shall swell and send forth its germ, and become a mighty tree. The voice that uttered the sermon may be silent, but others that received the truth shall come forth and declare it afresh to the generations that are yet unborn. [J. Barker.

From the Christian Review.

CALL TO THE MINISTRY.

We pass to notice the manner in which the ministers of Christ are to be introduced into their sacred work. In the first place, the candidate must have a strong persuasion in his own bosom, that he is called of God to preach the Gospel; in the next place, the church to which he belongs must obtain good evidence of the same. No church has a right to urge a man into the ministry, contrary to his own convictions. On the other hand, no man has a right to urge himself into the ministry, contrary to the convictions of his brethren. However strong his own desires for the sacred work, he should hold himself in doubt of his divine call, unless he is sustained by the concurrent convictions of his brethren. We have frequently heard young men complain that they were anxious to commence a preparatory course of study for the ministry, but that they could not obtain the recommendation of their church. They have not scrupled to ascribe this to some unjust prejudice, and have seriously inquired whether they ought not to ask a letter of dismission, and unite with some church more likely to favor their wishes. In such cases, a young man has reason to distrust his own feelings. He ought to wait, and pray that the same God who, he trusts, has led him to desire the ministry, would dispose his brethren to encourage him to enter the sacred work. He has no authority for leaving the church for such a reason; and we question whether any other church has a right to receive him for such a reason. A young man carries with him but a poor recommendation, when he represents himself as standing much higher in the confidence of God, than he does in the esteem of his brethren.

But where an individual is himself convinced that God has called him to the work of the ministry, and the church receives the same conviction, it is as much the duty of his church to encourage him, as it is his to enter upon the work; for this is one main design for which churches are organized—that they should search out, and send into the ministry, and sustain, those who give evidence of being divinely called for this purpose. It is of little importance how such conviction first came to take possession of the candidate's mind; it may have originated in his own meditations, or in some season of prayer; or some brethren in the church may have first communicated to him their own convictions as to his duty; or the attention of the pastor may have been directed to him, as one whom the Lord seemed to be preparing for this work, and he may have pressed the young man to a serious consideration of the subject; this would be perfectly proper; it is one of the important duties of the pastor to seek out and bring into exercise all the gifts with which God is blessing the church. All that is necessary is, that the candidate himself, and especially the church to which he belongs, should have good reason to believe that he is called of God. Then, after he has been properly instructed, there is a divinely sanctioned mode by which he may be appointed to his work, and officially invested with authority to discharge all the duties of the sacred office. This is usually denominated *ordination*.

A GOOD EXAMPLE.

A Methodist clergyman, fatigued with the labors of the Sabbath, entered the stage-coach on Monday morning, to proceed to an adjoining town. He had two fellow passengers—one, quite an ordinary looking young man, the other, a young lady. Aware of his unfitness, owing to great prostration of strength, to be an interesting companion, the clergyman drew himself up close to the side of the coach, and inwardly hoped that no opportunity to introduce conversation might offer. The young man, however, seemed resolved to get his ear, and bending forward, said, with an engaging smile, "Sir, I want to ask you if you love the Lord?" The minister, who had averted his face, could no longer resist. Admiring the unaffected sincerity of his young companion, and mortified in view of his own conduct, he turned and replied, "O yes, my good brother, and I am ashamed of myself for causing you so much difficulty in the discharge of your duty." He then encouraged the young man to persevere in the cause of Christian fidelity, assuring him that the blessing of God would certainly attend him. "Why," said he, in return, "I have lately found the Lord, and as I am about to pay a visit to my friends, down East, I thought I would *take my religion with me!*" After this he engaged in earnest conversation with the young lady, pressing her to an immediate attention to the welfare of her soul. Do all professed Christians, when they journey, take their religion with them? Reader, do you? [Christ. Watchman.

SUPERSTITIONS OF ETHIOPIA.

The nation is overrun with superstitions. We can describe only a few of them. A paper armor is regarded as a preservative against the weapon of the enemy. The presence of a cross, or any portion of the Bible, is supposed to interfere with the labors of the blacksmith. No metal can be welded, or casting taken from the mould, within sight of the cross. The worker in iron is supposed to be endowed with supernatural powers, and to be able to transform himself at pleasure into the likeness of a wolf or a hyena. Sickness and misfortune are ascribed to the evil eye of the blacksmith. Dwarfs are treated with much respect, and regarded with the utmost fear. No Amhara will venture to destroy a serpent; except on Saturday or Sunday, when the sight of one is deemed highly auspicious. Sacrifices are offered annually in the month of June, to the evil spirit. One of their specifics in disease is to turn an egg twice towards the head of the patient, and then break it beside him. The sight of a hare is sufficient to shake the firmest nerves. A fox, breaking on the left hand, destroys all hope of success in any undertaking; but, on the right is highly favorable. An antelope bounding across the path augurs success. The appearance of a white buzzard is auspicious or inauspicious, according to the position of the tail. On the banks of the river Airara, stands 'the only piece of machinery in the kingdom,—a rude water-mill, constructed by an Albanian visitor. But the intolerant and ignorant priesthood, pronouncing the revolution of the wheel to be the work of devils and genii, its use was interdicted after three days, and it has since remained silent.' [Chris. Review.

POPULAR LITERATURE.

The whole subject of popular literature requires the deepest consideration. The press is pouring out every day a tide of books which distract the attention, weaken the judgment, corrupt the taste, and defy the criticism of the public by their very multitude. Every one, young or old, man or woman, fool or wise, thinks himself able to say something which may catch the public eye, to raise himself either money or notoriety. The whole world is become a great school, where all the pupils have turned themselves into teachers; and the ravenous appetite of an idle people, always craving for some new excitement or amusement, and ready to swallow the most unwholesome food, is daily stimulating the market. What should we say if a man had the power of so volatilizing a grain of arsenic, that its effluvium should spread over a whole country, entering into every house, and penetrating to the most vital parts of the body? And yet until it is shown that the human mind is good itself, and the source of good,—that it is not what we know it to be, save only when purified by religion, corrupt itself, and a corrupter of others; this power, which every man possesses, and which so many exercise, of diffusing their thoughts over the world, and insinuating them into the heart of a nation, is, in reality, the power of spreading a pestilential miasma. [Edinburgh Review.

WILL IT WORK WELL?

A good man, who was liberal in life, and who had not withheld more than was meet, when dying, called his nephew to his bedside, and said, "David, I have little to give you. I hope, however, that what I have left is my own. I have not taken improperly from any one. I have not kept back from others. I do not leave you much, but the little you will receive will work well." The principle of the dying man was right; when a testator gives to relatives or friends that which he ought to have devoted to God, there is reason to fear that the Almighty will frown upon the gold which should have been placed on his altar. He will not bless the sacrilegious gift. It will not work well. God can give the command, and riches shall take to themselves wings and fly away. There can be no doubt that when the secrets of all hearts are revealed at the judgment day, the great cause of many failures and misfortunes will be ascertained. Large fortunes were given to friends, to the exclusion of Christ's holy cause, and the money, therefore, did not work well.

A MOTHER'S LOVE.—There is something in sickness (says a writer) that breaks down the pride of manhood; that softens the heart and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency—who that has pined on a weary bed in the neglect and loneliness of a foreign land—but has thought of the mother that looked on his childhood; that smothed his pillow and administered to his helplessness? Oh, there is an endearing tenderness in the love of a mother to a son that transcends all other affections of the heart! It is neither chilled by selfishness, or daunted by danger, or weakened by worthlessness, or stifled by ingratitude. She will sacrifice every comfort to his convenience. She will surrender every pleasure to his enjoyment; she will glory in his fame; exult in his prosperity; and, if adversity overtake him, he will be dearer to her by misfortune; and if disgrace settles on his name, she will still love and cherish him; and if all the world beside casts him off, she will be all the world to him.

LAST THOUGHT OF A MISSIONARY.—It is always interesting to know how the missionary regards the work in which he is engaged, when he comes to the close of life. A few months ago the Rev. John Waterhouse, the General Superintendent of the missions of the English Wesleyans in Australia and Polynesia, was called away from his labors. He had become intimately acquainted with the condition of the heathen, particularly in that part of the world, and was well qualified to judge, therefore, of their wants. "As death drew nigh he lay some time, apparently in deep thought, and then suddenly raised himself in his bed, and exclaimed, '*Missionaries! Missionaries! Missionaries!*' Having given his dying testimony in favor of the imperative claims of the heathen, his triumphant spirit passed into the presence of God."

It is a singular fact, that *four* different languages are spoken in England. There are something like 2,000,000 in Ireland who speak Irish, and cannot speak English—some 100,000 in Wales who do not speak English—many in Scotland also, who do not speak English. In the Isle of Mann there is a population which speaks a branch of the Teutonic tongue. In Russia thirty different languages are spoken. [Dr. Baird.

PRICE CURRENT

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr.	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7¼
Cuba	6¼a 7¼
Brazil	6¼a 7¼
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¼
Alabama	5¼a 10
Upland, good and fine	8¼a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S. I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3¾a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¼a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1¼a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall.	90 @
Oil Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4½@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX.	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs, Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer, dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B. A & RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842. lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng. & Sc.	31 00a — —
Do Amer	[illegible] 00a31 00
Bar do rolled	[illegible]
Do Russ PSI	[illegible]
Do do, new do	[illegible]
Do Swedes	[illegible]
Do Eng com	[illegible]
Do do, refined	[illegible]
Sheet E & Am lb	[illegible]
Hoop do cwt	[illegible]
LEAD.	
Pig, 100 lbs	[illegible]
Bar, lb	[illegible]
Sheet	[illegible]
LEATHER	
Oak, lb	[illegible]
Hemlock, light	[illegible]
Middling	[illegible]
Heavy	[illegible]
Damaged	[illegible]

The Sabbath Recorder.

NEW YORK, APRIL 24, 1845.

"THE LORD'S DAY"—WILL-WORSHIP.

In presenting the claims of the original Sabbath, it is not uncommon to meet with those who will frankly confess that they see no good reason for neglecting the seventh day, but who notwithstanding express their surprise that Sabbath-keepers can neglect the first day of the week—"the Lord's Day"—"the Resurrection Day"—"the day which commemorates the completion of the work of redemption." There is a show of piety about this, which is likely to deceive, and which may therefore entitle it to some consideration. Now we do not believe that it is settled, either that the first day of the week is peculiarly the "Lord's day," or that it is the "resurrection day," or that it is any more appropriate for celebrating the completion of the work of redemption, than is the seventh day of the week. But without stopping to discuss these questions, we will give in few words some of our reasons of a positive character for refusing to observe the first day of the week, called "the Lord's day."

1. Our first reason is, that such observance is superstition and will-worship—things which we hate. There is not a single text of Scripture in which the observance of the first day of the week is commanded, or a single blessing promised to those who observe it, or a single curse pronounced against those who neglect it. The truth of this assertion is frankly acknowledged by many candid writers in favor of the first day. According to their own confession, therefore, the observance of the first day is not obedience to God's will; hence it follows that it must be of their own wills. Now when men will do that professedly in God's service which he has no where commanded, what is this but needless religion and will-worship? Protestants are very free to denounce Papists for their superstitious regard for tradition; and they do not hesitate to pronounce such regard to be useless and hurtful. Papists, in reply, charge their opponents with being guilty of the same thing when they observe the "Lord's day," which rests upon tradition from the Fathers and the Church. They say well to them, in the language of St. Paul, "Thou art inexcusable, O man, whosoever thou art that condemnest; for in that thou condemnest another thou condemnest thyself; *for thou that condemnest doest the same things.*" It is in this way that many ministers, who in the pulpit cry out most loudly against Popish superstition and will-worship, are the greatest patrons and sustainers thereof. We believe such will-worship is hateful in the sight of God, and therefore we dare not encourage it by observing a day which he has not commanded.

2. Our second reason is, that God has in many ways shown His dislike of additions to His Word. All that can be said in favor of observing the "Lord's day" by the class of persons to whom we are now referring, is that it *seems* appropriate and useful. But such persons would do well to think of this passage of Scripture, "Whatsoever I command you, take heed you do it; thou shalt *put nothing thereto*, nor take aught therefrom." Now we say fearlessly, that those who put the "Lord's day" in the place of the Sabbath, do both *add to* and *take from* the fourth commandment, which is alike presumptuous and dangerous. Again, in the New Testament we read that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." What language could be found to condemn more pointedly the custom of adding to the Word of God that which seems to us appropriate and useful, but which is not plainly commanded? Right-minded and pious men should be slow to countenance such additions.

3. Our third reason is, that the observance of the first day of the week leads to many perversions of the Word of God. Nothing is more common than for ministers, upon the first day of the week, to urge their hearers to observe that day by repeating to them the fourth commandment. Yet it needs but half an eye to see that the commandment has no application at all in the case. The commandment requires the observance of the *seventh* day; they use it to support the *first* day. The commandment requires the observance of a day to celebrate the completion of the work of *creation;* they use it in favor of a day to celebrate the completion of the work of *redemption*. In short, they change both the *time* and the *design* of the Sabbath, and then undertake to support their new day by the fourth commandment. What else is this than perversion? Again—many passages of Scripture are wrested from their true meaning, and made to speak in favor of that which never came into the minds of the sacred writers. Such is the case with those texts, Ps. 118: 24, 1 Cor. 16: 2, and Rev. 1: 10, not to mention others. They are perverted from their real purpose for the sake of upholding a comparatively new institution, which originated from a love of display, and has been advanced in many cases from no better motives.

4. Our fourth reason is, that the observance of the first day will be labor lost. By this we would not be understood to mean that it is labor lost to promote the observance of some day of rest, since we believe it were better to keep the fifth day of each week, or one day in ten, than no day at all. But we mean simply, that so far as obeying the fourth commandment is concerned, the observance of the first day of the week is vain. We should think that servant beside himself, who, when commanded to do a certain work, should straightway betake himself to doing something which was not commanded instead of that which was commanded; and we should expect that his master would reprove rather than commend him for his zeal in doing the wrong thing. So in the divine government; to do what is not commanded is no apology for neglecting to do what is commanded. The Scriptures have spoken very distinctly upon this subject. When the Jews of old, for instance, multiplied their sacrifices to God instead of giving ear unto his law, they met this withering rebuke, "*Who hath required this at your hands?*" Again, in the time of our Saviour, when he was charged by the Scribes and Pharisees with not walking "according to the tradition of the elders," he replied, "*In vain do they worship me, teaching for doctrine the commandments of men.*" It is difficult to conceive how any man, with such facts before him, can expect to derive advantage from doing what is not commanded to the neglect of what is commanded.

We might greatly multiply similar reasons for our refusal to observe the first day of the week—the day which is so studiously denominated the "Lord's Day" and the "Resurrection Day." But these are sufficient to show, that it is not because we hold in low esteem the Lord or His Redemption. It is because we reverence the Lord's authority, and prize his gracious provision for us, that we desire to maintain inviolable His law, at the same time that we celebrate with joy His work in redeeming us from the power of sin and disobedience.

LEGAL CLAIMS OF THE SABBATH.

It is often remarked by persons in conversation, that the Scriptures are much more plainly in favor of the seventh day as the Sabbath, than they are of the first day. So general is this sentiment, that it seems wonderful that so much restraint can be imposed upon the community in regard to the observance of the first day of the week. It is not unfrequently the case, that members of churches observing the first day, will express their belief that if there be a Sabbath enjoined in the Scriptures, it must be the seventh day. Even ministers, who in the pulpit denounce Sunday profanation as a grievous sin, will often when in private allow that the fourth commandment relates exclusively to the seventh day. And from repeated opportunities with men of the first rank in religious society, I am fully impressed with the opinion that Sunday can never among the well-informed obtain that high and honorable consideration which is due to the seventh day, and which the seventh day would receive, were the claims of that sacred day permitted to prevail in practice among the churches of Christendom. Zealous men have labored to reform the practice of society in what they call Sabbath profanation; and though God's will is, that they should rest from their labors on the seventh day, yet this day they continue to profane, and out of regard or respect for popular practice urge a wider departure from God's law, by attempting to prohibit, through legal enactments or otherwise, those who would obey God rather than men, by laboring on the six working days on which God labored as their example, commanding them to labor, and by resting on the day which he appointed and observed as an example for all to rest. When will the rulers of the people act in this matter as those who must give an account of their stewardship, instead of first consulting the convenience of men, and then perverting God's law to the accommodation of the guilty? Would that ministers might seek more earnestly the words of the Lord, and that they might stand on the high ground of HIS AUTHORITY for what they do, and not make void the law through their faith, but with the Apostle *establish* it, that men might see their sin, and that grace might the more abound for their salvation.

How beneath the dignity of the ministry of the King of Kings to appeal to the groveling passions and interests of men as the motives for conformity to an institution which at most is but a substitute for the Sabbath of Jehovah, that can never attain to the rank which by the mandate of the Almighty is claimed for the seventh day. How sordid the motive which adduces as the basis of Sabbath observance, sentiments so God-dishonoring as the following, which are too often put forth as the only law requiring our notice: "The constant exertion of the physical powers, and the sacrifice of domestic and social comforts, show the necessity of rest one day in seven." As if ashamed to acknowledge the claims of the fourth commandment upon them, they seek by this device to evade the full force of that law which evidently requires the observance of another day than the one intended by them to be appropriated to rest and relaxation.

How much more conducive to sound morality and consistent religious practice, would have been the influence of the two great statesmen lately quoted by the papers as having expressed a favorable regard for the "Lord's day," if as lawyers they had put that construction upon God's law which none would have hesitated to do in regard to all other penal laws. Can it be supposed that Daniel Webster or Henry Clay are so obtuse in their legal perceptions as not to see the dilemma in which they would have been placed by an acknowledgment of the claims of the fourth commandment upon them, if they had not at the same time acknowledged their obligation to the seventh day as the specific day enjoined by that commandment? When will men observe the institutions of God's appointment, and that from a motive of obedience to the authority which enjoins them? How much more are they inclined to make void God's law through their traditions—"teaching for doctrine the commandments of men."

LUTHER.

A HARD CASE.—We mentioned some weeks ago the existence of a law in Maryland, prohibiting free blacks from coming into the State for any purpose whatever. The penalty for the first offence is $20, in default of the payment of which the negro may be committed to jail and sold as a slave for life. If he should pay his fine, and then remain five days in the State after his conviction, he is liable to pay a fine of $500, (one half to the informer,) and in case of inability may be sold for life. A few days since an old negro whose race was almost run was brought before the Orphan's Court in Frederick, Md., under this law. It seems that he was removing his family, who had lately been set free for that purpose, from Virginia into Pennsylvania, and that he was passing through the State of Maryland with no thought or knowledge of the law which hung over him. He was taken up, however, and sentenced to pay the fine. The informer *generously* consented to remit one half of his claim, and the Magistrate undertook to raise the remainder of the fine by a collection among the citizens of the town, so as to allow the poor gray-headed man to pursue his journey. Shame on a State which will allow such a law to disgrace her statute books.

RESTORATION OF THE JEWS.

The discourse of Judge Noah on the Restoration of the Jews—an abstract of which we published some months ago—seems to have awakened considerable interest and opposition among that people. In a number of the "Voice of Jacob," published in London, it is unceremoniously pronounced *anti-judaic*. The editor of the "Occident and American Jewish Advocate," published in Philadelphia, likewise dissents from some of its views and has spoken out against them. This has drawn forth a letter from Mr. Noah, in explanation and defence of his position. He maintains that the opinions he has expressed, though more favorable to the motives and feelings of Christians than the Jews have commonly entertained, are yet the opinions most favorable to Judaism. Christians, on the one hand, have not comprehended the position in which they stand towards the Jews, nor the obligation imposed upon them by their own laws to treat the chosen people with kindness and consideration, and to extend towards them the hand of succor and brotherly love. The Jews, on the other hand, have been equally unjust towards Christians, in classing them with idolaters, and placing them on a footing with the Cananitic nations. Mr. Noah says that his lecture was designed to correct this error, to produce a more candid union between Jews and Christians, and to bind them together by the ties of charity and good-will. He thinks that the discussion to which it has given rise will be useful, since it has done much to arouse his brethren from their mournful lethargy upon the subject. The following extract from his letter in the Occident for April is deserving of consideration:—

"The massacre of Damascus was considered a terrible affliction—terrible it was no doubt to the sufferers—but I have always deemed it a most providential dispensation: and we are too apt in these things to overlook the agency of divine Providence. It sent a thrill throughout the civilized world, and the governments of the earth loudly denounced the cruelties practiced towards the Jews, and declared that they should not again happen. From that moment the Israelites assumed a rank and a character among the nations of the earth; they found friends and protectors in Christians; and would you now counsel us to fall back upon our ancient prejudices and revive the animosities of centuries? or rather, keeping pace with the enlightened spirit of the age, forgive and forget, and seize the hand stretched forth in kindness to succor? But then again succeeds your 'argue fit'—'they want to convert us'—'their kindness is assumed'—'they press us to surrender our faith.' Take courage—have more confidence, my friend, in the firmness and stability of our religion—it is not to be shaken. But there is danger I admit—danger, not from Christians, but from ourselves. Danger from apathy, from indifference—danger from a want of nationality. The Jew who keeps his store open on the Sabbath is still a Jew: he commits a great sin, but pleads necessity. It is his indifference—he has no desire to embrace another religion or to surrender his own faith; but he cares too little for his own religion to induce him to make a sacrifice for it. There are many reasons for this which I have not time at present to notice. The Jews want *nationality;* you cannot rally them on any given point; you cannot inspire them either with faith or enthusiasm. We pray fervently and constantly to be restored to Zion; we believe in the coming of the Redeemer, and pray earnestly for his coming; and yet talk to the mass of our people on the Restoration—on their return to Jerusalem—and they express no confidence in it; few would be willing to go; and the coming of our Redeemer—the advent of our Messiah—seems to give them no trouble, no solicitude at all. They pray for him from habit, and have no faith in what they pray for. What is the cause of all this discrepancy between assertion and belief? The want of nationality, I again repeat: we are a sect, not a nation. The Greeks remained two thousand years in slavery, and yet they arose and redeemed their country. Why should not the Jews do the same? Christians would honor us even if we failed. Nothing therefore in my opinion will save the nation from sinking into oblivion but *agitating the subject of the Restoration*. We should pass the word around the world—'Restoration of the Jews'—'Justice to Israel'—'The Rights and Independence of the Hebrews'—'Restore them to their country'—'Redeem them from captivity.' Christians and Mussulmen should be invoked to aid them in the good cause."

THE ANNIVERSARIES of the Tract and Missionary Societies, it will be borne in mind, are to be held with the Church in Plainfield, N. J., on the 14th and 15th days of May—three weeks from this date. It is very desirable that the attendance should be as general as possible, and that the friends of the Societies should come together prepared to act efficiently.

OATHS AND AFFIRMATIONS.

William C. Coffin, of New Bedford, Mass., was recently committed to prison by a police justice of that town, for refusing to take an oath or affirmation preparatory to giving his testimony in a criminal action. This circumstance has served to bring under discussion the whole subject of taking oaths, and of the rights of those who have conscientious scruples in respect thereto. The editor of the Liberator, we perceive, is out against all oaths and affirmations, and expresses his determination to memorialize the next Legislature of Massachusetts for their abolition, especially in cases where there are conscientious scruples about taking them. The following are his principal reasons for thinking that the custom ought to be wholly abandoned. They certainly deserve a candid consideration.

1. Those who profess to have put on Christ, and to be governed by the Christian law, are prohibited from taking oaths. 2. It is an irreverent act for a court, or any other body of men, to summon God as a witness to their dealings. 3. Good men—the honest and truthful—do not need to be put under oath. 4. To take an oath implies that it would not be so wicked, were it not administered, to testify falsely—an implication which strikes at the basis of moral rectitude. 5. It is wrong to make a man swear that he will "tell the truth, the whole truth, and nothing but the truth," while on the stand, because he will be at a loss to know how much is implied in that promise, because his memory may be seriously defective, and because his position as witness may be so embarrassing as to render it impossible for him to speak freely in regard to what he does know.

THE PENALTY FOR SABBATH-BREAKING.

From a book by Edward Stennett, printed in 1664.

Question—What is the penalty for Sabbath-breakers, and who are the persons that are to inflict thie penalty, and the true reason why it is not inflicted at this day by such as keep the Sabbath?

Answer—The penalty is death, but it is to be inflicted on none but willful offenders; for no law of God inflicts the penalty of death for any sin of ignorance. The persons that are to inflict this penalty, are such magistrates as rule by the law which gives forth the penalty. And the true reason why those who keep the Sabbath do not inflict the penalty on those who profane it, is, first, because they are no magistrates, whose work alone it is; and, secondly, the truth of the Sabbath is but newly sprung up, so that many people are ignorant of it, and so the penalty of death doth not reach them, any more than the penalty of death doth reach a man that kills another ignorantly or unawares; so that those who keep the Sabbath are in no more capacity to inflict the penalty of death upon the profaners of it than others are to inflict the penalties upon the transgressors of other laws. For suppose that a member of the church should commit the sin of murder, or curse his father or mother; the penalty due to such is death, and yet the church is in no capacity to inflict the penalty; all that they can do, is to endeavor in the Lord's way to bring the offender to repentance; but it is the proper work of the magistrate to inflict the penalty. And so we say of those who profane the Sabbath; we can but reprove, withdraw from, and reject those who willfully profane the Sabbath, but the penalty we leave to the enlightened magistrates, at which time there will be very few if any Sabbath-breakers, for if men that hold every day alike can constantly keep the first day that hath no penalty upon it but the forfeiture of a little money, what will they do when their lives are at stake?

And behold what a strong delusion those men are in, who take courage to break the fourth commandment, because of the penalty; for (say they) if the law be in force, then the penalty is in force, and will lead men to stone one another; which is connected with these absurdities:—

1. It makes every man a magistrate to inflict the penalties of the law.

2. It inflicts the penalty of death upon ignorant offenders, though there is no such penalty due to them.

3. It leads into sin and death to prevent death; as if it were the safest way for a child to refuse to honor his father and mother, because those that rebel against their parents were to be put to death; or, refuse to abstain from murder, because murderers are to be put to death; which is as if a man should run into the fire to keep from burning, or into the water to preserve himself from drowning. Even so do men's reasonings lead them who count it best to break the Sabbath because of the penalty! By the same way of reasoning, they may break all the other nine commandments at once, because of the penalties. Therefore, let none be affrighted at the Sabbath because of the penalty, no more than they are affrighted at the other nine because of the penalties; the best way to avoid the penalties of God's law, is to keep God's law, and not to break it.

THE PASSOVER.—The great Jewish festival of the Passover, or Feast of Unleavened Bread, commenced on Tuesday, the 22d inst., corresponding with the fourteenth day of the month Nisan. The event which it commemorates is regarded by the Jews as the most important which the world has ever witnessed; hence they celebrate this festival with much interest and strictness. We have collected an account of the ceremonies, which shall appear in our next.

AMERICAN AND FOREIGN BIBLE SOCIETY.—The final vote upon the bill to incorporate the American and Foreign Bible Society was taken in the Assembly on Friday last, and *lost* for want of a two-third vote.

For the Sabbath Recorder.

REPORTS OF MISSIONARIES.

The patrons of the Seventh-day Baptist Missionary Association will doubtless be gratified to read the following extracts from the reports of Missionaries in its employ, furnishing, as they do, encouraging evidence that their prayers, their labors, and their alms for this cause, are not in vain in the Lord.

S. DAVISON, *Cor. Sec.*

Brother R. C. BOND, of Lost Creek, Va., writes follows:—

"The year for which I engaged having ended, it is with some encouragement that I contemplate the partial success of my labors. I have spent some time with the George's Creek Church, Pa., and with the Church at South Fork Hugh's River, Va., but my principal labors have been within the bounds of the Lost Creek, New Salem, North Fork Hugh's River, and Middle Island Churches, Va. Through the principal part of the year no flattering prospects attended my labors, especially in the vicinity of New Salem and Middle Island Churches; but feeling an ardent zeal for the prosperity of our denomination, believing, as I do, that we are distinguished for adherence to 'the commandments of God and the faith of Jesus;' I looked to the strong arm of the Lord for help, and continued to labor, hoping against hope, still flattering myself that if my labors were not attended with success within the time of my present engagement, they might be the means of collecting the scattered children of God together, and preparing the way for future usefulness. But thanks be unto God whose mercy endureth forever, I can now say, my fondest expectations are more than realized. In the latter part of the year I began to discover evident indications of an increasing interest in religion; the hearts of the friends of Jesus evidently began to burn within them for the upbuilding of Zion; our meeting at New Salem in November was one of unusual interest; the hearts of old professors were warmed; sinners were found inquiring, 'What shall we do?' The first Sabbath in December, I again visited New Salem, and commenced a two days' meeting, but such was the state of feeling in the congregation, that we found it necessary to protract our meeting two days longer. The Lord had evidently made bare his Almighty arm for the conversion of sinners, and the upbuilding of his long-depressed Zion. On second-day evening, after prayer and preaching, we attempted to spend a few minutes in conference; but such was the burst of emotion throughout the congregation, that we were obliged to desist. Nor did we attempt to prepare anxious seats; sinners were begging for mercy throughout the congregation as if their minds were entirely absorbed in the all-important interests of their souls. I have reason to believe that there were souls converted to God who in eternity, as well as in time, will rejoice that they attended the protracted meeting in New Salem. On my last visit there, the work was still progressing, and had extended throughout the vicinity of New Salem and Middle Island. 'Upwards of thirty have been baptized. May we not regard these things as the smiles of our heavenly Father upon our feeble efforts to promote his cause by missionary operations?"

BRO. LUCIUS CRANDALL writes from Newport, R. I., under date of March 28:—"I desire to be thankful to God that I am permitted to inform you of an addition of four to our number about a month since; three by baptism, and one from a first day church." Bro. Crandall likewise speaks of a revival of religion in Jamestown, and at New Sharon, in connection with the labors of Bro. ALFRED B. BURDICK, who baptized three persons. He adds that in all he has baptized six persons.

POSTAGE REFORM—SUGGESTIONS.

Our readers will remember, that the new Post Office Law goes into operation on the first day of July, and that after that date, *Postmasters will have no right to frank orders or money for newspapers.* We believe in making hay while the sun shines, and therefore take the liberty of suggesting a few things for the consideration of our friends.

1st. Now is the time for delinquent subscribers to remit their money. Much praise is due to our patrons for their promptness in forwarding their subscriptions. There are some, however, who have not yet found it convenient to do so; but who, we trust, will only need to have the subject suggested in order to secure for it immediate attention. We commenced the present volume with the expectation, that our list of subscribers would not be sufficient to afford any pecuniary profit, but that those who did subscribe would be prompt paymasters. We have not been disappointed in the first part of our expectation; we hope we shall not be in the last.

2d. Now is the time to forward the money for the second volume. The present year closes nine weeks from this date, or about the middle of June. We hope our friends will be looking forward to the time, and that they will show their approval of the "*cash-in-advance*" system by forwarding the pay for the next year before the new Post Office Law comes into operation. Those subscribers who are behind for the first volume, by forwarding $4, will secure a receipt in full to the end of the second volume.

3d. Now is the time to send on new subscribers. We want a considerable addition to our list before the commencement of the next volume. This can be had if our friends will take hold of the work in earnest. Past experience leads us to expect that they will do it. If each real friend of the enterprise would look about him and find one additional supporter for us, a most important object would be secured. Let us see what can be done by a voluntary and united effort.

Postmasters will cheerfully forward, free of expense, the names of new subscribers, and the money to pay their subscriptions, if respectfully asked to do so. It is well, in most cases, to write a letter stating what is wished, and then to hand it, with the money, to the Postmaster, for his signature and free stamp.

MISNUMBERED IN ORIGINAL

General Intelligence.

LATE FROM MEXICO.—News from Mexico has been received to the 25th of March. Intelligence of the passage of the Annexation measure had reached that country, and was spoken of coldly by most of the inhabitants, although some of them talked blusteringly about war. It is now thought that Mexico will acknowledge the independence of Texas on condition that Texas will not consent to annexation. In such case, of course annexationists will be sadly disappointed.

Still later intelligence informs us that on the 29th ult., our Minister was officially informed that *all diplomatic* relations between the two governments were at an end.

The Mexican papers seem to regard war as an inevitable consequence of annexation, should Texas concur in the measure and our Government consummate it. President Jones of Texas has not taken the first step towards annexation.

THE PITTSBURGH FIRE.—Later and more perfect accounts from Pittsburgh indicate that the loss of property is not quite as great as at first stated. The burnt district covers about *fifty-six acres.* The property destroyed is estimated at *five millions of dollars.* The whole amount insured was about $800,000, upon which it is thought a large per centage will be paid. It is gratifying to see that measures have been adopted in many of the principal cities to render pecuniary assistance to the sufferers, and that large sums have been contributed. The loss of life is greater than at first supposed. Seven deaths by the fire are known, and it is feared that many others will come to light.

FOREIGN ITEMS.

We gave a brief summary of the news by the Great Western last week. We add now the following items:—

IRELAND.—The Repeal Association still continue their meetings. On St. Patrick's Day the meeting was more than usually well attended. All sported shamrocks in their hats in honor of the day, and Mr. O'Connell was decorated with a monster bunch, twined round a branch of palm, the preceding day having been Palm Sunday. The Mayor of Limerick took the chair. The increase of the grant to the Roman Catholic College of Maynooth is stirring up some agitation, which threatens to extend. A meeting to petition against the grant has been held at Exeter Hall; another in Liverpool is fixed for Monday week; and several other parts of the country promise to catch the infection.

It is now positively stated that the Queen has resolved upon visiting Ireland next summer, and preparations for her reception have been already commenced.

PORTUGAL.—A Lisbon letter of the 11th instant gives an account of a serious commotion in the district of Figueras, attended with the loss of many lives and the incendiarism of several houses. The tumult was occasioned by an attempt to levy and collect a new impost on wine. The details are calculated to leave a bad impression of the administration of affairs in Portugal, and of the condition of the people under the government of Senhor Cabral.

The Universal Prussian Gazette announces the likelihood of some modifications for the better in the Austrian censorship. At present it not unfrequently happens that MSS. are detained from five to eighteen months in the hands of the censors before the imprimatur is granted or refused.

The Frankfurter Journal of this day contains the following communication from its correspondent at Mulheim, on the Rhine:—"March 18. The whole number of this neighborhood is in a state of excitement in consequence of a reported appearance here of the *Wandering Jew!* A day or two ago, a singular dressed man, of mysterious manners, arrived here, whom the ignorant classes—already excited by the religious movement of the day—imagined to be the above traditionary personage. It was discovered, however, at last, that he was originally a peasant from this vicinity, who had been to Rome and the Holy Land, and who had entered into an Eastern monastic order, which he was attempting to extend here. He has not met with any success in his new mission."

DEATHS.—The London papers announce the decease of Sir John Gurney, late one of the Barons of the Exchequer, and of Miss M. H. Andre, only remaining sister of Major Andre, aged 93. General Sir Thomas Saumarez died at his residence at the Petite Marche, in the island of Guernsey, in the 85th year of his age. Sir Thomas served in the first American war, and was present at the several landings on Staten, Long, and York Islands; the battle on the 27th of August, 1776, on Long Island; the capture of Fort Lee and Washington; and the battles of Brandywine and Germantown, at which last he received two balls in the head. The death of Regina Maria Roche, authoress of the "Children of the Abby," at the age of 81 years, is also mentioned.

A sale of autographs of distinguished persons took place in London, some dating as far back as the time of Queen Elizabeth. The autographs of Nelson, the Duke of Wellington, and General Washington, commanded better prices than many of the crowned heads. There were 184 lots sold, and they realized £300.

Dr. Wolff arrived at Constantinople on the 22d, and was to leave for London by the Oriental Steam Company's packet.

SEVEN DAYS LATER.—The steamship Caledonia has reached Boston, with English papers to the 5th inst. The only news of importance relates to a debate in Parliament on the Oregon question, to bring which the Caledonia was detained one day by Government orders. It is ow thought to be certain, *that the rival claims of he United States and Great Britain respecting Oregon must be settled either by arbitration or war.*

MUTUAL GAIN BY MARRIAGE.—On the 20th ult., Mr. Charles W. Moore and Miss Martha Ann Moreland, were married in Macon county, Ala. By this marriage it will be seen that the gentleman has gained *More-land,* and the lady, while she loses her *land,* has actually gained *more,* (Moore.) [Phil. Gaz.

APPROPRIATIONS OF THE LAST CONGRESS.—The Washington Globe publishes the following official statement of the appropriations of the last Congress, from which it will be seen where the money goes:—

Civil and Diplomatic expenses,	$4,270,954 51
Revolutionary and other pensioners,	2,255,000 00
Support of the Army,	3,929,766 30
Support of the Navy,	6,350,789 68
Support of the P. Office Department,	5,166,000 00
Support of the Indian Department,	1,059,503 74
Support of the Military Academy,	138,049 00
Navy pensioners,	61,000 00
Fortifications,	800,000 00
Improvements in the Territories,	50,000 00
Miscellaneous,	144,025 67
Total,	$24,225,088 90

THE PROGRESS OF ANNEXATION.—No observer of the course of things since the beginning of the annexation movement needs to be told that the acquisition of Texas is intended as the initiative of other acquisitions of Mexican territory. The following paragraph from the Nashville Union has its own significance:

"The last advices from California inform us that the province is in a state of revolution—the natives wishing to expel the Mexicans, and having every prospect of success. The struggle will be short, if it has not already terminated. We learn also that many of our citizens who emigrated to Oregon have fallen down and settled in North California, and that they have found the most delightful climate and a rich soil. They affirm that Oregon is but a bleak, barren waste, compared with California. We refer to these facts to show that it is not at all unreasonable to suppose that *California* may be in a condition, *at a very early day,* to be ANNEXED to our Union."

A more convenient mode of conquest was never devised than the one which has given us Texas, and which promises to secure California. Our settlers go into a Mexican province and take up their abode; others follow them; they take occasion to rise against the local authorities, sure of assistance from their countrymen in the United States; the struggle is for liberty. They prevail, and then they and the country are in a condition to be annexed. This is more convenient than a warlike invasion. [Baltimore American.

MAIL CONTRACTS.—Washington city is filled with bidders for mail contracts, from the Northern States—as the contracts for carrying the mail the ensuing four years, are now being closed. A correspondent of the Evening Post says:—

"The proviso in the new post-office law, which relieves the contractor from the necessity of carrying the mails in four-horse post coaches, of purchasing the stage property of the contractor on the same rout, whoever he may have underbid, and leaving him to do the transportation simply in the most economical, expeditious, and secure manner, will relieve the post-office department of an enormous burden, and will prove a powerful auxiliary of the cheap postage system. The department, however, will not derive the full benefit of the change, until the second or the third "Lettings" of the same routes; when I have no doubt it will be found to have effected a retrenchment in the expenses of mail transportation, of full one-third over the old system."

"THE BABES IN THE WOODS."—A touching incident lately occurred among the mountains in the upper end of Dauphin County, while the fire was raging in that vicinity. A Mrs. Lupold had been somewhat deranged occasionally, for some time past, but was not considered much out of the way; until, one day last week, in the absence of her husband, she left her infant in the cradle, and taking with her two other children, one about five years of age, the other only three, fled to the mountains, and nothing could be discovered of them until Saturday last, when she was found, almost famished and nearly naked; but the children were missing. The neighborhood soon turned out to scour the mountains in search of them, but in vain until Monday last, when some men providentally happened to come upon them in one of the wildest regions of that wild country, where no one would have dreamed of looking for them. They had been out four days and four nights—cold nights, too—barefooted and half naked otherwise, their clothes being torn nearly off them by the underbrush, and their little legs blackened by the ashes of the conflagration through which they had wandered, and their flesh a good deal lacerated. They had cried themselves sick, and one of them had taken off its dress to make a bed of; and there they lay, at the root of a tree, locked in each other's arm, unable to speak, having eaten nothing, it is supposed, since they left home. The poor little sufferers were taken to the nearest house and comfortably provided for, and are said to be doing well. They were found ten miles distant from the place at which their mother was first discovered, and that they did not perish is altogether providential, and almost miraculous. [Philadelphia Chronicle.

AN INGENIOUS MACHINE.—Among the ingenious machines for which patents were issued during the last year, is one for working Tuscan braid, the operations of which are thus described in Commissioner Ellsworth's annual report: "After the pieces of straw have been deposited in a box, the whole operation of taking each separate piece, introducing, bending it over, trimming off the surplus, and transferring or re-transferring the pincers or nippers by which the pieces are held, and the completed braid delivered, is carried on with the most beautiful regularity without the hand of an attendant."

VERMONT.—Vermont is a great agricultural State. Her sons are a hardy, industrious, energetic race, are not afraid of labor, or averse to enterprise, and among them are found some of the best farmers in New England. We find by referring to a table, prepared in 1841, under the direction of the Secretary of State, that the annual amount of agricultural productions in Massachusetts averaged at the rate of about $38 for each of the inhabitants, being less than in any other State in the Union. While the agricultural productions of Vermont averaged $148 per head, being greater than in any other State in the Union. The amount of the agricultural productions of Massachusetts, with a population of 737,689, was $28,809,400, while those of Vermont, with a population of only 292,948, was equal to $43,227,000. There is too great a disparity here, to be accounted for by the difference in population, for on looking further we find that the whole number of persons engaged in agricultural occupations in Massachusetts, is 87,837 while the whole number in Vermont is only 73,150!

OUR NAME.—A correspondent of the Boston Courier objects to the New York Historical Society changing the name of the United States to *Allegania,* or even the modification which they propose, of *Algania.* He thinks *All-gainia* would be a more appropriate name for the country of perpetual "annexation," to say nothing of the jokes about the people with whom *gain* is thought to be *all in all.*

SERVED RIGHT.—Cyrus Killborn, a Quaker, having incurred the displeasure of Francis J. Troubat, in consequence of requesting him to leave his store, where he had got into a fierce contest with a man by the name of Benjamin Tevis, was challenged by Troubat to mortal combat! Very naturally, Mr. Killborn, who is a most exemplary member of the Society of Friends, a body who entertain a just and holy horror against dueling, was not a little astonished. He informed the bearer that time must be given him to reflect as to the course which he should pursue, and desired the note, or challenge, left with him. This, of course, was done, and to the credit of Mr. Killborne, he repaired to the office of Alderman Mitchell, entered his complaint, had the guilty person arrested and held to bail to keep the peace!

HIGH-HANDED OUTRAGE—WRIT OF HABEAS CORPUS SUSPENDED.—The Legislature of South Carolina, at their late session, passed a law enacting:

"That no negro or free person of color who shall enter this State on board of any vessel, as cook, steward, or mariner, or in any other employment on board such vessel, and who shall be apprehended or confined by any sheriff, in pursuance of the provisions of said act, shall be entitled to the writ of HABEAS CORPUS."

The Constitution of the United States, sec. 9, declares:—

"The writ of *habeas corpus* shall not be suspended, unless when, in cases of rebellion or invasion, the public safety may require it."

South Carolina thus, in another instance, sets at defiance the Constitution of the United States, and abolishes the great leading feature of American liberty. The writ of *habeas corpus* has been allowed in that State, ever since the reign of Charles the Second. [N. Y. Express.

THE DISMAL SWAMP.—A friend informs us that the recent fire in the Swamp has driven from their hiding places a large number of runaway slaves, who have, in many cases, been secreted for years. An old black woman, being burnt out of her capacious home, sought out and claimed her master; and, in addition to this return of property, she brought with her eleven children, all her own, serving as an indemnity or remuneration for her long absence. Any quantity of bears, foxes, and other animals, already roasted, is to be found; and all that a hungry man has to do is to hie to the smoking meats and satiate his appetite.

NAUVOO FORTIFICATION.—We learn by a gentleman direct from Nauvoo, says the Warsaw Signal of the 2d of April, that a new Revelation has been received in relation to the Temple. The work on that structure is to be almost entirely suspended for the present, and the whole energy of the Saints is to be devoted to the building of a wall or rampart around the edifice. This wall is to enclose six acres, the Temple being in the center. It is to be fourteen feet high, six feet thick, and composed of solid stone masonry. The work has been already commenced, and hundreds of hands are employed in carrying it forward.

~~NEW ROBINSON CRUSOES.—The Sandwich Island~~ newspaper gives the particulars of the loss of whale ship Holder, Borden, of Fall River, which struck a reef in the Pacific, and was lost. The crew landed on a desolate island of a triangular form, only three miles in circumference, and elevated about 40 feet above the surface of the water. No trees or shrubbery, or traces of human footsteps were seen, but water was found on digging about 5 feet. The crew, amounting to 36 souls, found themselves on this desolate spot, their ship bilged on the rocks, and had to commence the life and adventures of a second Robinson Crusoe. Fortunately the island was inhabited by multitudes of sea-fowl, hair-seals and green turtle, so that famine did not stare them in the face. In a week after landing, with the usual enterprise of Americans, they commenced building a schooner from the materials of the wreck, and in four months and 22 days the *Hope,* for so she was called, was launched, and fitted for sea, and with 25 of the crew, 11 remaining on the island, Captain Pell sailed for the Sandwich Islands, where he arrived in 23 days, bringing a cable and 40 barrels of oil saved from the ship. The schooner which was well built, and copper-fastened, sold for $1400, and her cargo for $1500. The successful manner in which this enterprising captain rescued his crew, and saved part of the property, merits the highest praise.

SPINDLES IN THE WORLD.—It is estimated that there are now fourteen millions in use of the United Kingdom of Great Britain, with a weekly production of yarn of 10 3-4 oz. per spindle. The consumption of cotton since 1832 has gone up from 276,000,000 lbs. to 544,000,000 lbs. in 1844. The number of spindles, from 9,955,000 to 14,000,000, the improvements in the process of spining making the increase of spindles smaller in ratio than the consumption of the raw material. The production of spindles is about 1,800,000 per annum, of which 600,000 are required to replace the old ones. Should the improvement in the condition of the lower classes in England continue, it is supposed that the production of yarns could scarcely keep pace with the demand. And the scarcity of machine makers, and the time necessary to get a spinning mill in operation, will materially check the increase of production. The number of spindles at work in other countries, is computed as follows: Austria, 150,000; Austrian League, 315,000; France, 3,500,000; Belgium, 420,000; Russia, 700,000; Great Britain, 14,000,000; United States, 2,290,000. Total, 23,875,000.

SINGULAR DISCOVERY.—The Hong Kong Gazette of Jan. 8, says:—"The Captain of a Spanish vessel when fishing to the eastward of East London Shoal, discovered a chain leading from the reef, or shoal, to the water; upon following which, the remains of a vessel were discovered, in about three fathoms at high water; part of the frame, with the stem and stern post, was all that held together, the water rushing through her. Further search was made, and money in dollars and sycee was picked up to the amount of $15,000: also, sticking between the timbers, a chronometer and sextant. The captain judging the money as English property, brought it here and handed it over to a mercantile house, until it can be proved which of the Insurance Companies are entitled to it. It is supposed that the wreck is that of the Christiana, lost on the East London shoals in 1842."

SUMMARY.

Willis says in his Mirror—Some women dress for *men's eyes,* and this style is both striking and economical. Other women (most women, indeed) dress for *ladies' approval* only, and this style is studiously expensive, sacrifices becomingness to novelty, and is altogether beyond male appreciation.

The Tallahassee Floridian says:—"It is remarkable that Washington county, in this Territory, with a population of 1200 souls, equal in industry and integrity to that of any other, has neither a physician, lawyer, judge, court-house, a single store where ardent spirits are sold, no jail, and consequently has no taxes to pay, except perhaps a small pittance for territorial purposes."

A few days ago, a person, with a paper stating that he was an object of charity, called upon one of our citizens and received 25 cents. He got helplessly drunk on the money, was arrested by the police, and committed to jail. Constable's fees, 75 cents—jailer's fees, 75 cents—board, 38 cents—total, $1 88. This was certainly a profitable investment for the county. [Roch. Dem.

The printing presses in Boston alone give employment to about three thousand persons.

Hooks and eyes, such as thirty years ago sold for $1 50 the gross, may now be purchased for 15 or 20 cents.

The consumption of paper rags amounts to six millions of dollars annually, in the United States, besides the paper imported.

A friend of ours says, he has what is equal to $7,000 in his right arm, in the use of the hammer on the anvil.

Over 12,000 tons of coal came to Philadelphia last week over the Reading Railway.

Dr. Barker, Baptist missionary to China, is to be our Secretary of Legation there, having been nominated by Mr. Polk.

N. P. Willis of the New York Mirror, says that "Editors are pump-handles of charity, always helping people to water, and never thought to be thirsty themselves."

A gentleman requests us to state the fact that *pennyroyal,* woven into the nests, will perfectly and certainly protect hens from the annoyance of vermin. He generally makes the nest entirely of this strong-scented herb.

It is a curious fact that there are fifteen towns, as put down in the Register, exactly thirty miles from Concord—the distance which papers go free after the first of July.

During the year 1844, there arrived at Albany, by way of the New York canals, 26,674,500 pounds of cheese, valued at more than one million and a half of dollars.

Joseph Reed, one of the ferrymen between Hudson and Athens, was rowing in his yawl at the time the Swallow struck the rock. As soon as he appreciated the nature of the disaster, he used all his efforts to reach the place, and succeeded in saving the lives of FIVE persons who were floating about on boards and fragments of the wreck. By several of them he was offered a reward for his intrepidity; which he refused, and said—"*Although I am a poor man, I did not exert myself to save your lives for the sake of money!*" Joseph Reed, humble as he is, belongs to the Grace Darling school of Philanthropists.

DIED,

In Waterford, Ct., on the 12th inst., of consumption, Miss SUSAN A. ROGERS, aged 32 years.

At the age of fifteen years, sister Rogers united with the Seventh-day Baptist Church in Waterford, of which she remained a worthy member until her death. Her health had been declining for two or three years, and she visited Rhode Island in September last with hopes of benefiting it. But in this she was disappointed. After her return she was able to meet with the church but once, when she spoke feelingly of her interest in the cause of Christ, her view of the shortness of time, and the necessity of having her lamp trimmed and burning preparatory to the coming of the bridegroom. She was soon afterwards confined to her room, where she endured her affliction without a murmur or complaint until called away to her rest. About three weeks before her death, she was asked, in respect to her health, if she felt discouraged. Her reply was, that every thing looked encouraging, for she expected soon to be in heaven—"O how pleasant the thought!" A few hours before her death, she expressed an earnest desire to depart and be with Christ; and after bidding her friends farewell, she said she was ready, closed her eyes, and fell asleep in Jesus.

Her funeral was attended by a large and deeply affected audience at the meeting-house in Waterford, when Eld. Blain preached from Psalms 23: 42—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." P. L. B.

At John Laver's, near Plainfield, N. J., on the 14th inst., Deacon PHINEAS DUNN, aged 78 years. He professed religion when young, and united with the Seventh-day Baptist Church in Piscataway, N. J. Many years since he was called by the church to officiate as Deacon, which station he filled until far advanced in life, when he requested that the responsibility might be borne by those who were younger. He has gone peacefully to his rest.

In West Genesee, N. Y., March 23d, SALLY, daughter of Gardner and Damaris Coon, aged six years and six months.

LETTERS.

Alfred B. Burdick, Benjamin Maxson, Wm. P. Langworthy, Charles P. Rood, Reuben W. Utter, John Bright, Lorenzo D. Ayres, S. P. Stillman, Joseph Goodrich, Samuel Davison, Chas. Card, I. D. Titsworth, Joseph Truman, P. L. Berry, W. B. Gillett, G. M. Langworthy (just as we were going to press—remainder of the letter next week;) James A. Begg, Glasgow, Scotland, (thank you—a letter shall be on its way soon.)

Postmasters at Scott, Clear Creek, North Adams, Mystic Bridge, Ct., Cincinnatus.

RECEIPTS.

Plainfield, N. J., John Smalley, $2.
Clear Creek, Charles Saunders, $2.
Little Genesee, Wm. P. Langworthy, $2.
Hamilton, James M. Saunders $1.
Scott, Thomas Dye, A. D. C. Barber $2 each.
Mystic Bridge, Ct., J. W. Brown $2.
Washington Village, R. I., Eld. A. Sheldon $2.
New York, Augustus Williams 50c.
Troupsburgh, Charles Card $2.
Milton, W. T., Adin Burdick $2.
Westerly, R. I., Willard F. Prosser, Abby Stillman, $2 each; David Stillman, C. C. Lewis, Jr., Luther G. Potter, Ethan Larkin, $1 each.
New Market, N. J. Jacob R. Titsworth, Jacob Titsworth, $1 each.

☞ In our receipts a few weeks since, Joseph S. *Rod,* Oxford, should have been Joseph S. *Rogers.*

NEW SUBSCRIBERS.

Hamilton,
James M. Saunders.
Little Genesee,
Zacheus R. Maxson.
Mystic Bridge, Ct.
J. W. Brown.
New Market, N. J.
Elizabeth Hagerman.
New London, Ct.
Luther Davison.
Mulica Hill, N. J.
Levi B. Davis.
Hopkinton, R. I.
John H. Chester.
Washington Village, R. I.
Eld. A. Sheldon.
Hopkinton, R. I.
Alfred Collins.
Friendship,
Thomas Clarke.
Westerly, R. I.
Corydon Clarke.
Henry Bush,
David Stillman, Jr.
Adams Center,
Ransom Coon.
Shannock, R. I.
Francis Burdick.

CENTRAL ASSOCIATION.

The CENTRAL ASSOCIATION will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. LANGWORTHY, Rec. Sec.

Adams, April 20, 1845.

EASTERN ASSOCIATION.

THE EASTERN SEVENTH-DAY BAPTIST ASSOCIATION will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

In consequence of the variety of forms in which the churches are in the habit of making their statistical returns to the Association—some churches naming some things which others omit and vice versa—the revisers of the Minutes last year, took the liberty to suggest a form of statistics, expressing the desire that the returns might be so made at the next Anniversary. As it would much facilitate the labors of the clerks, and add much to the interest of statistics, they would again beg to call attention to the subject.

W. B. GILLETT,
PAUL STILLMAN, } Rec. Sec's.

ANNIVERSARIES OF OUR SOCIETIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Third Anniversary in Plainfield, N. J., on the ourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec., New Market, N. J.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. STILLMAN, Rec Sec., New York.

SABBATH TRACTS—NOTICE.

The Board of Directors of the American Sabbath Tract Society would state, for the information of those who have ordered or are expecting Tracts, that in consequence of the late arrangement with the New York Sabbath Tract Society, by which this Society is hereafter to publish its series of Sabbath publications, and also from the few returns that have been made to the Treasury since the last anniversary, they have not been able as yet to reprint several of the series, the editions of which are exhausted. They hope, however, to have a good assortment ready at the Anniversary in May.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to communicate respecting opening fields for missionary labor will do well to forward the same to the address of SAMUEL DAVISON,
Cor. Sec. S. D. B. M. Ass'n.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabethtown and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with seven rooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors. RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

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TERMS.

$2,00 per year, payable *in advance.*
$2,50 per year will be charged when payment is delayed more than *six months,* at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense,* and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

IMPERFECT IN ORIGINAL

Miscellaneous.

From the American Magazine.

LOVE UNCHANGING.

And is it just or kind, my mother,
To break my heart to soothe your own?
And would you give me to another
Than him I love and love alone?
Shall I be false to every feeling,
To every plighted word untrue—
And with poor smiles my thoughts concealing,
Bestow this wedded heart anew?

I never loved but once—no, never!
And when a heart like mine is given—
It fondly loves and loves forever,
Unchanging as the truth of Heaven.
Before the sacred marriage-altar,
With *him* alone, hand linked in hand,
Sustained by trust that cannot falter,
Dear mother, will your daughter stand!

Then deem not that such love will perish,
By any change, or time, or chance,
Or I can ever cease to cherish
The thoughts you vainly call "romance."
Undimmed will glow my true devotion,
Now rendered to his dearest name;—
Unfaded bloom each sweet emotion,
Through life, through life—the same, the same!

From the True Wesleyan.

Ireland and the Irish.

ON ONE SIDE IRELAND AND VIRTUE.
ON THE OTHER ENGLAND AND GUILT.

From 1172 *to* 1612: 440 *years.*

The English dominion in Ireland commenced in 1172. It became generally diffused during the last years of Queen Elizabeth, and universally so, shortly after the accession of James the First. Queen Elizabeth succeeded in subjugating Ireland by means of treachery, murder and deliberately created famine. The growing crops were year after year destroyed. Morrison, a Protestant Historian of England says that it was a common thing to see the Irish dead with their mouths all colored green by eating nettles, docks, and all things they could rend above ground. This contest, which thus ended, continued 400 years.

The Irish were not recognised as subjects until 1612, only 223 years ago. From 1172 to 1612, the Irish people were known only as "Irish enemies." Their legal and technical description, in all Proclamations, Charters and Acts, was that of "*Irish enemies.*"

During this period the English were prohibited from intermarrying with the Irish, from having their children nursed by the wives of the Irish, and from selling to the Irish.

Any person of English descent might murder, with impunity, a mere Irish man or woman. It was no crime in the eye of the law. However, Irishmen who had made legal submission, and had been received into English allegiance, could not be murdered with impunity, for his murder was punished by a small pecuniary fine: a punishment not for the moral crime of murder, but for the social injury of depriving the state of a servant.

1612—1625: 13 *years.*

At this period the Irish rejected *Protestantism.* It came to them *false* in every feature. Under the pretext of Protestantism James the First committed enormous crimes on the Irish people. Entire provinces were confiscated, the natives were executed on the scaffold or slaughtered with the sword; a miserable remnant were driven to the fastnesses of remote mountains, or the wilds of almost inaccessible bogs Their places were filled with Scotch adventurers. King James created in one day forty close boroughs, giving the right to elect two members of Parliament in each of these boroughs to the Protestants, and thus excluding the Catholics from any share in the representntion of their own interest.

These the missionaries and this the ministry to convert the Catholics from the error of their ways! It is certainly surprising that they did not immediately fall in love with such a charmingly benevolent and just religion! Oh, the hardness of their hearts!

1625—1660: 35 *years.*

During this period the agents and method change; but the oppression is not varied. The King claimed the estates of the Irish in three entire provinces, and the case was brought before a commission, instituted by the Government "to inquire into defective titles." An attempt was made to bribe juries to find for the crown—this failed. Then the jurors who hesitated to give verdicts against the people were fined, imprisoned, ruined. The judges were bribed with four shillings the pound of the value of all lands recovered by the crown.

By such means did Charles the First despoil the Irish Catholics of upwards of one million of Arabic acres, besides great tracts of lands taken from Catholics and bestowed upon Protestants.

The Irish were massacred in a shocking manner during this period, at their feasts, in their cathedrals, and by the bodies of their dead friends.

When the massacre had ceased, Cromwell collected *eighty thousand* Irish in the Southern parts of Ireland, to transplant them to the West Indies. As many as survived the collection were embarked in transports. Of the eighty thousand, in six years, the survivors did not amount to *twenty* individuals. What sacrifice the English moloch of a *false, wicked* hatred of Catholics!

1660—1692: 32 *years.*

This is the period of the Restoration! This event consigned to the soldiers of Ireton and Cromwell, the property of the Irish Catholics.

The Duke of York, subsequently James the Second, took for his share of the plunder, eighty thousand acres of land belonging to Catholics.

The treaty of Limerick was made in 1691, which secured to the Irish on the pledge of "*faith and honor*" equal protection and religious toleration.

1692—1778: 86 *years.*

The Irish were faithful in every respect to the stipulations of the treaty: the English violated it at the first opportunity. By acts of Parliament every Catholic was deprived of the power of settling a jointure on any *Catholic* wife—or charging his lands with any provision for his daughters—or disposing of his property by will.

If the wife of a Catholic became a Protestant, the law required a *separate* maintenance to be given her, and the children transferred to her custody.

If the eldest son of a Catholic father, at at any age, however young, declared himself a Protestant, he thereby made his father strict tenant for life, and became entitled to the ownership of the estate.

If any other child became a Protestant he was entitled to *separate* maintenance.

If any Catholic purchase for money any estate in land, any Protestant was empowered to take it away from the Catholic. Thus the Catholic lost both money and estate. If any Catholic got an estate in land by marriage, by gift or by will, any Protestant could seize it.

If any Catholic took a lease of a farm for a longer term than 31 years, any Protestant could take, by law, the farm, and enjoy the lease.

If any Catholic had a horse, worth more than five pounds, any Protestant tendering £5 to the Catholie owner, was by law entitled to the horse, though worth £50 or £100.

Such was the instrumentality of a corrupt and short-sighted Protestantism to convert the erring Catholic! But disabilities were not restricted to "Property." They extended to Education, their Persons and Religion.

Education.—If a Catholic kept school, or taught any person, Protestant or Catholic any species of science, such teacher suffered banishment: if he returned, *he was hanged* as a felon.

If a Catholic attended, in Ireland, a school kept by a Catholic, such Catholic, although an infant, forfeited all its property, present or future.

If a Catholic child was sent abroad to be educated, such child, also, forfeited his property, present or prospective.

If any person in Ireland made a remittance of money or goods to maintain a child abroad, such persons forfeited their property.

Personal Disabilities.—No Catholic, unless he solemnly abjured his religion, could even be a private soldier.

No Catholic could hold any office of honor or emolument in the State.

A Catholic had no legal protection for life or liberty. He could not be a judge, juror, nor even a game-keeper of a private gentleman.

Catholics were excluded from many corporate towns, and could be members of none.

Religion.—To teach the Catholic religion was a transportable felony; to convert a Protestant to Catholicism was a capital offence.

To be a Catholic regular, that is a monk or friar, was punishable by "banishment, and to return from banishment an act of high"-treason.

To be in any respect an officer in the Catholic church in Ireland was punishable by transportation; to return from such transportation was an act of high-treason, punishable by being *hanged, embowelled alive* and afterwards quartered.

All these enactments were in direct violation of the treaty. Burke, speaking of this machine of elaborate contrivance, says that it was well fitted for the oppression, impoverishment and degradation of the people, and the debasement in them of human nature itself.

This code prevented the accumulation of property, and then its originators reproached its subjects with poverty. This code enforced ignorance by statute law, and then its framers censured the Irish people with their Ignorance. Oppression everywhere creates ignorance and poverty, and then uses these as arguments against the unfitness of the oppressed to enjoy their rights.

1778—1800: 22 *years.*

Persecution is useless in every country for conversion. It fails every where; it failed in Ireland. The Catholics went into the persecution two millions in number; the Protestants were one million. The Catholics have increased to *seven* millions: the Protestants are the original million. In the first they were two to one: in the second they are seven to one.

"Captive Israel multiplies in chains."

The "Penal Code"—technical name for the persecuting code—was relaxed in 1778. This was occasioned by the affairs of America. This year was too late to conciliate America: it succeeded in Ireland. It restored to the Catholics the same power over property as was enjoyed by Protestants. But still they could not acquire by purchase or as tenant, any freehold interests.

In 1782 the "Penal Code" was again relaxed. This was occasioned by the combined naval forces of England's enemies triumphing over the "meteor flag" and riding triumphant even in the British Channel. This relaxation enabled the Catholics to acquire freehold property for lives, or of inheritance. It enabled the Catholics to open schools, and to educate their youth.

Ten years of great and increasing prosperity in Ireland—and of peace and power in England ensued.

In 1792 the Catholics petitioned for their political rights. A motion to lay the petition on the table was lost. A motion to reject unanimously prevailed. Before the close of this year the French armies defeated their enemies at every point. The cannon of Gemappie were heard at St. James. The same government, which, at the commencement of the year, had rejected the petitions, now, without a petition, through fear, still farther relaxed the "penal code;" and early the next year relaxed still farther. By these relaxations, the bar, the lay corporations, the juries, and the elective franchise were opened to the Catholics.

1800.

This is the year that destroyed the Irish Legislature—that consummated the crimes of the English government against Ireland. To enact the Union its contrivers kept alive the embers of lingering rebellion. They excited Catholic against Protestant and Protestant against Catholic.

During the progress of the Union the Habeas Corpus Act was suspended and MARTIAL LAW was proclaimed. All meetings of Irish Catholics was suppressed, and their voice could not be heard.

This was not all. The pecuniary corruption amounted to thirteen millions of dollars.

The Union was carried by force, fraud, terror, torture, and corruption. Ireland, at the time of the Union, owed twenty millions of funded debt: England, eight hundred and forty millions of pounds sterling! By the Union, Ireland was made to owe eight hundred and forty millions. Again, Ireland was entitled to 170 representatives: the Union gave her but 100.

1800—1829: 29 *years.*

This period is memorable for a superior species of political manœvre on the part of the Irish. They extorted a bill of emancipation from the House of Commons, which was three times defeated in the House of Lords. A fourth trial was successful. The Lords yielded to the fourth assault. This struggle was for *freedom of conscience.* One of the blackest histories in the page of time is that of the persecutions of Protestant England upon Irish Catholics. The Irish Catholics were restored to power three times since the Reformation, but never persecuted a single person.

1829—1840: 11 *years.*

This period gave birth to the general Reform Bill, in which, as usual, Ireland does not receive justice.

Scotland increased her representatives by one in five—Wales by one in six—Ireland one in ten.

England has ten different franchises to suit her different circumstances: Ireland, the poorer country, has but two franchises, and these enormously high. Thus Ireland, by the Reform Bill, was again cheated out of her proper portion of representation.

Another odious feature of the Reform Bill was the 'Coercion Act,' which annihilated jury trials, and exposed the people of Ireland, in life, liberty, and property, to the mercy of military caprice or violence.

Another feature, by permitting only such to vote as had paid eleven different taxes, decreased by one-third more the representation of Ireland. In England one tax paid by a person on the Burgess roll entitled to a vote.

By the Tithe Rent Charge, the Catholics of Ireland support four Archbishops, twenty-five Bishops, many Deans, Vicars-general, and more than three thousand parish priests and curates, to administer to the wants of seven millions. These teachers are also of another religion—one for which they have no communion.

Miscellaneous Facts on Irish Oppression.

In the county of Kent there are thirteen parishes without a single church or resident pastor.

☞ In West Somerset there are sixteen parishes in which there has not been a resident parson within the memory of any living man, and yet in both these counties the tithes are fully collected. Since the year 1800, the enormous sum of twelve millions of dollars has been voted in support of the church system out of the public money, over and above the revenue from the church lands and tithes.

Of 1472 benefices or livings in Ireland, 583 have not a resident clergyman. In 210 parishes there is no church, in 158 no divine service, and in 41 parishes, not one resident member in connection with the established church!

Ireland pays to support a naval armament, the civil and military establishment, upwards of thirteen millions of dollars—all designed to keep Ireland in subjection.

The total amount of 'secret service money' paid for spies, informants, &c. by Great Britain, from 1797 to 1804 was two millions of dollars.

Between 1798 and 1800 there were sixty nine Roman Catholic Chapels destroyed in Ireland by British Protestantism. The celebrated Dr. Leiber tells us that under Cromwell's lieutenancy in Ireland, 20,000 Irish were sold as slaves in America, and 40,000 entered into foreign service. Great numbers of the Irish entered into the French army, and it has been computed that 450,000 fell in the French service from 1691 to 1745.

Several persons under James I. were arrested on a charge of treason. The charge was unfounded; the object of it was to confiscate their property. To force witnesses to become perjured, their obstinacy was punished with the most horrible tortures.—They were burned in the fleshy parts of the body with hot irons; placed on a gridiron over a charcoal fire, and finally flogged until nature could support them no longer, and they promised to swear any thing that the commissioners pleased. Bills of indictment were presented to Grand Juries and at once ignored. For this opposition to the will of government, the jurors were summoned to the Star Chamber and heavily fined. Several witnesses who could not be subdued, were given up to the vengeance of the law. This is but a specimen of the numerous class of occurrences under the reign of James. Six entire counties were at once forfeited to the crown. A mere anonymous letter on any subject in which the crown was involved, was amply sufficient evidence to procure conviction.

Under Charles I., the same system of fraud and oppression was continued. The entire counties of Roscommon, Mayo, and Sligo were pronounced forfeited, but not until many jurors had suffered from heavy fines, had been pilloried with loss of ears, had been bored through the tongue, and sometimes marked in the forehead with a hot iron.

To obtain the rich county of Galway, the sheriff was fined one thousand pounds, the jurors were fined four thousand pounds each —and sentenced to remain in prison until they would become obedient subjects. The Barrister for the *landholders' Irish* of the county was undoubtedly bribed. This man afterwards for eighteen years enjoyed a private pension of £300 per annum from the crown.

Twenty-seven thousand Irishmen at one time, and forty thousand at another, were expatriated. At other different times, a hundred thousand more were exiled. Six thousand boys and women were also sent away, and Petty says that these were sold for slaves. These unhappy exiles perished in hundreds and thousands.

Finally, the lands of the Irish which still remained, were by Parliament ordered to be divided between the soldiers, and they were so divided, all, except 605,670 acres of a refuse quality.

Notices of Persecutions of the Irish as Catholics—for their religion.

The startling record which we have thus far presented is all associated with religious persecution. Indeed the most vital fact in Irish history is English hatred of Catholics. It was ever made the instrument and pretext of tyranny and oppression upon the native Irish. When Irish history can fairly and candidly be written and ingenuously received, when the hatred against Catholics shall have assumed a proper spirit, the history of few people will transcend in interest. Next to Negro oppression, we reckon Irish oppression. It may be supposed by some, that we are presenting the worst features of the matter. By no means. We dare no more write the half we know on Irish oppression than on Southern slavery.

Protestantism owed its introduction into Ireland to the foul passions of Henry the Eighth. Its principal patron in Ireland was Archbishop Browne, who was not any farther advanced in morality than Henry his master. The church establishment of Great Britain was commenced in a gross and glaring fraud. The Act of Supremacy is the name of that act which vested in the King spiritual power, and gave existence to the present overgrown and oppressive state-and-church establishment. The Act of Supremacy could not have been passed except through the grossest fraud. The proctors of the clergy had, from the commencement of the parliaments held in Ireland, been received as members of that body. It would have been impossible to pass the Act of Supremacy if they had remaimed in the house. Henry the Eighth made short work of the matter—he expelled them. Thus Protestantism became the law of the land. It is very necessary for Protestants to make a distinction between the *Reformation* and *Protestantism.* The first we can always approve: the second we can frequently condemn.

We next notice the Act of Uniformity. This was passed in Ireland by a gross trick. The Speaker of the Irish Government, who was a Protestant, got together a few members whom he knew would favor his project, on a day on which it was not customary to hold a session. At this secret meeting the Act of Uniformity was passed. The absent members having learned this, in full and regular meeting of Parliament protested against it. Upon which the Lord Lieutenant assured many of them, privately, that the penalties of that statute should never be inflicted; they, believing him, permitted it to remain as it was.

The first means of conversion which the protector, (Somerset,) under Edward the Sixth, with reference to the Irish Catholics, was to attack their churches, destroy the ornaments, and pollute the altars. The first impression produced by the advocates of the reformed religion was that the new system sanctioned sacrilege and robbery.

But in the reign of Elizabeth the persecution raged with excessive fury. Catholic priests were murdered by multitudes. The friars were slain in their monasteries, and monks in their convents. Active laymen were brought to the torture, and, if incorrigible in their religious tenets, were murdered and quartered.

A common torture in 1579 and '80 was to immerse the legs in jack-boots filled with quick lime, water, &c., until they were burnt to the bone, in order to force the subject to take the oath of supremacy, and then, with other circumstances of barbarity, executed on the gallows.

It was a usual thing to beat, with stones, the shorn heads of the clergy, till their brains gushed out. Others had needles thrown under their nails, or the nails themselves were torn off. Others had their bowels torn open, which they were obliged to support with their hands, or their flesh torn with curry-combs.

Dr. Johnson, speaking of this period, says that there is ne instance even in the "ten persecutions," equal to the severity which the Protestants exercised against the Catholics of Ireland.

Dr. Milner collected the history of 204 persons executed during this period, on the sole account of being Catholic. Of this number, 142 were priests, three were ladies of rank, and the remainder gentlemen of intelligence and worth. Amongst them, 15 were condemned for denying the SPIRITUAL supremacy of the sovereign, 126 for the exercise of priestly functions, and the rest for being reconciled to the Catholic faith. He records the history of ninety priests who died in prison, and of 105 others sent into perpetual banishment. He enumerates a host that were stripped, whipped, fined, and their property destroyed. In one night, 50 Catholic gentlemen of one parish were suddenly seized and committed to prison for non-attendance at church. These were every week, during a whole year, dragged by main force to hear the established service. In 1588, 1200 Roman Catholics were in some sort or other, victims of such persecution.

Another writer says, "After being hanged up, they were cut down alive, dismembered, ripped up, and their bowels literally burned before their faces, after which they were beheaded and quartered. The time employed in their butchery was considerable, and, in one instance, lasted above half an hour.

The following tortures were in use against Catholics in the tower. 1. The common rack, in which the limbs were stretched by levers. 2. The *Scavenger's Daughter*, so called, being like a hoop, in which the body was bent until the head and feet met together. 3. The chamber, called *Little Ease*, being a hole so small that a person could neither stand, sit, nor lie straight in it. 4. The *Iron Gauntlets.* 5. Needles were thrust under the nails. 6. If the offenders were *young* ladies, that is, would not go to church, they were merely scourged—cruelly sometimes.

* * * *

In 1643 it was resolved by the English Parliament that a cessation of measures against Ireland would be destructive to the Protestant religion, grievful to all true Protestants, and provoking to the wrath of a jealous God. Oh! Protestantism, what horrors have been done in thy name! From this sad recital we may learn why Protestantism has done nothing for Ireland, and whence the prejudices of the Irish against the Reformed religion. They are not based on the idle tales of priests, but on the heart-felt woes and sufferings of ages!

ROBERT MCMURDY.

Pigua, January 1st, 1845.

A Bad Habit.

"Oh, mother! I am *tired to death!*" said Jane Mills as she threw herself into a chair on her return from school.

"*Tired to death?*" repeated her mother, slowly.

"Yes, mother, I am—*almost*, I mean," she added.

"No, my daughter, not even *almost*," said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again to-day, *for any thing in the world.*"

"Oh yes you would, my dear," said her mother, gently.

"No, mother, I am *sure I would not.* I am certain *nothing would tempt me.*"

"But I am nearly certain you could be induced to go without any urging," answered her mother.

"Well, mother, try me, and see if any thing could make me willing to go."

"Suppose," said Mrs. Mills, "I should offer to take you with me to the new panorama this afternoon? I expect to visit it."

"Do you, mother," said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother, "but the place where it is exhibited is a long way beyond your school."

"But I am quite rested now, dear mother," said Jane. "I would not fail of going *for all the world.* Why do you smile, mother?"

"To think what an inconsistent little daughter I have."

"What do mean by *inconsistent*, mother?"

"Why, when a little girl says one minute that she would not walk a particular distance *for any thing in the world;* and the next minute says she would not fail of walking still further *for all the world*, she not only talks inconsistently and extravagantly, but foolishly. It is a very bad habit to use such expressions. Yesterday, when you came home from school, you said you were almost frightened out of your life, and when I inquired as to the cause of your alarm, you replied that you had *met as many as a thousand cross dogs* on your way home from school.

"Now, my daughter, I wish you to break yourself of this bad habit. When you are tired or hungry, or frightened, use the simple words that express your meaning. For instance, you may be tired—very tired—or excessively tired. Or you may be alarmed, or frightened, or terrified.

"From this time let your lips speak the thing you mean. The Bible says, 'Let your yea be yea and your nay nay;' and adds, that 'Whatsoever is more than these cometh of evil.'

"Will you try to remember what I have been saying, and strive to correct this fault, my dear child," said Mrs. Mills.

"Yes, dear mother," replied Jane; "for I know it is wrong, and I feel ashamed and sorry for it."

"Well, my dear," added her mother,—"IMPROVE. And now you may get ready to go with me to see the panorama."

USE OF FISHES IN WELLS AND CISTERNS.—In a letter from Mr. Levi Burnell, of Lorain county, Ohio, to the editor of the Ohio Cultivator, we find the following:—*Louisville Journal.*

Those who are troubled with angle worms in their wells, as some are in sandy or gravelly districts in this State, may be profited by a suggestion which will perhaps save them the trouble of pumping out the water.

Catch a small fish, [a brook trout is preferable,] and put it into the well. He will devour all the angle worms, and fatten on them, [without at all injuring the sweetness or the purity of the water,] and if any are afraid he will die, they can, after a while, bait a hook and take him out for the frying pan, and supply his place with another.

Again. I have had a cistern of perfectly clear rainwater all summer, free from all wigglers or embryo mosquitoes, by merely dropping in a few little rain brook fishes one to three inches long. The little fellows seem to have prospered finely, and are quite sprightly this winter. If they live through, I presume they will perform the same useful service for me again next summer; if not, the children can easily scoop up enough more in almost any of the little streams in the pastures or elsewhere. So much for my experience—if these hints prove serviceable to others, it will give me pleasure.

PRICE CURRENT

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Buckspt do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4½
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½

The Sabbath Recorder.

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The Recorder.

THE SABBATH IN SCOTLAND.

LETTER FROM JAMES A. BEGG.

Some of our readers are already acquainted with JAMES A. BEGG, of Glasgow, Scotland, as the author of several valuable works on the subject of Prophecy. More than a dozen years ago, and soon after issuing the first edition of the work which established his reputation as a student of prophecy, his "Connected View," Mr. Begg's attention was called to the claims of the original Sabbath, and he was led to commence observing the seventh day. Since that time he has continued the practice, with not a little self-denial on his own part, but with great advantage to the cause of the Sabbath. It was our privilege to spend a few days with him some months ago, which we shall remember long and pleasantly. The following extracts from a private letter are so appropriate to the present time, and so instructive withal, that we are sure he will pardon us for making them public. [ED. SAB. REC.

35 ARGYLL ARCADE, GLASGOW,
April 1st, 1845.

* * * "I have received the numbers of the Sabbath Recorder as so many letters from your hand. I have been much interested with this record of the Sabbath cause, and evidence of its growing consideration in the United States, and wish much that some such organ could exist in my native land.

"Here, however, there is no room left for even the idea of a possible error regarding the day of rest, or at least, there is no feeling of importance attached to returning to the divine appointment. Much is said, especially in Scotland, about the importance indeed of Sabbath observance, but the phrase is used in error regarding the first day of the week. Half year by half year we have in Glasgow the Railway battle, at every meeting of the Shareholders of the Edinburgh and Glasgow Railway. For in their zeal for Sabbath sanctity, in their meaning of the word, some ministers as well as laymen, have purchased shares, for the express purpose of declaring that they and their brother shareholders are weekly sinning against the commandment of the Lord. They urge that commandment with great freedom, as if it really embodied some principle of sanctity for the day of their adoption. But, however, as their logic is, I do not wonder at the fear they manifest and express; for it is my full conviction, that it is to be one of the instruments by which the fence hitherto maintained around the Sunday is to be destroyed, and the way made more open for the observance of the Sabbath of the Lord by those who love and reverence His authority. You will not, I am sure, suppose me to approve of the motive under which Railway Companies are acting in this matter. Covetousness and love of pleasure are, I believe, banishing from their minds the thought of Sabbath and Sunday alike. But the God of the Sabbath, perceiving upon the part of the Church, an utter indifference to His appointment, and an unwarranted attachment to *their own*, may for purposes of correction and reformation, permit the unbelievers to level Sunday to its proper place, that hindrances of law being removed, those who desire may both be able to "work six days," and to sanctify the seventh. This will indeed prove, I fear beyond doubt, that human law alone is that which keeps many in outward reverence for the first day of the week; but it will also, I feel assured, be the means of removing bonds from others who would desire to keep the Sabbath, if they saw how they could.

I am not seeking to vindicate any who, under that "fear of man which bringeth a snare," are prevented from doing what they know to be right; but I do know there are those in this country who in their hearts prefer the seventh to the first day, who yet from want of that measure of faith which can trust the Lord for His blessing on their obedience, allow themselves to continue Sabbath-breakers in the hope that God of His mercy, looking upon their difficulties, will forgive their acknowledged sin. And truly, my dear brother, when spoken to by such of their difficulties, as I have often been, I have felt it no easy matter to present any thing on which the eye of sense could rest. A workman sees no prospect of an opening in the department to which he belongs, if he should refuse to serve his master on the busiest day of the week. And a master, with many workmen in his employ, can perceive no means of carrying on his business if his factory is to be shut when others are open; while perhaps he thinks farther of injury done to his workmen, if he had those who would submit, in compelling them to be idle when he goes to worship. I know that the same argument might be adduced, and that it has been adduced, by and for those who want no day of rest, hallowed or unhallowed. But it is less felt in reference to the day which human law has made universally an idle day if not a sanctified one; and probably as the law which binds men to the first is relaxed, the bonds of divine love may be felt more powerfully. Lamenting as I do the present sad state of matters in this country, I look forward at least with hope to the change which is certainly being effected through Railway opportunities and inducements, in the Sunday habits of our land. As respects the Church, I expect that change to be for good, and as the Church occupies the place of "light of the world," through her a stumbling-block will be removed out of the way of the world.

I am sorry to say, dear brother, that I have done nothing worth naming since I saw you, in regard to the Sabbath. Having the opportunity of addressing a meeting on the first day regularly, I have once or twice brought in the question of the Sabbath incidentally—and on the evening of Sunday next, I propose concluding a course of Lectures on Prophecy by exhibiting the Scripture promises of return to the Sabbath. But I have not made it with the people a subject of frequent discussion; they have never, however, been allowed to suppose that I either regard it as a doubtful matter, or Sabbath observance a small duty. My conscience never would allow me to do so; and the love I bear to them leads me to desire earnestly that they should share with me God's great blessing."

THE PASSOVER.

This great festival of the Jews commenced the present year on the 22d day of April. The following account of the ceremonies with which it is celebrated in modern times, will be read with interest by Christians as well as Jews.

"The feast of the Passover commences on the evening of the fourteenth day of the first month, Nisan, and ends, as at present observed, on the evening of the twenty-second day of the same month. Being commanded to eat no other bread than that which is unleavened, during the whole of the seven days of the Passover, the Jews commence some time before the feast preparing the flour and baking the cakes. Great pains are taken to cleanse the mill where the wheat is to be ground, and all the baking utensils. In this city, and probably in other places, it is the practice of the Jews to engage the entire and exclusive use of a bakery, for a number of days, during which no other work is permitted to be done in it. The cakes are made of pure flour and water. As soon as the dough is kneaded they are rolled out very thin, and pierced full of small holes, to prevent their rising. They are then, with all the haste possible, to prevent them from fermenting, put into a hot oven. During this time the Jews drink no spirituous liquor made of grain. Great pains are taken to remove all leaven out of the house, except what is necessary for food, until the fourteenth day at noon.

"With the beginning of the fourteenth day, which commences with twilight after sunset, they *search* for leavened bread, to remove it. This is called *chametz badel*, (to remove the leaven,) and is done in the following manner. At the corner of a table in the parlor, and in one or two other rooms, a few crumbs of bread are deposited. The master of the family, having pronounced a blessing, goes from room to room, accompanied by others, carrying lights, and sweeps the crumbs with a pen into a wooden spoon or basin, ties it up carefully that nothing may fall out, and hangs it up in a place where no mouse can come to it. The prayer he uses reads thus: 'Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandments, and hast enjoined us the putting away of leaven. All the leaven that is in my possession, which I have seen or which I have not seen, be it null, be it as the dust of the earth." The next morning, between the hours of ten and twelve, these crumbs of leavened bread are publicly burned, as a proclamation that henceforth no more leavened bread is to be eaten till after the feast. From this time all vessels and kitchen utensils, knives, &c. that have been used with leaven must be removed, and their places supplied with new ones, or by some that are kept from one Passover to another, and never used but on that occasion.

"At the close of the fourteenth day, about six o'clock, the men assemble in the synagogue to usher in the festival by appropriate prayers. During this time most of the women are occupied at home in laying and decorating the table, which is covered with a clean linen cloth, on which are placed several plates or dishes. On one of them is laid the shank bone of a shoulder of lamb, or kid, and an egg; on another *three Passover cakes*, distinguished from each other by notches or holes, carefully wrapped up in two napkins; on a third is laid some lettuce, parsley, and horse-radish. These are the *bitter herbs*. There is also a small dish containing a paste or sauce, called *charoseth*, composed of apples, almonds, nuts and figs, mixed with wine and seasoned with cinnamon, having the appearance of red clay, to remind them of the *bricks* which were made by their forefathers in Egypt.

"The family being seated, the master pronounces a blessing over the table in general, and the wine in particular, and another blessing for the return of this festival. Then, instead of appearing in the posture of a traveler, as was anciently enjoined, (Ex. xii. 11,) he *leans* his left arm on a couch or bed made up for the occasion, as an indication of the liberty and rest which the Israelites regained when they departed from Egypt, and drinks of the *first* cup, in which he is followed by all the company. They then dip some of the herbs in vinegar, whilst the master pronounces a blessing. The design of this dipping is to excite the curiosity of the children, that they may wonder at this strange beginning of a meal, and be led to inquire about the matter. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces the one half, and *conceals* the other half under the couch on which he leans, in allusion to the circumstance that the people took their dough before it was leavened, "their kneading troughs being *bound up in their clothes*." (Ex. xii. 34.) The concealed part of the cake is called *Aphicomen*, or last meal; for the rule was to *conclude* with eating a small piece of the paschal lamb, and after the destruction of the temple, of unleavened bread.

"The lamb and egg being removed from the table, they lift up the plate containing the cake, and say, "This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungers let him come and eat; whosoever needs let him come and eat of the paschal lamb: this year we are here, the next we shall be in the land of Canaan: this year we are servants, the next we shall go out free." The lamb and egg are again placed on the table, and the cup filled the *second* time.

"The children now propose several questions as to the *reason* of these observances. The master then replies, "This is the *passover* which we eat, because the Lord passed over the houses of our fathers in Egypt; and holding up the bitter herbs in his hand he says, "These are the *bitter herbs* that we eat, in remembrance that the Egyptians made the lives of our fathers bitter." And holding up the unleavened bread, he continues, "This is the *unleavened bread* which we eat, because our fathers had not time to leaven their dough before the Lord redeemed them, and therefore must we say before him, 'Hallelujah! praise ye the Lord.'" Then they repeat the 113th and 114th Psalms, called the *lesser hallel*, and conclude with a prayer and drink of the *second* cup.

"They now prepare for supper by *washing* their hands, the person officiating breaks one of the cakes, and gives a piece to each of the company, to which they join bitter herbs dipped in the *charoseth* or sauce, and eat it instead of the paschal lamb. After supper they eat a piece of the cake that was broken first, the master then washes his hands, repeats the blessing usual after meal, and drinks of the third cup, which is called the *cup of blessing*. The fourth cup being filled, they repeat or sing the *great hallel*, i. e. Psalms cxv.—cxviii. inclusive, and conclude with a prayer.

OLD AGE.

Bending he leaned, and from his weary eye
A single tear drop'd:
None followed; for the fount was dry."

The gray haired pilgrim, as he traces the tablets of his memory, looks back upon his youth as a thing of yesterday, the occurrences of early life are all too fondly remembered, while the affairs of to-day are unheeded. The glittering scythe of death, the cankered rust of destruction and disappointment, have destroyed full many a link of the bright chain that once bound him to earth, and many another link has been lost in the dark gulf of adversity. One by one the gilded hopes of childhood, the pleasures of youth, and pursuits and connections of manhood, with all their bright associations, have been obliterated from the page of existence. Like an old oak of the forest, the sport of the elements for ages, whose riven trunk and gnarled branches, bear the impress of lightnings and tempest, so is old age, as shattered by the temptations and afflictions of life, it stands amidst the fallen leaves of retrospective pleasure. Weak tottering age, whose prototype is infancy reversed, the last chapter in the earthly career of life. Now and then brilliant gleams of the dormant intellect flash in momentary sublimity over the miserable wreck of that which was once a fit tenement for this immortal mind. But to the effort succeeds a chaos like that following the last convulsive effort of a huge volcano, which with one mighty throe, casts up the lurid stream of lava and fire, illuminating with its gigantic flame, height, plain and glen, then leaving the scene enveloped in a cloud of murky darkness. The "silver chord" is severed, strand by strand, and fibre by fibre, and all its hold on mortality is gently loosened, and the ripened head is gathered into the garner of eternity.

Then the volume of life is transferred from the shelf of earth to the studio of its author, or is cast aside as worthless, or rebound, according to its tested worth, in an envelope of spotless purity —of fadeless immortality.

ANECDOTE OF HUME.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came to look with less and less pain upon this declaration, and filial love and reverence seem to have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all cases of affliction she used to rely, and that now she found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten home, or at least to send her a letter, containing such consolation as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, traveling day and night; but before he arrived his mother expired.

No permanent impressions seem, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart. [Quarterly Review.

VOLTAIRE.—Hon. J. Q. Adams thus speaks of Voltaire:

"The truth is, that Voltaire was a lively, sarcastical, disingenuous, prejudiced, fanatical disbeliever in christianity, ready to assume the mask of religion or cast it away, just as suited his interest or his humor; intent above all things upon making himself a name, and flattering himself that his easiest way to do it was by demolishing the Christian religion. I never thought his Philosophical Dictionary worth reading, and I read his Bible only to despise it.

I have, also, read his maid of Orleans, and despised him also for that, infamous for its perversion of moral principle and all decency. Its injustice to one of the brightest characters in human history is its most crying sin. A Frenchman who can think of Joan of Arc without reverence, must have a heart colder than the everlasting ice of the poles."

A MINISTER'S QUALIFICATIONS FOR HIS OFFICE.

BY THE REV. R. CECIL, M. A.

When a young minister sets out, he should sit down and ask himself how he may best qualify himself for his office.

How does a physician qualify himself? It is not enough that he offers to feel the pulse. He must read, and inquire, and observe, and make experiments, and correct himself again and again. He must lay in a stock of medical knowledge before he begins to feel the pulse.

The minister is a physician of a far higher order. He has a vast field before him. He has to study an infinite variety of constitutions. He is to furnish himself with the knowledge of the whole system of remedies. He is to be a man of skill and experience. If one thing fail, he must know how to apply another. Many intricate and perplexed cases will come before him: it will be disgraceful to him not to be prepared to answer them. He is a merchant embarking in extensive concerns. A little ready money in the pocket will not answer the demands that will be made upon him. Some of us seem to think it will, but are grossly deceived. There must be a well-furnished account at the banker's.

But it is not all gold that glitters. A young minister must learn to separate and select his materials. A man who talks to himself will find out what suits the heart of man: some things respond; they ring again. Nothing of this nature is lost on mankind; it is worth its weight in gold, for the service of a minister. He must remark, too, what it is that puzzles and distracts the mind: all this is to be avoided; it may wear the garb of deep research, and great acumen, and extensive learning; but it is nothing to the mass of mankind.

One of the most important considerations in making a sermon, is to disembarrass it as much as possible. The sermons of the last century were like their large unwieldy chairs. Men have now a far more true idea of a chair. They consider it as a piece of furniture to sit upon, and they cut away from it every thing that embarrasses and encumbers it. It requires as much reflection and wisdom to know what is not to be put into a sermon as what is.

He should become a philosopher also. He should make experiments on himself and others, in order to find out what will produce effect. He is a fisherman, and the fisherman must fit himself to his employment. If some fish will bite only by day, he must fish by day; if others will bite only by moonlight, he must fish for them by moonlight. He has an engine to work, and it must be his most assiduous endeavor to work his engine to the full extent of its powers; and to find out its powers, is the first step towards success and effect.

But all the minister's efforts will be vanity, or worse than vanity, if he have not unction. Unction must come down from heaven, and spread a savor, and relish, and feeling over his ministry. And, among all the other means of qualifying himself for his office, the Bible must hold the first place, and the last also must be given to the word of God and prayer.

Some men set up exorbitant notions about accuracy; but exquisite accuracy is totally lost on mankind. The greater part of those who hear, cannot be brought to see the points of the accurate man. The Scriptures are not written in this manner. I should advise a young minister to break through all such cobwebs as these unphilosophical men would spin round him. An humble and modest man is silenced, if he sees one of these critics before him. He should say, "I am God's servant; to my own master I stand or fall; I will labor according to the utmost ability which God giveth, and leave all consequences to him."

One errs who says, I will preach a reputable sermon; and another errs who says, I will leave all to the assistance of the Holy Spirit, while he has neglected a diligent preparation.

THE PHENOMENA OF THE BRAIN.

One of the most inconceivable things that is to be found in the nature of the brain, is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any part of the body. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful. The brain itself may be removed, may be cut down to the *corpus calosum*, without destroying life. The animal lives, and performs all those functions which are necessary to simple vitality, but has no longer a mind. It cannot think or feel, it requires that the food should be pushed into the stomach; once there it will thrive and grow fat. We infer, therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellectual faculties, whether of that low degree called instinct, or of that exalted kind bestowed on man, the gift of reason.

[Wigan on the Qualities of the Mind.

INVISIBLE WRITING.—The plan of writing with rice water, to be rendered visible by the application of Iodine, was practiced with great success in the correspondence with Jellalabad. The first letter of this kind received from thence was concealed in a quilt. On opening it a small piece of paper was unfolded, on which appeared only a single word, "Iodine." The magic liquid was applied, and an interesting despatch from Sir Robert Sale stood forth.

Cruelty to the Fatherless Boy.

"Come on," said one of a group of boys, just dismissed from school, "let us bring snow from that bank and cover this steep place, and we can slide ever so far."

All assented to this proposal, but there was a difficulty in the want of tools; they loaded their sleds with snow with their hands and feet, but this was a slow operation. Charles found a thin piece of board, which he used for a shovel.

"Let me have it," said James. Charles saw no reason why he should do it, and he kept on using it himself. James then threw a large handful of snow in his face, saying, "take that then."

This caused Charles to drop the board in order to wipe his face. Another boy snatched it up.

"Please give me my shovel," said Charles.

"You threw it away, and now you sha'n't have it."

"Take that," said James, hitting Charles with a hard snowball.

"Give it to him," shouted Sammy, a very small boy, following the example of James; and this was followed by a general attack. Charles was provoked at this unjust treatment, and was at first disposed to avenge himself, but certain thoughts came into his mind which led him to drop the snowball he had formed, and walk away towards his home.

"He is going to tell his father," said one, in a taunting tone.

"He hasn't got any father," said another, in a triumphing tone.

Charles turned towards the last speaker with a look of sadness and sorrow, such as seldom shades the countenance of a boy of ten. But it had no effect, save on a small boy of seven years old, who had not joined in the attack. He ran after Charles, and as he happened to have a snowball in his hand, the boys supposed he was going to throw it at Charles.

"Give it to him, Will," said the brutal boy (for he deserved no better name) who said "he hasn't got any father." Willy's indignation was so great that he turned and threw the snowball at him; it struck him on the nose. He then ran and overtook Charles. "I'm going home with you," said he, to Charles, in a tone which showed how fully he sympathized with him. Charles took him by the hand, and they walked on in silence, when Willy seeing that he was weeping, asked, "Did they hurt you?"

"No, I don't care for snowballs: but I have nobody to care for me, my father is in his grave."

"But your uncle is good to you?"

"Oh yes, very; but then he can't talk to children, nor feel for them. He means to be very kind, and he is, only I feel very bad when I think of father."

Charles was the only son of a very kind father, who had died about six months before the occurrence of the incident above related. Charles was then sent far away from his native place to live with his uncle. His uncle and aunt pitied him, and loved him, and worked to make him happy. But they had no children of their own, and did not know how to sympathize with him. Their habits and manners were very different from those to which he had been accustomed. Everything was unlike his own home. He felt very lonely and unhappy, but tried to conceal it from his kind benefactors. He did not enjoy playing with the boys of the village much. At first they were all strangers; and they were often rude to him, though he was very careful to avoid giving any just cause of offence.

Willy spent an hour with Charles at his uncle's, and when he went home, told his mother how the boys had treated Charles.

"I am glad you acted as you did," said his mother, "except in one thing. Always take the part of the injured, my son."

"I always mean to, ma'am."

"Don't you suppose you are a great deal happier than if you had joined with the wicked boys?"

"I know I am, ma'am. But what was the one thing you meant, mother?"

"You should not have thrown the snowball at Thomas."

"Why, mother, he was so provoking that I could not help it. I think he deserved it."

"I know he deserved to be punished, but you were not the person to punish him. While it was proper that you should feel indignant at his unfeeling conduct, yet it should not lead you to do an angry act. 'Vengeance is mine, I will repay, saith the Lord.'"

"I know that, mother. Charles said he was tempted to flog James when he threw snow in his face, but then he remembered what his father said to him."

"What was it?"

"He said a little while before he died, his father took him into a room alone, and told him he wouldn't have a father long; and told him what he wanted him to do when he was gone. He told him never to omit reading a chapter in the Bible, and pray every day—and to treat his mother kindly, and take care of her if he ever got old enough, and never to return evil for evil."

"He might have gone farther, and told him to return good for evil, after the manner of Him who said, 'Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you.'"

The Sabbath Recorder.

NEW YORK, MAY 1, 1845.

OUR DUTY AND OUR HOPE.

It is a common objection to the independency of Churches, and a common argument in favor of episcopal authority, that in order to efficient action there must be some governing and directing power, which can look over the whole field of labor and provide for its cultivation. There is not only plausibility, but real weight, in this argument. In every denomination there are posts of special importance to be occupied—posts which can not be neglected without great loss. Yet if each individual church consults simply its own interests, and each minister of the Gospel seeks only his own advantage, some of these most important places will certainly be overlooked, and the general interests will suffer. There has been among our own churches and ministers, all will allow, a fault in this respect. Too little reference has been had to the general interests, in the movements of individuals and churches. The consequence has been, that in some cases sectional feeling has grown up, which has appeared to be almost as strong as the love of the common cause, and has threatened the worst evils to it. But it can hardly fail to be a source of deep satisfaction and joy to every friend of the truth, to witness the change which has taken place, or is now going on, in this respect—a change which promises to excite a new interest in the great cause, and to draw out our sympathies more fully towards a common object. We are sure that this is the first and principal thing now needed, and that if as a denomination we could act in concert, each branch of us considering and striving to promote the general good, our influence would be felt, and the truth with which we are identified gloriously advanced. This is our first duty, and this our only hope.

The question naturally arises, in this connection, to what particular point ought our Sabbath efforts now to be mainly directed? There are many whose eyes are turned towards the great conventions and reformatory movements of the day, and who hope much from efforts directed to them. It is important, undoubtedly, that these movements should not be neglected, but that the opportunities which they afford for disseminating the true doctrine in regard to the Sabbath should be promptly seized upon. The leaven which is cast in at such times will diffuse itself more or less widely, and its workings will at length be seen. Yet we cannot regard this as the only or principal field of labor. We believe it will be found that the truth in regard to the Sabbath, like unwelcome truth upon most other subjects, must begin to exert its influence, and must achieve its greatest victories, among the common people. The dignitaries of the church, and those especially who are engaged in the modern movements in favor of Sunday, have their own objects to secure, and are surrounded by a thousand influences which shield them against the naked truth. Their standing, their reputation, even their bread, in many cases depends upon their continuing to maintain the positions they have taken, and to favor long-established customs. Of course, in such circumstances, they are not the men to give ear to unpopular doctrines, however Scriptural. We repeat it, then, that we are to look to the common people, if to any class of men, for accessions, and are to direct our efforts towards them earnestly and hopefully. They are the persons who heard our Saviour gladly, and they have ever been foremost in promoting the reforms which have blessed the world. Labor expended upon them thus far has not been lost, nor do we believe that if put forth in the right spirit it can fail to produce the most happy effects. While, therefore, we would not advocate or encourage a neglect of the popular movements of the day, but would gratefully acknowledge the advantages which they afford for promulgating our doctrines, we must nevertheless regard that silent but powerful influence which may be exerted among the common people as the principal ground of hope.

The means of exerting an influence were never more fully at our command than now. We think there can hardly be a doubt, that the press is in this age and country the grand instrumentality for exerting a lasting influence. Through this we may speak to thousands for a trifling expense, and speak to them in such a way as to ensure a candid hearing. A frank and earnest presentation of truth in the form of tracts and papers is generally received with favor—very seldom with rudeness or neglect. Formerly it was difficult to obtain these. But now they may be had to an extent only limited by our pecuniary resources. Thus each individual, however humble and unpretending his station, has it in his power to become an effectual laborer in the cause; and having it in his power, cannot escape the responsibility. But the circulation of our publications should be connected with oral instruction upon the subject. Lectures and publications naturally go together, and each is an auxiliary of the other. Let us not separate things which are naturally joined. Casting an eye over the whole field, and seeing that each of these instrumentalities is needed, we ought to give each a place in our hearts, our prayers, and our contributions. Doing this, there is little reason to fear for the final result.

But there is one point in which we are greatly exposed, and upon which therefore we ought to be specially guarded; that is, of graduating our efforts by our apparent successes. There is often a restless anxiety to see the immediate results of labor, which prevents men from forming and carrying out any enlarged and consistent plans. When this anxiety takes possession of one, he is certain to meet with disappointments, and is in danger of becoming wholly discouraged. The only safety against such a result, is in learning not only to labor but to wait. Francis Bampfield, while a prisoner in London, had a severe trial upon this very point, and he did not find peace until his mind settled down upon this conclusion, "*Duty is mine; the issues and consequences thereof are the Lord's, and do belong to Him.*" Let this conclusion be wrought into our hearts, and there is little danger that we shall become discouraged from apparent want of success.

CLERICAL NOTICES.

They have some curious ways of doing up things in England, among which we "reckon" their mode of circulating clerical notices. It seems that a paper has been established called "The Monthly Advertising Sheet of the Clerical Registry," with a guaranteed monthly circulation among the clergy of three thousand copies. Through this paper clergymen in want of assistants or situations can at once make known their wants to those who might feel an interest in becoming assistants or employing them. In a late number of the "Advertising Sheet," may be found a notice from a Rector in want of a Permanent Curate, who "must be a man of fortune, and be satisfied with one of the most beautiful parsonages, grounds, &c., in exchange for his services; he must also take the furniture, carriage, horses, &c., at a fair valuation; one condition being essential, viz. that he be a sincerely pious man, and devoted to his clerical duties." In the same number the editor gives notice that those "Incumbents having comfortable parsonage houses, either furnished or unfurnished, and who desire to meet with highly respectable Curates to take the sole charge of parishes in which these houses are situated, may meet with such Curates in many cases without any stipend," . . . "the *chief desire* of the clergymen in question being to find comfortable parsonage houses." But the most remarkable feature of these notices, is the descriptions which the parties give of their own qualifications and religious opinions. One man describes himself as "a clergyman of *great respectability*, and *wholly orthodox views*, but not a Tractarian." Another says he is "a sound Churchman, but evangelical in sentiment." A third "has a *good voice*, and is an acceptable preacher."

Now it needs no great acuteness of vision to foresee, that the natural consequence of countenancing and encouraging this system of trafficing in the the souls of men, must be to bring scandal upon the clergy, and blot out that distinction which has been usually recognized between their profession and that of other men. Indeed the fruit of it is already seen in the circulars which from time to time appear, wherein Messrs. So-and-so offer to "*supply* the nobility, clergy, and gentry," with "*Curates* or tutors, governesses, drawing-masters, *dancing-masters*," &c. One would suppose it sufficient to cure a clergyman of the advertising mania, if he could imagine himself walking into one of those offices and having the question politely asked him whether he wanted the situation of a *curate* or a *dancing-master!*

CLOSING THE CANALS ON SUNDAY.

"Why then should any man oppose the measure of closing the locks and giving the boatmen a Sabbath? Why, especially, should editors of papers, and professed friends of the Gospel, oppose it? Can there be any other motive than *a deep-rooted hostility to the evangelical ministry*, and *a wish to secure the favor of infidels and libertines?*"

Thus endeth an article in the Religious Recorder, published at Syracuse, N. Y., wherein the editor professes to bewail the impiety of certain persons who stoutly oppose the project for closing the canal locks on the first day of the week. We hardly know which most to admire in this extract, the editor's charity or his acumen. A charitable man he must certainly be, to suppose that all those who oppose this measure are actuated by such worthy motives. And who can doubt that he is an acute man, after his indirect acknowledgement that he sees no other reasons than are here named for opposing the measure? If we did not think the man too wise to be instructed by us, we would cheerfully undertake to enlighten him. As it is, we dare not.

CATHOLIC AND PROTESTANT OPINIONS.

"We find no divine authority in the sacred volume, by which the observance of Sunday becomes obligatory. Independent of the authority of the Church, or tradition, it is impossible to establish the assertion, that the first day of the week has been sanctioned by the resurrection of Christ. On this point, the Seventh-day Baptists are the most consistent Protestants." So says the Catholic Herald.

"How plausible an appearance can be given to egregious error!" So says the Sunday School Journal.

And yet, egregious as that error is, the editor of the Sunday School Journal dares not attempt to refute it. Hence his resort to an expression of contempt, which does no credit to his candor or piety. We are accustomed to judge that man unable to answer his opponent, who, instead of doing it, affects to despise him. Is not this a case of the kind, in which the editor of the Journal hopes by a sneer to cover up his conscious inability to refute the error of the Herald and make his own opinions appear equally "plausible?" It certainly appears so to the Sabbath Recorder.

"THE PULPIT," is the title of a monthly publication issued from No. 5 Spruce street, N. Y., containing Sermons, Sketches and Plans of Sermons, from living ministers, with other miscellaneous matter. It is edited by O. Scott, printed on a large sheet with 24 pages, and contains a great variety of articles interesting to the general reader as well as the minister. If this number is a fair specimen of what may be expected in future, the work will merit a liberal support.

LAURA BRIDGEMAN.—This interesting girl, though deaf, dumb, and blind, has been taught to converse and read with the fingers. Much interest has been felt in her case, on account of the experiments which her instructors have tried with her in order to test the doctrine of natural depravity. Whether they have any right to keep her in ignorance of Jesus Christ and the way of salvation through Him, for the purpose of teaching her what is called a pure Theism and the religion of Nature, is a question about which casuists might differ. But it seems that the attempt to present a specimen of uncorrupted innocence by keeping her away from all temptations, has signally failed, since she has once and again exhibited symptons of wilful disobedience and unprovoked anger. Such being the case, there is surely no reason why the experiment should be longer continued.

NORTHERN AND SOUTHERN BAPTISTS.—The action of the Foreign Mission Board at Boston, adverse to appointing slaveholding missionaries, seems to have roused the whole Southern portion of the Baptist denomination. A Southern Convention has been appointed to be held at Augusta, Ga., about the middle of May next, and the Southern Baptist papers are filled with articles upon the subject. A determination appears to exist at the South, to push matters to a crisis as soon as possible; and if any reliance can be placed upon newspaper reports in regard to Southern feeling, there is little reason to think that a reconciliation will take place, but every reason to expect that Northern and Southern Baptists will hereafter act through separate benevolent organizations. In such circumstances, the Anniversaries of the Baptist Societies, which take place at Providence, R. I., the present week, cannot fail to be deeply interesting and important.

REVIVAL IN ADAMS.

To the Editor of the Sabbath Recorder:

DEAR SIR:—As it is always pleasing to Christians to hear of the success of our holy religion in any part of the world, I thought that a brief account of what the blessed Lord has done and is doing in this vicinity, might at least be pardonable. About the first of March, Eld. Clark, pastor of the first-day Baptist Church in this place, and myself, commenced a series of evening meetings at the Seventh-day Baptist meeting-house. Religion seemed, in both churches, to be at a low ebb. We preached evenings, and during the day we visited from house to house, preaching and praying wherever we found admittance, the Lord, as we trust, going with us and setting home his truth to the hearts and consciences of the backslider and also of the sinner. Soon there was a good degree of interest manifested; the evening meetings were well attended; Zion began to pray; and sinners, being pricked in their hearts, inquired, "What shall we do to be saved?" We endeavored to point them to the "Lamb of God who taketh away the sin of the world;" quite a goodly number have been hopefully converted, and the work is still progressing, though less powerfully than at some periods of it. On the first Sabbath of this month I received 13 into the church by baptism; and others, some 6 or 8, intend to go forward soon. Some 20 or more have united, or intend soon to unite, with the other church in this place. After the meeting had continued about two weeks, my health failed me, so that I was obliged to keep my bed mostly during the day, in order to attend the meeting in the evening; but my beloved brother who was associated with me, and whom I love in the gospel, labored and toiled night and day, like an angel of God, and God blessed his labors in the gathering in of souls into the fold of Jesus. My health has in a measure improved, and as the work seems to call for laborers, I feel thankful for the privilege of spending my strength and feeble abilities in the cause of my blessed Master, praying that the Lord may revive all His churches, and gather souls into His kingdom.

G. M. LANGWORTHY.

Adams, April 20, 1845.

REVIVALS.—We find in our exchange papers notices of revivals in different parts of the country, which cannot fail to encourage the hearts of all true Christians. From the notices now before us we select the following, which are but specimens of many others:—

The Indiana Messenger contains notices of revivals at Delphi, Lafayette, Crawfordsville, and some other places in the Wabash Valley. At Lafayette, 45 were added to the church.

A recent letter from Pennsylvania states, that interesting revivals of religion have for some time been in progress in five different towns of one county, where the population is chiefly German, and among whom the colporteur system of visiting families, sustaining meetings, and distributing religious books, has been prosecuted the past year.

About 400 or 500 persons were added to the Baptist churches in Platte Co., Missouri, during a late revival there.

SABBATH REFORM—A QUESTION.—Will some one of those who are anxious to stop the sale of ardent spirits on Sunday, and who consider the stopping of railroad cars on that day as a sign of SABBATH reform, do us the favor to show how near the consummation of all such measures will bring the Christian world to that Sabbath-keeping which the law of God requires—that law, we mean, for the breach of which we must answer at the day of our final account? Should Sunday be rigidly observed throughout the world in accordance with the wishes of some modern "Sabbath" reformers, would such observance indicate a triumph of Christianity, or of Paganism—a triumph of the law of God, or of the practice of heathen sun-worshipers?

Q.

TO OUR AGENTS AND FRIENDS IN WESTERN NEW YORK.—When we commenced the Recorder in June last, we were assured that if it had started a month or two earlier the list of paying subscribers might have been considerably increased in Western New York. We hope our friends in that section will mark the *right time* this year, and take advantage of it to obtain for us a large accession to our subscription list. To encourage this, we promise to send the Recorder gratis for the remainder of this volume to as many as shall subscribe and pay in advance for the next volume. Friends, are you looking to this matter? If not now is the time to begin.

"SABBATH UNION" IN RHODE ISLAND.—An exchange paper informs us that a Society has been organized under the name of the Rhode Island Sabbath Union, of which Dr. Wayland is President. Its object is stated to be to "abstain from worldly business, traveling, and amusements, on the Sabbath, and give attendance upon the worship of God." Its members belong to all denominations, or no denomination, according to circumstances.

NEW SUCCESS OF MISSIONS.—Nearly a hundred villages in the province of Madura, India, as appears from London papers, have very recently placed themselves under the care of one of the English missions; in connection with which about 1000 natives have been baptized, and about 1900 are now receiving instruction.

"EXPERIENCE."—Under this head, in "The Perfectionist," we find S. R. Leonard's account of his deliverance from certain evils, and his restoration to health, through the power of faith. It seems that among other things he was greatly afflicted with *stuttering*, so that he considered it almost the worst evil that could befal him. At length a crisis came in his religious experience, and he was permitted to have wonderful views of the goodness of God. The following is one of its results:—

"The spirit of stuttering has also been surperseded and overcome by the spirit of faith and patience. Like other evil spirits, it attacks me from without. And even now, sometimes when I am entirely alone, I feel such a concentrated baptism of that spirit *upon* me, that it almost draws my mouth into a pucker, though I have no one to converse with. But I find a remedy in 'quietness and confidence;' and in a few moments the oppressive influence passes off."

THE ANNIVERSARIES.

The Anniversaries of the different Societies take place in this city next week in the following order:—

SUNDAY, May 4th.—The Rev. Leonard Bacon, D. D., will preach the annual sermon before the Foreign Evangelical Society, at 7 1-2 o'clock, P. M., in the Church of Rev. Dr. Mason, Bleecker street. New York Bible Society, Sermon, Tabernacle, 7 1-2 o'clock, P. M.

MONDAY.—Am. Seamen's Friend Society, Broadway Tabernacle, 7 1-2 P. M.

TUESDAY.—Am. Anti-Slavery Society, Tabernacle, 10 A. M. N. Y. and Am. Sund. Sch. Union, Procession of Children and Exercises in the Tabernacle 3 P. M. and addresses at the same place at 7 1-2 in the evening. Foreign Evan. Society, Church on Washington square, 7 1-2 P. M.

WEDNESDAY.—American Tract Society, Tabernacle, 10 A. M. Am. Home Missionary Society, Tabernacle, 7 1-2 P. M. New York State Colonization Society, Bleecker-street Church, 7 1-2 P. M. Am. Female Moral Reform Society, Greene-street (Methodist) Church, 7 1-2 P. M.

THURSDAY.—Am. Bible Society, Tabernacle, 10 A. M. Exhibition of the Deaf and Dumb. Am. Society for meliorating the condition of the Jews, in the Reformed Dutch Church, corner of Broome and Greene streets, 7 P. M. American Temperance Union, Tabernacle, 7 P. M.

FRIDAY.—A. B. C. F. M., Tabernacle, at 10 A. M.

NOTICE.

The General Agent of the American Sabbath Tract Society, has forwarded subscription books to brethren in most of the churches, hoping that they will do something to aid the Society in its operations. For the information of our friends, we publish the following list of persons to whom books have been sent. It is hoped that such names as may be obtained will be returned to the Corresponding Secretary with as little delay as possible, that a full list of members may be prepared for the Annual Report.

1st Hopkinton, R. I.—A. B. Burdick,
2d " " Dr. G. H. Perry,
3d " " B. W. Crandall,
Newport, R. I.—L. Crandall,
Westerly, R. I.—T. M. Clark,
Pawcatuck, R. I.—S. P. Stillman,
Shannock Mills, R. I.—H. Green,
Perryville, R. I.—Hezekiah Lanphear,
Mystic Bridge, Ct.—Geo. Greenman,
Waterford, Ct.—Wm. Maxson,
Berlin, N. Y.—H. H. Baker,
Petersburgh—Azor Estee,
Unadilla Forks—E. S. Weaver,
Leonardsville—W. B. Maxson,
Brookfield—E. S. Bailey,
West Edmeston—Ephraim Maxson,
New London—C. M. Lewis,
Adams Centre—G. M. Langworthy,
DeRuyter—B. G. Stillman,
Scott—Geo. M. Frisbee,
Oxford—Varnum Hull,
Schenectady—Wm. Jas. Stillman,
Newport—Abel Stillman,
Hounsfield—Wm. Green,
Watson—W. G. Quibell,
Lincklaen—S. M. Burdick,
1st Alfred—J. R. Irish,
" " W. C. Kenyon,
2d Alfred—J. H. Cochran,
Friendship—Zuriel Campbell,
Richburgh—Z. Gilbert,
Little Genesee—S. S. Griswold,
Clarence—N. V. Hull,
Persia—Thos. E. Babcock,
Independence—J. P. Livermore,
West Genesee—L. D. Ayres,
Plainfield, N. J.—Samuel Davison,
New Market, N. J.—W. B. Gillett,
Shiloh, N. J.—Solomon Carpenter,
" " Isaac D. Titsworth,
Salem, N. J.—David Clawson,
Milton, Pa.—T. B. Brown,
Meadville, Pa.—Benjamin Stelle,
Coudersport, Pa.—Rowse Babcock,
Gettysburgh, Pa.—Samuel Fahnestock,
Dundaff, Pa.—Jacob Ayres,
Jackson, Ohio—J. D. Maxson,
Lewistown, Ohio—Joshua Hill,
Port Jefferson, Ohio—L. A. Davis,
Milton, W. T.—Joseph Goodrich.

BESTOWMENT OF CHARITIES.—The following extract from a report of the missionary of the "Free Episcopal Church" in the city of Boston, is worthy of the attention of those who bestow charities:

"Another fact which I have noticed, and which is of importance to the poor, is that in the bestowment of public and private charities, the improvident, the helpless, the dirty, are more generally assisted, than the provident and the tidy. If a person is clean, whole and tidy, or the room is clean and orderly, though very poor, they are thought not to need assistance; (I have known them to be told so,) and the next neighbor, who perhaps, *wastes* more than the *other gets*, is thought to be more needy, because he is surrounded by dirt, confusion, and cheerless appearances. An old, respectable, but disabled man, applied for wood, last winter, to the city; he and his wife had been furnished for several winters, but were then refused. The reason for refusing them was, that they appeared decent. The man could do little or nothing, through infirmity, and the old woman, though sixty-five years of age, supported both by taking in washing. When the man urged his necessity, he was reminded that he wore a very decent coat on Sundays. Now the history of that coat was, that six years ago, by saving a ninepence or a quarter of a dollar at a time, five dollars were obtained, and a second hand coat was purchased, and once a week it was put on, to go decently to church in. How much clothing, in the mean time has been obtained, and improvidently destroyed, by those who got the wood, which was refused to the old people?"

METHODISM IN ENGLAND.—The Christian Advocate publishes an account of an extensive revival among the Methodists in England. The following extract from a letter will show something of its extent and character:—

The revival in Hull amounted to 2,000 souls, of whom about 700 were sanctified, and 1500 joined the Methodists. From Hull I went to Sheffield and spent four months, and preached almost every night—about 3,000 were converted, and about 1,000 professed sanctification during that time. We are now in the midst of a great revival in Huddersfield; 1300 converted, and about 600 sanctified. All glory be to God. So you see that I was sent of God to England. The scenes at our meetings are beyond any thing you can imagine.

RELIGIOUS INTELLIGENCE.

Missionaries in Syria.—One of the editors of the Savannah Republican, now traveling in foreign lands, says in a late letter to that journal:

"During our stay we had an opportunity of becoming well acquainted with the American missionaries, who seem justly entitled to the respect which they receive. It is a singular fact, that up to a recent date the American mission is the only one established at Beyrout, and of the many Arabs who speak good English, there is not one who will not answer you that the missionaries have taught him."

A Generous Family.—A gentleman of this city, among his numerous larger benefactions, has recently paid to the American Tract Society the sum requisite for stereotyping the Pilgrim's Progress in the Welch language; and his benevolent sisters have paid to the General Assembly's Board of Publication the expense of stereotyping their very elegant edition of the same invaluable work.

Books.—As an illustration of the destitution usually found by colporteurs in the Western States, one employed for the past year in distributing books and tracts in Michigan states, that of 9,941 families visited by him and his associates in that State, 3,304, or about one-third, were found destitute of all religious books except the Bible, and 1,239, about one-eighth, had no Bible. In the course of the year, they distributed 4,560 volumes by sale, and 3,600 gratuitously.

The Secular Newspaper Press.—Rev. Dr. Armstrong, Secretary of the American Board of Missions, at the recent meeting in its behalf at the Tabernacle, remarked that the receipts thus far, for the current financial year, had exceeded those of the last, for the same months, $20,000. So that, should they continue to advance for the remaining months in the same ratio, they would amount to something like 270,000. He attributed this increase in a measure to the greatly increased amount of information which had been spread throughout the land by the secular newspaper press.

Missionaries in China.—The American Missionaries at Macao are now issuing a newspaper, and occasional tracts, printed in metallic type. The Mission is fast gaining the confidence and esteem of the most intelligent among the Chinese.

Example of true Generosity.—Hon. Samuel Willstone of East Hampton, Mass., a gentleman very actively engaged in business, has just secured to Amherest College $20,000, for sustaining a Professorship of Rhetoric and Oratory. A worthy memento, surely, to those not inclined to think of such high privileges and duties, till about leaving the world, or retiring from its active scenes—when the heart is perhaps incapable of wide expansion and enjoyment, the judgment often weak and perverted, and the influence of example in a great measure lost.

Temperance among Sailors.—The effects of strict temperance among seafaring men are clearly shown by some statements in the Sailor's Magazine. In 1840, 380 vessels and 502 lives were lost at sea; in 1843 the number lost was 404 vessels and 642 lives. During the year 1844, as far as heard from only 208 vessels and 105 lives have been lost. This exhibits a great decrease in the destruction of life and property, and is attributed to the increased sobriety of seamen.

"DIED, in Hartford, on the 5th inst., Catharine Freebody, a colored woman, aged 61."

She united with the First Congregational Church in 1832, and maintained a consistent Christian character till her death. By her will she made two years before her decease, she gives to the

American Board of Foreign Missions	$200
American Tract Society	100
Connecticut Bible Society	100
Connecticut Missionary Society	100
Society in Hartford for the education of colored children	100
To the African Society in Hartford for the support of the ministry, the residue of her property, amounting to about	1000

General Intelligence.

New York Legislature.—The most important thing done last week was to pass the bill allowing the people to decide whether there shall or shall not be a Constitutional Reform Convention. The people are to vote at the next fall election "*For* a Convention," or "*Against* a Convention". If the majority are *for* it, then a special election is to be held in each County in the following April to choose delegates, who are to assemble in June and revise the State Constitution. A bill was also passed, appropriating $197,000—the surplus of the canal revenues in the treasury—to the completion of some of the unfinished works. Many petitions were received in favor of a revision of the militia laws, and a bill in favor thereof was reported by a committee on the subject.

Bowery Theatre Burnt for the Fourth Time.—On Friday last, about six o'clock, a fire broke out in the carpenter's room attached to the Bowery Theatre, which instantly communicated to the Theatre itself, and in three quarters of an hour that fine edifice was a complete ruin, with nothing but the high walls and massive columns standing. The inside of the building, scenery, furniture, wardrobe, machinery &c. &c. was entirely destroyed, and several of the performers lost private dresses and properties to considerable amounts. The evening's performances were to have been for the benefit of Mr. Davenport, and the actors and actresses were all in the building just commencing to dress for the duties of the night. It is thought that every person in the Theatre escaped in safety, although several of them with narrow risks of life and limb.

This is the fourth time that the Bowery Theatre has been burnt. First, in 1828, when it was partially insured, which enabled the proprietor to rebuild and put it in full operation within sixty days after the fire. It was again burnt in 1836 without any insurance. It was soon rebuilt, however, and destroyed a third time in the winter of 1837-8. We are informed that there was no insurance upon the building at the time of the present fire, and that according to the terms of the lease the ground can not again be occupied for the purpose of erecting a Theatre.

Latest from Mexico.—By an arrival at New Orleans on the 20th ult., news was received from Vera Cruz to the 11th ult., being ten days later than before received.

Mexico has NOT *declared war against the United States:* but the official paper, *El Diario del Gobierno*, of the 3d inst., announces that it is in possession of certain movements on the part of the Government of a warlike character, which it is constrained to withhold from the public, as *secresy is the soul of military operations;* but that journal adds that it trusts that the *speedy and successful issue of these operations* will soon relieve the public curiosity in regard to them.

Row at the University of Virginia.—We learn from the Richmond Star, that a most shameful riot has occurred at the University of Virginia. The students, it seems, commenced a series of mock serenades on the "Calathumpian" principle, which being denounced by the Professors, their houses were mobbed, one after the other, fire crackers thrown into them, and other outrages perpetrated of an exceedingly alarming character, especially to the females and children. These disgraceful scenes were followed up night after night, *until* it became necessary to call the police, and finally the military force, and the University is now in the possession of a body of 500 soldiers. Some efforts have been made toward a reconciliation, and a set of resolutions were passed by the students at a formal meeting for that purpose, but the rioters refused to sign their names to them. Most of the students have left; the Faculty, it is understood, will resign, and for the present the College appears to be broken up. Many of the students, says the Star, took no part in this shameful affair; but there is a point of honor among all students, not to be tale-bearers, even upon the guilty.
[Baltimore Sun.

Lead Mine.—The St. Louis Republican gives the following statement concerning the *Mammoth Cave*, recently discovered in Missouri, which, it says, it believes to be the "most valuable Lead Mine in the United States." It has been purchased by a Company at St. Louis for nearly $25,000.

"The operatives are now at work in a cave, the opening of which is about 250 feet from where the discovery was made. This cave is 75 feet in length. The ceiling is of mineral, and it is estimated that there are from 200,000 to 400,000 pounds of ore in sight. It is from 12 to 15 inches in thickness. On the floor about the centre of the cave, as if fallen from the ceiling, there are pieces or bodies of the mineral which are estimated to weigh 40,000 lbs. Within the last three months, under a very defective system of operations, an average of ten hands have been able to raise between 350,000 and 400,000 lbs. One furnace has been in operation during the time, another is in progress of erection. As yet the riches of that section are but half developed. There are appearances which indicate to the skillful miner the presence of mineral in every direction. But of these, it is not necessary now to speak, as future operations will disclose the actual wealth to be found at the Mammoth Cave.

Incombustible Coating for Wood.—Take a quantity of water, proportionate to the surface of the wood you may wish to cover, and add to it as much potash as can be dissolved therein. When the water will dissolve no more potash, stir into the solution, first a quantity of flour paste of the consistency of common painter's size; second, a sufficiency of pure clay to render it of the consistency of cream.

When the clay is well mixed, apply the preparation as before directed to the wood; it will secure it from the action of both fire and rain. In a most violent fire, wood thus saturated may be carbonated, but it will never blaze.

If desirable, a most agreeable color can be given to the preparation, by adding a small quantity of red or yellow ochre. [Buffalo Com. Adv.

Looking Up.—The Pittsburgh Spirit of the Age concludes an article on the state of affairs in that place thus:

"Already is the gloom being dispelled—commercial men and manufacturers seem to forget their misfortunes in the struggle to regain their lost strength. Rough board shanties have been erected on some parts of the ruins, where articles are vended by "burnt out" merchants, as was their wont, and consumers appear as eager to buy. A general spirit of forbearance is manifested by those who escaped destruction—not many instances of meanness have we to record. Some few, of course, have taken advantage of the necessities of the unfortunate; but to the honor of the city, we can say they are few. The communitist might here realize his hopes of a perfect brotherhood—a system where the suffering of one member is diffused through all.

A new Chapter on the meaning of Flowers.—The morning of the last 4th of July witnessed a a scene full of instruction. The female convicts of a New York Penitentiary were assembled. Their emotions testified that the matron spake not in vain. The well of their feelings had been opened—the waters, long restrained, gushed out. And what said the merciful motron? What could she have said to roll the stone from the well's mouth? Her words were only a preface—a preface to a letter of the Superintendent. And now she reads. Hear how they sob!—Like children weeping to their mother! Ah! human nature, however depraved, retains always a mite of its Maker. And what said the Superintendent? He pitied the condition of the poor wretched women—that they could not partake in the joyous festivity. He sent them each a boquet of flowers, to remind them of the days of their innocence. *And this caused the tears to flow* from the eyes of the unhappy convicts. "Come," said the matron, "take courage; you may gather them yet in the gardens." She was answered by the sobs of conviction. Heaven bless the good Superintendent.
[N. Y. Mirror.

Transplanting Trees.—The fact is not perhaps so generally known as it deserves to be, that most of our indigenous nut-bearing trees, are as easily susceptible of improvement by transplanting and grafting, as fruit trees are. The oak, the beech, the walnut and the chesnut, may by these means be made to produce fruit far superior to any matured in an uncultivated or natural state. We have seen beech nuts nearly twice the size of those ordinarily grown in the forest, from a tree of twenty years' growth in a cultivated soil. The same is known to be a common result in reference to other indigenous deciduous trees.

Colored Population of Cincinnati.—A special census of this class shows the whole number in the city to be 2,049. Number who belong to Temperance Societies, 509; to Churches, 1000; and 369 have been Slaves, for whose redemption there was paid (chiefly by themselves) the sum of $166,050. They hold property in the city to the amount of $156,100. They have five Churches, three Literary Societies, and three schools.

A Wise Schoolmaster.—Discussing with a friend, the other day, the prevalent system of school instruction, the improvements which it is undergoing, and the personal merits of various teachers, our attention was instantly and forcibly arrested by a remark which our friend made of one gentleman to whose school he had sent his boys—Mr. Littlefield, who had his academy at Maiden, Ulster county. Speaking of Mr. Littlefield's attention to the physical developement of his pupils, our friend said, "Why, sir, he goes out snow-balling with the boys—lets them pelt him as much as they please, and pelts back again; and if they can they may get him down in the snow and rub his face with it. But when the bell rings he is master again in a moment." A sensible man that Mr. Littlefield. The simple fact mentioned of him gives us a high notion of his judgment and proper sense of the relation between himself and his pupils. [Com. Adv.

Saw Dust.—I have within the last sixteen or eighteen years often scattered saw dust, both raw and composted, on my ground; and am so well satisfied of its beneficial effects, that I have determined to rebuild my saw-mill, with such fixtures as shall secure the dust. One saw will cut say fifty bushels dust in the day, which, when only saturated with drainings from cattle or horse-yards, will make say two loads of rich manure, and this worth two dollars. Thus in the sawing season, which with me is about one hundred days, I shall secure annually an additional item of two hundred dollars to my farm. [Southern Plant.

To Prevent Rats from Destroying Grain.—After it is cleaned out and put in hogsheads or anything else, just sprinkle a little dry lime over the top, and they will eat no more. I have tried it on oats and wheat both. [Ib.

Joseph Bonaparte's Will.—The Courier des Etats Unis says:—Among the passengers in the Great Western, we notice the name of Mr. Maillers, one of the executors of Joseph Bonaparte's will. Mr. M. was formerly an officer attached to the staff of king Joseph, and has exhibited the excellence of his heart by the constancy of his attachment to that house. He will proceed from New York to Bordentown, (N. J.,) where king Joseph left a magnificent property, which he has bequeathed to his grandson, the Prince Lusignano, son of the Prince of Canino, who is the son of Lucien. The intention of the family heir has been to preserve this estate, which was a favorite residence of king Joseph.

A Want stronger than Hunger.—An old man, who had borne an irreproachable character up to the age of seventy-two, was lately brought before one of the tribunals of Paris for stealing a piece of lead worth eight cents. He admitted that he was wholly without means, and for the first time in his life knew not where to find a single sous; but it was not hunger that drove him to steal. After considerable questioning on the part of the judge, as to what could be stronger than hunger, he confessed that it was *tobacco for his pipe.* "Tobacco, monsieur judge!" said he, growing violent; "I have the misery to be a helpless smoker! I smoke at waking; I smoke while eating; I cannot sleep without smoking till the pipe falls from my mouth. Tobacco costs me six cents a day. When I have none I am frantic. I cannot work, nor eat, nor sleep. I go from place to place, raging like a mad dog. The day I stole the lead, I had been without tobacco for twelve hours! I searched the day through for an acquaintance of whom I could beg a pipe full. I could not, and resorted to crime as a less evil than I was enduring. The need was stronger than I!" The eloquence and pathos of the old man's plea mollified the judge, who condemned him only to eight days imprisonment.

The Steamer Swallow.—The Committee of the Senate have reported on the loss of the Swallow, and introduced a bill upon the subject. They report, among other things, that at the moment the Swallow struck the rock, she was running about fourteen or fifteen miles an hour; that she sank in from two to five minutes after the collision took place; and that the disaster, in their judgment, was attributable to the *gross neglect and carelessness of the pilot*, who was at the wheel at the time.

Statistics of Printing in Boston.—In an address delivered before the members of the Franklin Typographical Society on Saturday evening last, by its President, Mr. Harris, we learn that in Boston, there are about 500 journeyman printers, (mostly compositors,) about 200 apprentices and two-thirders to the printing business, 75 girls engaged in type sticking, and about 200 journeymen and boys on press work and other labors in a printing office, making nearly 1000 persons actually engaged in the printing business in the city of Boston.

Glass.—It is difficult to foresee to what perfection the manufacture of glass may be brought, and to what purposes the article may yet be applied. The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity and a greater power of resisting the alternations of heat and cold. A chronometer with a glass balance spring was sent to the North Sea, exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the chronometer with a glass spring. In a manufactory in France, they are now making glass pipes for the conveyance of water, which cost nearly 30 per cent. less than the iron pipes now used, and will bear a far greater external pressure.

SUMMARY.

On Friday last, the Steamboat Empire, on her way down the river, ran into the long pier at the foot of 19th St. N. Y., with a tremendous crash, breaking the wharf timbers short off, plowing her nose into the solid gravel pier some twenty feet, and doing considerable injury to the boat. No one was seriously hurt, although the scene of confusion on board was distressing for a few moments.

A fire occurred at Roxbury, Mass., last week, at which a woman with an infant in her arms, jumped out of the third story window, killing the infant and seriously injuring herself. Two children are missing, and it is feared they were burned. Loss of property by the fire, about $40,000.

A frightful inundation has visited the beautiful valley of the Rhine, in consequence of the melting of immense masses of snow which had accumulated during the last winter. The flood extended from the borders of Switzerland to Holland, destroying a vast amount of property.

April 25—4½ P. M. Thus far, $17,000 has been collected in Philadelphia in aid of the Pittsburgh sufferers, of which $15,000 has been transmitted by the Mayor. The work is still going on in a very generous manner.

The Great Western had the largest mail ever taken by her out of this port. Her Letter money will reach nearly three thousand dollars. Passengers and crew on board are not much short of two hundred and fifty.

A shopkeeper in Philadelphia the other day stuck upon his door the following laconic advertisement: "A boy wanted." On going to his shop the next morning, he beheld a shining little urchin in a basket, with the following pithy label: "Here he is!"

It is said that Mr. Cushing, on being asked to dine with Mandarin Lin, discovered on the table something of which he ate exorbitantly, thinking it to be duck. Not speaking Chinese, and wishing to know what it was, he pointed to it, after he had finished, saying to his host interrogatively, "Quack, quack, quack?" The mandarin, with equal brevity, replied, with a shake of his head, "Bow, wow, wow." Mr. Cushing's feelings can be imagined.

A negro servant girl, belonging to Mr. Benj. Ross, has been missing for some time. It appears from the facts which have transpired, that she had been safely delivered in York, Pa. as per invoice, snugly packed away in a good sized box adapted to her dimensions.

A company of Oregon emigrants left Sangamon County, Ill. a few days since. They numbered forty-seven persons, old and young—had sixteen wagons with ox teams, and quite a number of young cattle. They are said to be substantial farmers. [St. Louis Repub. 16th.

A bill has passed the Senate of Pennsylvania, "relieving canal companies from any penalty to which they might otherwise be liable, for closing their locks on the Sabbath."

The Free Church of Scotland have not yet decided the question as to the disposal to be made of funds received from slaveholders in America. "Dr. Candlish has taken decided ground, that either the funds should be returned, or received under protest against slavery."

The Pittsburgh Post says: "During a few hours attendance at one of the depots where provisions were stored, we served several persons who, on Thursday morning last, owned good houses, and lived comfortably, and who came with sacks and baskets to get a few pounds of flour and bacon."

The proprietors of the Express, running between this city and Albany, have prohibited the sale of spirituous liquors on board their boat. A good move we should say.

Of 160 members composing the New York legislature, all but ten are, or have been, *married.* According to this, the average ratio of qualifications, between a bachelor and a married man, is *one* to *sixteen.*

A negro named Harkins, was arrested for attempting to vote in the 10th ward, he not being worth $250. A white man can vote from the penitentiary who is worth less than nothing, and a poor but respectable negro cannot vote because he is not worth 250 dollars. "Strange such a difference there should be, 'twixt tweedle-dum and tweedle-dee." [N. Y. Herald.

To ascertain the length of the day and the night, at any time of the year, double the time of the sun's rising, which gives the length of the night, and double the time of its setting which gives the length of the day.

The large Clock Factory of Chauncey Jerome, Esq. at Bristol, (Ct.) took fire on the 23d, and was totally consumed.

On Sunday, the Hutchinson family visited Sing Sing, and took part in the chapel services within the prison walls. Their music is said to have produced a powerful effect on the minds of the convicts, especially the touching and beautiful song "My Mother's Bible." The deepest emotions were awakened—emotions of a meliorating and salutary nature—and it is hoped that the renewal of long smothered hopes may be productive of permanent good. [Com. Adv.

The report of the Rhode Island State Temperance Society, says an exchange, shows the appalling fact of there being in that State "*fifteen hundred* members of churches of different denominations, who have *not signed the pledge*—including ministers, officers and others, who manifest no interest in, and do nothing to sustain, the cause. Some of them offer wine to their guests, and use this and other liquors before their children and friends!

A great lie, says the poet Crabbe, is like a fish on dry land; it may fret and fling, and make a frightful bother, but it cannot hurt you. You have only to keep still and it will die of itself.

Rev. Dr. Humphrey stated last week, in his Valedictory Address, as President of Amherest College, that of the 765 graduates of that College, 400 were now in the ministry or in a state of preparation. About one hundred are at this moment settled as pastors in Massachusetts, some were laboring as preachers in at least 17 States of the Union, and about thirty were employed as Foreign Missionaries.

The Dey of Tripoli, in his decree prohibiting the slave trade, declared that he did it "for the honor of man and the glory of God."

English philanthropy for the laboring classes is admirably quizzed in the four following lines, which an amiable lady boasts that she has had set to music, and sung by her dependants.

> "Oh! let us love our occupations,
> Bless the Squire and his relations,
> Live upon our daily rations,
> And always know our proper stations."

Recent intelligence leads to the belief that George Guess, the inventor of the Cherokee alphabet, is still alive, and that he is now dwelling with some of his countrymen near Matamoras, Mexico. Measures are in progress to bring him again to his home and kindred.

Quite a windfall has come to Fanny Wright. An uncle in Scotland has recently died, and left her a property worth $100,000. She is now in Jersey City, and will remain in this country for a few weeks, for the purpose of taking certain necessary legal steps preliminary to taking possession of this magnificent legacy.

A man came to a printing office to beg a paper, "because," said he, "we like to read the newspapers very much, but our neighbors don't take none."

Married, on the 27th ult. by Rev. John C. Dunly, Mr. Fredrick Pulse, aged 102, to Miss Dorcas Mannon, aged 34—all of Jefferson county, Tenn.
[Knoxville Register.

A St. Petersburgh paper, under date of March 11, mentions the arrival of a train of fifteen wagons from the mines of Kolwan, in West Silesia, laden with 300 poods of gold, which was immediately conveyed to the mint. A pood is about 36 English lbs.

The Pittsburgh relief committee at New York met on Thursday evening, and reported upwards of $10,000 already collected.

There was an interesting discussion in the Third Presbytery of New York, at its recent session, on the injurious influence of secret societies, and a report on the subject is published.

Robert, brother of the Rev. Sydney Smith, has died within a fortnight of his distinguished relative. His only surviving son is the right honorable R. V. Smith, M. P., for Northampton.

The cotton crop of the United States is valued at about $60,000,000. The yearly value of leather with its manufactures amounts to some $90,000,000.

MARRIED.

In Lincklaen, N. Y., on the evening of the 9th ult., by Eld. Joshua Clarke, Mr. Hiram W. Babcock, to Miss Catherine M. Wells, both of Lincklaen.

In Verona, on the evening of the 15th ult., by Eld. Charles M. Lewis, Mr. William Cagwin, to Miss Esther Green, all of Verona.

In Adams, on the 19th ult., at Church, by Eld. Giles M. Langworthy, Mr. Franklin Hull, to Miss Margaret Sweet, all of the above place.

DIED.

In Genesee, Allegany Co., N. Y., on the 8th of February last, Daniel Edwards, Esq., in the 88th year of his age. Mr. Edwards formerly resided in Charlestown, R. I., and was for many years an active member of the First Seventh-day Baptist Church in Hopkinton. He was enrolled among the friends of freedom at an early period of the Revolution, and continued to peril his life in that cause while there was a demand for his services. As a Christian, he was distinguished for high moral principle, eminent piety, and remarkable equanimity of temper. As a husband and father, he was at once kind and faithful. His exit was sudden, but not unexpected. A large circle of relatives and friends mourn his departure.

In Genesee, N. Y., April 2d, Miss Sarah Crandall, daughter of widow Martha Crandall, aged 46 years.—She embraced religion in early life, and united with the Seventh-day Baptist Church in Hopkinton, R. I. Afterwards she removed to Genesee, and became a member of the 1st Seventh-day Baptist Church in that place. She bore her lingering illness with Christian fortitude, and died in the triumphs of faith.

In Verona, N. Y., April 14th, of consumption, Miss Esther Williams, aged 36 years.—She embraced religion in her youth, and united with the Seventh-day Baptist Church in Verona, of which she remained a consistent and useful member until her death, which was peaceful and happy.

At his residence in Westerly, R. I., on the 21st of April, Mr. Paul Babcock, in the 86th year of his age. Mr. Babcock was blest with a strong constitution, and had enjoyed almost uninterrupted health until the past winter, when it began to fail him, and he was often heard to observe that his work was almost done. His last sickness was exceedingly painful, but he endured it with Christian patience, and without a murmur. For several days previous to his death, his desire was to depart, and he continued to express this desire until he breathed his last in full hope of a glorious immortality beyond the grave. In his death a large family has lost a kind father, the Church a faithful member, and the neighborhood a useful man.

NEW YORK CATTLE MARKET—April 28.

At market 1250 Beef Cattle, 750 from the South, 100 Cows and Calves and 1000 Seep and Lambs.

Prices.—Beef Cattle—Are full 50 cents per cwt, cheaper, and we quote extras $4 75 a $6 50. Left over 350. Cows and Calves.—All sold at $14, $24 a $28. Sheep.—The market was cleaned at $1 75 to $4 50, as in quality. Hay.—A good supply at 56 a 62½ cents.

CENTRAL ASSOCIATION.

The Central Association will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. Langworthy, Rec. Sec.

Adams, April 20, 1845.

EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

In consequence of the variety of forms in which the churches are in the habit of making their statistical returns to the Association—some churches naming some things which others omit and vice versa—the revisers of the Minutes last year, took the liberty to suggest a form of statistics, expressing the desire that the returns might be so made at the next Anniversary. As it would much facilitate the labors of the clerks, and add much to the interest of statistics, they would again beg to call attention to the subject.

W. B. Gillett, }
Paul Stillman, } Rec. Sec's.

ANNIVERSARIES OF OUR SOCIETIES.

The Seventh-day Baptist Missionary Association will hold its Third Anniversary in Plainfield, N. J., on the fourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. Gillett, Rec. Sec., New Market, N. J.

The American Sabbath Tract Society will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. Stillman, Rec. Sec., New York.

SABBATH TRACTS—NOTICE.

The Board of Directors of the American Sabbath Tract Society would state, for the information of those who have ordered or are expecting Tracts, that in consequence of the late arrangement with the New York Sabbath Tract Society, by which this Society is hereafter to publish its series of Sabbath publications, and also from the few returns that have been made to the Treasury since the last anniversary, they have not been able as yet to reprint several of the series, the editions of which are exhausted. They hope, however, to have a good assortment ready at the Anniversary in May.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to communicate respecting opening fields for missionary labor will do well to forward the same to the address of Samuel Davison,
Cor. Sec. S. D. B. M. Ass'n.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as instituted in Paradise upon the Seventh or last day of each week; and the subsequent substitution of the first day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabeth town and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors. RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

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TERMS.

$2,00 per year, payable *in advance.*

$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

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☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed (*post paid*) to Geo. B. Utter, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

TO A VICTIM OF THE SEDUCER.

Myrtle leaf that ill besped,
Pinest in the gladsome ray,
Soiled beneath the common tread,
Far from thy protecting spray!

When the Patridge o'er the sheaf
Whirred along the yellow vale,
Sad I saw the heedless leaf—
Love the dalliance of the gale.

Lightly didst thou, foolish thing,
Heave and flutter to his sighs,
While the flatterer on his wing,
Woo'd and whispered thee to rise.

Gaily from thy mother-stalk,
Wert thou danced and wafted high—
Soon on this unhallowed walk,
Flung to fade, to rot and die. COLERIDGE.

EXPLORING EXPEDITION.

EXTRACTS FROM THE NARRATIVE OF THE U. S. EXPLORING EXPEDITION UNDER LIEUT. WILKES.

On the 23d of November they stood for the magnificent harbor of Rio de Janeiro. The evil of slavery is thus depicted:—

"The slave population is stated at five times the number of that of the whites, and notwithstanding the existing danger of maritime capture, the supply still seems equal to the demand. Although many slavers are taken by the English cruisers, brought in and tried by the mixed commission, agreeably to treaty, yet means are found to introduce the slaves. Two slavers were lying in charge of the English squadron while we were there. On board of them, though quite small vessels, were two and three hundred negroes. It is difficult to imagine more emaciated, miserable, and beastly-looking creatures, and it is not a little surprising that they should be kept thus confined by those who affect to establish their freedom and ameliorate their condition. These vessels it is understood had obtained their victims on the eastern coast of Africa. Slaves are almost the only carriers of burdens in Rio de Janeiro. They go almost naked, and are exceedingly numerous. They appear to work with cheerfulness, and go together in gangs, with a leader who carries a rattle made of tin, and filled with stones (similar to a child's rattle.) With this he keeps time, causing them all to move on a dog-trot. Each one joins in the monotonous chorus, the notes seldom varying above a third from the key. The words they use are frequently relative to their own country; sometimes to what they heard from their master, as they started with their load, but the sound is the same. The coffee-carriers go along in large gangs of twenty or thirty, singing. One half take the air, with one or two keeping up a kind of a hum on the common chord, and the remainder finish the bar. These slaves are required by their masters to obtain a certain sum, according to their ability, say from twenty-five to fifty cents a day, and to pay it every evening. The surplus belongs to themselves. In default of not gaining the required sum, castigation is always inflicted. It is said that the liberated negroes who own slaves are particularly severe and cruel. The usual load carried is about two hundred pounds weight. Mr. Hale, our philologist, found here a field of some extent in his department, through the slave population; and it afforded more opportunities for its investigation than would at first appear probable. Vast numbers of slaves have been, and are still imported annually into this market; and as very many of the same nation or tribe associate together they retain their own language, even after they have been in the country for some years. It may be seen by the most cursory examination that they are marked in such a manner as to serve to distinguish their different races. Some have little of the distinctive negro character, and others more of it than any human beings we have seen.

"All these blacks are from different parts of the coast, and having been hostile tribes, retain much of their antipathy to each other. In general they are kindly treated, and become firmly attached to their masters; more however, from a clannish feeling than from gratitude, of which virtue they seem to possess little. They are baptized by their owners as soon as purchased, and in the cities attend mass regularly, and go to confession, but they are never thought to become entirely civilized. Those who receive their freedom in reward for faithful services, or purchase it, conduct themselves well; their descendants are much superior in point of intelligence. Many of them own slaves, and prove much more severe masters than the whites. Male slaves are put to any trade or craft they may desire. Females are for the most part employed as mantua-makers, and almost all the finery worn by the higher circles at public *fetes* is made by slaves. Indeed, many masters and mistresses are dependent on the labor of their slaves for their daily support. There are some blacks who are priests, and others officers in the army; indeed, some of the deputies would not pass for white men elsewhere."

The next extract we shall give is a description of some Patagonians:—

"The party of natives were seventeen in number, and, with a few exceptions, they were above the European height. The chief, who was the oldest man among them, was under fifty years of age, and of comparatively low stature; his son was one of the tallest, and above six feet in height. They had good figures and pleasant-looking countenances, low foreheads and high cheek-bones, with broad faces, the lower part projecting, their hair was coarse and cut short on the crown, leaving a narrow border of hair hanging down; over this they wore a kind of cap or band of skin or woollen yarn. The front teeth of all of them were very much worn, more apparent, however, in the old than in the young. On one foot they wore a rude skin sandal. Many of them had their faces painted in red and black stripes, with clay, soot, and ashes. Their whole appearance, together with their inflamed and sore eyes, was filthy and disgusting. They were thought by the officers more nearly to approach to the Patagonians than any other natives, and were supposed to be a small tribe who visit this part of Terra del Fuego in the summer months; they were entirely different from Petcherais, whom we afterwards saw at Orange Harbor. None of their women or children were seen, but they were thought to be not far distant in the wood, as they objected to any of our people going towards it, and showed much alarm when guns were pointed in that direction. They seemed to have a knowledge of fire-ams, which they called *eu*, or spirit; and *kai-eu*, which they frequently uttered with gestures, was thought to indicate their Great Spirit, or God. They had little apparent curiosity, and nothing seemed to attract or cause them surprise; their principal characteristic seemed to be jealousy. Though they are a simple race, they are not wanting in cunning; and it was with great difficulty that they could be prevailed upon to part with their bows and arrows in trade, which they however did after asking permission from their chief; this was always necessary for them to obtain before closing a bargain. They have had communication frequently before with Europeans; pieces of many articles of European manufacture were seen in their possession, such as glass-beads, &c. They refused tobacco, whiskey, bread, or meat, and were only desirous of getting old iron, nails, and pieces of hoop-iron. Their food consists principally of fish and shell fish. Their fishing apparatus is made of the dorsal fin of a fish, tied to a thin slip of whalebone, in the form of a barb; this serves as a good hook, and with it they obtain a supply of this food. Their arms consisted altogether of bows and arrows. The natives had the common dog, which they seemed to prize much."

The portraiture of the Petcherai Indians is less favorable.

They were entirely naked, with the exception of a small piece of seal-skin, only sufficient to cover one shoulder, and which is generally worn on the side from which the wind blows, affording them some little shelter against its piercing influence. They were not more than five feet high, of a light copper color, which is much concealed by smut and dirt, particularly on their faces, which they mark vertically with charcoal.—They have short faces, narrow foreheads, and high cheek-bones. Their eyes are small and unusually black, the upper eyelids in the inner corner are overlapping the under one, and bear a strong resemblance to those of the Chinese.—Their nose is broad and flat, and widespread nostrils, mouth large, teeth white, large and regular. The hair is long, lank, and black, hanging over the face, and is covered with white ashes, which gives them a hideous appearance. The whole face is compressed. Their bodies are remarkable from the great developement of the chest, shoulders, and vertebral column; their arms are long, and out of proportion; their legs small, and ill made. There is in fact little difference between the size of the ankle and the leg; and when standing, the skin at the knee hangs in a large loose fold. In some, the muscles of the leg appear almost wanting, and possess very little strength. This want of developement in the muscles of the legs is owing to their constant sitting posture, both in their huts and canoes. Their skin is sensibly colder than ours. It is impossible to fancy anything in human nature more filthy. They are an ill shaped and ugly race. They have little or no idea of the relative value of articles, even of those that one would suppose were of the utmost use to them, such as iron and glass ware. A glass bottle broken into pieces is valued as much as a knife. Red flannel, torn into strips, pleases them more than in the piece; they wound it round their heads, as a kind of turban, and it was amusing to see their satisfaction at this small acquisition. The children were quite small, and nestled in the bottom of the canoe on some dry grass. The woman and eldest boy paddled the canoe, the man being employed to bail out the water and attend to the fire, which is always carried in the bottom of the canoe, on a few stones and ashes, which the water surrounds. Their canoes are constructed of bark, are very frail, and sewed with shreds of whalebone, sealskin, and twigs. They are sharp at both ends, and are kept in shape as well as strengthened by a number of stretchers lashed to the gunwale. These Indians seldom venture outside the kelp, by the aid of which they pull themselves along; and their paddles are so small as to be of little use in propelling their canoes, unless it is calm. Some of the officers thought they recognized a party on the Hermy Islands that had been on board ship at Orange Harbor. If this was the case, they must have ventured across the bay at Nassau, a distance of some ten or twelve miles. This, if correct, would go to prove that there is more intercourse among them, than their frail barks would lead one to expect. Their huts are generally found built close to the shore, at the head of some small bay, in a secluded spot, and sheltered from the prevailing winds. They are built of bows or small trees, stuck in the earth, and brought together at the top, where they are firmly bound by bark, sedge and twigs. Smaller branches are then interlaced, forming a tolerable compact wickerwork, and on this, grass, turf, and bark are laid, making the hut quite warm, and impervious to the wind and snow, though not quite so to the rain. The usual dimensions of these huts are seven or eight feet in diameter, and about four or five feet in height. They have an oval hole to creep in at. The fire is built in a small excavation in the middle of the hut. The floor is of clay, which has the appearance of having been well kneaded. The usual accompaniment of a hut is a conical pile of shells opposite the door, nearly as large as the hut itself. Their occupancy of a hut seems to be limited to the supply of shell-fish, consisting of muscles and limpets in the neighborhood. These natives are never seen but in their huts or canoes. The impediments to their communication by land are great, growing out of the montainous and rocky character of the country, intersected with inlets deep and impassable, and in most places bounded by abrupt precipices, together with a soil which may be termed a quagmire, on which it is difficult to walk. This prevails on the hills as well as in the plains and valleys. The impenetrable nature of the forest, with the dense undergrowth of thorny bushes, renders it impossible for them to overcome or contend with these difficulties. They appear to live in families, and not in tribes, and do not seem to acknowledge any chief. On the 11th of March three bark canoes arrived, containing four men, four women, and a girl about sixteen years old, four little boys, and four infants, one of the latter about a week old, and quite naked. The thermometer was 46 deg. Fahrenheit. They had rude weapons, viz: slings to throw stones, three rude spears, pointed at the end with bone, and notched on one side with barbed teeth. With this they catch their fish, which are in great quantities among the kelp, Two of the natives were induced to come on board, after they had been along side for upwards of an hour, and received many presents, for which they gave their spears, a dog, and some of their rude native trinkets. They did not show or express surprise at anything on board, except when seeing one of the carpenters engaged in boring a hole with a screw-auger through a plank, which would have been a long task for them. They were very talkative, smiling when spoken to, and often bursting into loud laughter, but instantly settling into their natural serious and sober cast. They were found to be great mimics, both in gesture and sound, and would repeat any word of our language, with great correctness of pronunciation.—Their imitation of sounds are astonishing. One of them ascended and descended the octave perfectly, following the sounds of the violin correctly. It was then found he could sound the common chords, and follow through the semitone scale, with scarcely an error. They have all musical voices, speaking in the note G sharp, ending with the semitone A. when asking for presents, and were continually singing,

Yah mass scoo nah. Yah mass scoo nah.

Their mimicry became anoying, and precluded our getting any of their words or ideas. It not only extended to words or sounds, but actions also, and was at times truly ridiculous. The usual manner of interrogating for names was quite unsuccessful. On pointing to the nose, for instance they did the same. Anything they saw done they would mimic and with an extraordinary degree of accuracy. On these canoes approaching the ship, the principal one of the family, or chief, standing up in his canoe, made a harangue. He spoke in G natural, and did not vary his voice more than a semitone. The pitch of the voice of the female is an octave higher. Although they have been heard to shout quite loud, yet they cannot endure a noise. When the drum beat, or a gun was fired, they invariably stopped their ears. They always speak to each other in a whisper. Their cautious manner and movements prove them to be a timid race. The men are exceedingly jealous of their women, and will not allow any one, if they can help it, to enter their huts, particularly boys.

"The women were never suffered to come on board. They appeared modest in the presence of strangers. They never move from a sitting posture, or rather squat, with their knees close together, reaching to their chin, their feet in contact, and touching the lower part of the body. They are extremely ugly. Their hands and feet were small and wellshaped, and from appearance they are not accustomed to any hard work. They appear very fond and seem careful of their young children, though on several occasions they offered them for sale for a trifle. They have their faces smutted all over, and it was thought, from the hideous appearance of the females, produced in part by their being painted and smutted, that they had been disfigured by the men previous to coming alongside. It was remarked that when one of them saw herself in a looking-glass, she burst into tears, as Jack thought from pure mortification. The men are employed in building the huts, obtaining food, and providing for their other wants. The women were generally seen paddling their canoes. When this party of natives left the ship and reached the shore, the women remained in their canoes, and the men began building their temporary huts; the little children were seen capering quite naked on the beach, although the thermometer was at 40 deg. On the hut being finished, which occupied about an hour, the women went on shore to take possession of it. They all seemed quite happy and contented. Before they left the ship, the greater part of them were dressed in old clothes, that had been given to them by the officers and men, who all showed themselves extremely anxious "to make them comfortable." This gave rise to much merriment, as Jack was not disposed to allow any difficulties to interfere in the fitting. If the jackets proved too tight across the shoulders, which they invariably were, a slit down the back effectually remedied the defect. If a pair of trowsers was found too small around the waist, the knife was again resorted to and in some cases a fit was made by severing the legs. The most difficult fit, and the one which afforded the most merriment, was that of a woman to whom an old coat was given. This she concluded belonged to her nether limbs, and no signs, hints, nor shouts could correct her mistake. Her feet was thrust through the sleeves, and after hard squeezing she succeeded in drawing them on. With the skirts brought up in front, she took her seat in the canoe with great satisfaction, amid a roar of laughter from all who saw her. Towards evening Messrs. Waldron and Drayton visited their huts. Before they reached the shore, the natives were seen making a fire on the beach, for their reception, evidently to avoid their entering their huts. On landing, one of the men seemed anxious to talk with them. He pointed to the ship, and tried to express many things by gestures, then pointed to the south-east and then again to the ship, after which, clasping his hands, as in our mode of prayer, he said, 'Eloah, Eloah,' as though he thought we had come from God. After a little time, they gained admittance to the hut. The men creeping in first, squatted themselves directly in front of the women, all holding out the small piece of seal skin to allow the heat to reach their bodies. The women squatted three deep behind the men, the oldest in front, nestling the infants. After being in the hut, Mr. Dayton endeavored to call the attention of the man who had made signs to him before entering, to know whether they had any idea of a Supreme Being. The same man then put his hands together, repeating as before, 'Eloah, Eloah.' From this manner, it was inferred that they had some idea of God or a Supreme Being. Their mode of expressing friendship is by jumping up and down. They made Messrs. Waldron and Drayton jump with them on the beach, before entering the hut, took hold of their arm, facing them, and jumping two or three inches from the ground, making them keep time to the following song:—

Ha me la ha me la ha me la ha me la.
O la la la la la la la la la la.

All our endeavors to find out how they ignited their fire proved unavailing. It must be exceedingly difficult for them to accomplish, judging from the care they take of it, always carrying it with them in their canoes, and the danger they thus run of injuring themselves by it. Their food consists of limpets, muscles, and other shell-fish. Quantities of fish, and some seals, are now and then taken among the kelp, and with berries of various kinds, and wild celery, they do not want. They seldom cook their food much. The shell-fish are detached from the shell by heat, and the fish are partly roasted in their skins, without being cleansed. When on board, one of them was induced to sit at the dinner-table; after a few lessons, he handled his knife and fork with much dexterity. He refused both spirits and wine, but was very fond of sweetened water. Salt provisions were not all to his liking, but rice and plum-pudding were agreeable to his taste, and he literally crammed them into his mouth. After his appetite had been satisfied, he was in great good humor, singing his 'hey meh leh,' dancing and laughing. His mimicry prevented any satisfactory inquiries being made of him relative to a vocabulary. Some of the officers painted the faces of these natives black, white, and red; this delighted them very much, and it was quite amusing to see the grimaces made by them before a looking-glass. One of the natives remained on board for upwards of a week, and being washed and combed, he became two or three shades lighter in color. Clothes were put on him. He was about twenty-three years of age, and was unwell the whole time he was on board, from eating such quantities of rice, &c. His astonishment was very great on attending divine service. The moment the chaplain began to read from the book, his eyes were riveted upon him, where they remained as long as he continued to read. At the end of the week he became dissatisfied, and was set on shore, and soon appeared naked again. It was observed, on presents being made, that those who did not receive any began a sort of whining cry, putting on the most doleful-looking countenances imaginable. They are much addicted to theft, if any opportunity offers. The night before they left the bay, they stole and cut up one of the wind sales, which had been scrubbed and hung up on the shore to dry. Although we had no absolute proof of it, we are inclined to the belief that they bury their dead in caves."

Heartlessness Cured.

BY PROF. J. ALDEN, D. D.

It was a very cold December morning. It was not quite schooltime, but most of the pupils were in the school-house, crowding round the fire. A thin, pale girl, of about nine years of age, came in, and stood with a timid air, at some distance from the other children. Her clothing was very coarse and very thin, but it was clean. She stood alone, shivering with the cold, and trying to impart some warmth to her stiffened fingers by breathing upon them.

"Are you not cold?" said James Thompson to her, drawing back from the fire, that she might have a place to approach. The girl replied with a nod, and a faint attempt to smile, but before she could move towards the place so kindly proffered her, it was occupied by John Granger, who had just come in.

"Stand back, John," said James, "and let this poor girl warm herself."

John cast a hasty glance at her, and said, "Oh, she is not cold, she is used to it. The old house she lives in is not much better than our barn."

James could hardly restrain his indignation in view of this heartless speech; it was with great difficulty that he kept himself from seizing John by the collar, and tumbling him backwards across the room—a feat to which his strength was fully equal. He did restrain himself, however, and said to John, "That place was mine, and I gave it to her—stand back and let her have it."

"How long have you been governor?" said John, in an insulting tone.

James made no reply, but taking him by the collar, led him across the room. John knew too well the strength of that arm to make any resistance, though he was nearly a year older than James.

At that moment the teacher came in. He saw from the countenances of the boys that something wrong had occurred. He made no enquiries then, but at the close of the school, he requested James to remain and inform him of the facts of the case. Though James was one of the parties concerned, yet he knew he could rely on the truth of his statements.

The teacher was very much grieved to learn that John could behave in so unfeeling a manner towards a poor suffering girl. As to what was to be done, he was somewhat at a loss, but finally concluded that it was one of those cases in which parental influence was most likely to prove availing. Accordingly he communicated the whole matter to Mr. Granger.

The next evening, Mr. Granger took John into his room alone, and requested him to make a full statement of all that had taken place between him and James Townsend. "Recollect yourself, my son, and state the whole matter precisely as it was."

"When I came into the school-house in the morning, there was a vacant place by the fire, and I was very cold, and stepped into it. Then James said it was his, and because I would not give it up, he took hold of my collar and pulled me across the room—and then the schoolmaster came in."

Mr. Granger made no remark, but continued to fix his eye on that of his son, who began to blush and feel very uncomfortable, and after a long silence, he added—"and I did not do anything else to him."

"For a very good reason, you did not dare to: I can ascribe no better motive to one who could keep a half-clad, shivering girl away from the fire, and add insult to injury. I should expect that such a boy would be a coward, as well as a liar." And there was a frown on Mr. Granger's countenance, such as John had never encountered before. John attempted to say something in excuse for his conduct, but his father ordered him to be silent.

"I have never detected you before in a misstatement of the truth. You have not now stated anything that is false, but you have not told the whole truth, you intended to deceive me—you have made me feel that I have a son that now stands before me a liar." And Mr. Granger buried his face in his hands and wept. After some time he said, "you have given me more pain than a child ever gave me before. That poor girl that you insulted so cruelly, is the daughter of your mother's schoolmate and friend, an educated and amiable woman. When she married Davis, her prospects were fairer than those of your own mother, who was married about the same time. He met with misfortunes, became intemperate, and at length the miserable man he is now. What his wife and children have suffered, it is impossible to describe—what they have suffered from cold, and hunger, and beating; while you have had a warm house and clothing, and kind friends; and when that poor heart-broken child would escape for a time from that miserable home, you treat her as you did. Davis will not allow his wife to see your mother, or receive aid from her. If I had known that her child would have come to school, I should have charged you to treat her with special kindness. I did not suppose that I could have a son so utterly heartless and wicked as you have shown yourself towards her. How would your mother feel if she knew how you had treated the daughter of her unhappy friend?"

"Oh, pray, father, do not tell her—whip me, punish me any way, but do not tell her—I will never treat anybody so bad again"—and he wept bitterly.

"John, when I have confidence that you are truly sorry—when you prove it by your conduct, I shall forgive you, and restore you my confidence, and not till then. You may retire to your room."

John retired deeply humbled. The pale, sad face of the poor girl seemed to be before him. He could not see how it was possible he could be so thoughtless, for if he had thought of her misery, he would not have acted as he did for the world. He resolved that he would ask the poor girl's pardon, and ever treat her with the utmost kindness.

The next morning he could scarce eat any breakfast, his father looked so displeased and unhappy. He set out early, and went beyond the school-house to meet the poor girl. He did not meet her, and he went on till he came to the poor log hovel in which she lived. The door opened, and she came out weeping, and her poor mother, who followed her to the door, was weeping also. It was a bitter cold morning, but she had nothing but an old shawl to put over her. When she saw John, she stopped as though afraid to go on. John stepped up to her with tears in his eyes, and said, "I am very sorry I treated you so unkindly yesterday; I beg you to forgive me, and I will do everything I can for you."

The little girl could not answer him, but looked at him with a forgiving countenance.

"Come," said he, "I came to go to school with you." And he took her by the hand and led her towards the school-house. Observing that she shivered with the cold, he took off his cloak and threw it over her shoulders. It was made not unlike those worn by girls—in fact, it was one that his sister had formerly worn. The poor girl did not dare to refuse to wear it, though she rather thought she ought not to. They thus came to the school-house together.

School had not begun. He put away her hood and shawl for her, and led her to the fire. All the children looked on in silent astonishment. James went and took John by the hand, but neither of them could speak. They were warm friends for a life-time.

John continued to treat her with the kindness of a brother; and when soon after her father died, he was most active in carrying into effect the wishes of his father, in providing the family with a comfortable home. He received the forgiveness of his father, but for years the cruel expression uttered in the school-room would come up in his memory, and shoot a pang to his heart.

[Mother's Magazine.

CHARITABLE HIGHWAYMAN.—It is said of Boulter, a highwayman, that one day, riding on the high road, he met a young woman who was weeping, and appeared to be in great distress. Touched with compassion, he asked her what was the cause of her affliction; when she told him that a creditor, attended by a sheriff, had gone to a house she pointed out, and threatened to take her husband to jail for a debt of thirty guineas. Boulter gave her the amount, told her to pay the debt and set her husband at liberty; and she ran off, loading the honest man with benedictions. Boulter, in the mean time, waited in the road till he saw the creditor come out, and then took from him the thirty guineas, and every thing else he had about him.

THE CHIEF SUFFERERS FROM WAR.—Know you not that glory and military honor spring directly from the misery and degradation of the people!—Whose bodies are those which fill the ditch? The laborers'. Whose comforts are reduced by heavy taxation? The laborers'. Who give up their all for their country's rights? The laborers. What creates an aristocracy? What tends to an enequal distribution of wealth? Military spirit.

PRICE CURRENT

ASHES.	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6¼a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8¼a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	– a —
Stripes, fast colors	– a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14½@ 15
Middle	16 @ —
Heavy	13½@ 14½
Damaged	12½@ 13½

The Sabbath Recorder.

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The Recorder.

MORAL AND CEREMONIAL LAW.

It is often objected, that "the distinction between *moral* and *ceremonial* law is a *scholastic* and not a *scriptural* discrimination." It is true, the Scriptures have not furnished us with these *terms;* nevertheless we apprehend that thorough investigation will show, that the *ideas* implied by them are perfectly scriptural. *Laws* are founded on certain *relations,* which are supposed to exist; and a bare inspection of the laws will show what the relations are. It would be utterly impossible to frame a law which should not take cognizance of any relation at all. The Jews sustained the same relation to God, that all the rest of mankind did; that is, they were the *creatures* of his hand. Besides this relation which they sustained in common with the whole human race, there was another *special* one constituted at Mount Sinai, whereby they were made "a peculiar treasure unto God above all people." Ex. 19: 5. These two relations are evidently not the same, but very different from each other. Each of them gives rise to certain *laws;* and although the Scriptures do not employ the term *moral* to denote the laws which grow out of the *first* relation, nor the term *ceremonial* to denote the laws which grow out of the *second* relation, yet it must be admitted that the laws are as different from each other as the relations are on which they are founded. To avoid circumlocution some terms seem to be necessary which shall express the distinction. Whether our opponents can suggest *better* terms than the foregoing, we know not; but their discernment will not allow them to confound things which are so clearly distinct. We shall adhere to these terms until better ones are furnished, always meaning by them what we have now explained.

When the Jews were constituted "the peculiar treasure" of God at Mount Sinai, both of these relations were recognized. Hence they received both the *moral* and the *ceremonial* laws. The *moral,* however, becomes the *foundation* upon which God proceeds with them in giving them the *ceremonial.* It is necessarily so, inasmuch as God cannot, consistently with the holiness of his nature, require any other service than what is based upon moral principle. Nor is there any other pledge that the Jews will faithfully observe the ceremonial institutions, than what is found in the moral principle of their hearts. If they exhibit moral principle by a conformity to the moral law, there is reason to conclude that they will be faithful to the covenant which requires them to observe the ceremonial institutions. Hence God lays at the very *bottom* of this covenant the moral law, which is the *Decalogue.*

Which is, we say, the *Decalogue.* By this we do not mean, that there are no other moral precepts except those of the decalogue; for when it is written, "ye shall not vex a stranger, nor oppress him," we have no difficulty in recognizing it as a precept of the moral law. But we mean, that the decalogue furnishes us with the *elementary principles* of the moral law, all other precepts being the diversified applications of these principles.

We except no one of the "ten words," when we call this code the Moral Law. Our opponents themselves can hardly make an exception; for they always admit the Sabbath to be a memorial of *creation;*—a memorial therefore of that very relation which gives rise to all the other precepts of the decalogue. Yet strange to say, they will often declare almost in the same breath, that the Sabbath was *exclusively* a Jewish law. But how it can be *exclusively* a Jewish law, and yet at the same time a memorial of *creation,* we do not comprehend. If it was a memorial of creation, it must have been established as such "from the foundation of the world," as Paul clearly teaches—Heb. 4: 3, 4—consequently, established before Jews were in existence, and before sin had created the necessity for any institution to foreshadow redemption. Exclusively Jewish, therefore, it could not be. For the same reason the institution could not have received its *fulfillment* by the coming of Christ.

We have said that the Moral Law was laid at the very *bottom* of the covenant which God made with Israel. It was therefore necessarily clothed with a covenant character, and penalties to be inflicted by the civil magistrate were annexed. Invested with such a character, it was put into the hands of Moses to be ministered; and he that despised it as thus ministered, died without mercy when convicted by two or three witnesses. Heb. 10: 28. Moses, though he administered its precepts, and enforced the civil penalties, could do nothing more. He could not extend the grace of pardon for the violation of it, nor impart the grace of the Spirit to incline the hearts of the people to keep it. It was therefore in his hands the ministration of the letter only—the ministration of death. 2 Cor. 3. But when Moses' ministration came to an end, that of Jesus Christ began. The covenant character of the decalogue was stripped off, because the covenant itself was abrogated; and the civil penalties were consequently all taken out of the way. But as its precepts were all founded originally on the *natural* relation of men to the Maker, its *moral* character remained untouched, and its penalties were yet to be dispensed by God himself as the righteous Moral Governor of the world. It is therefore put into the hands of Jesus Christ to be ministered by him. He can do more than Moses did. He can do more than merely minister the letter of its precepts. He can minister it right into the very hearts of his people. Heb. 8: 10. For through his mediation the Spirit is given, (John 16: 7, and 7: 39,) to incline his people to the keeping of the law. It is in his hands, therefore, the ministration of the Spirit—the ministration of life. 2 Cor. 3: 6, 8. He can minister the grace of pardon for any violation of this law. Wherefore, though the law, and nothing more, came by Moses, the *grace* and the *truth* came by Jesus Christ. John 1: 17.

It appears, then, that there is a very important difference between the law as ministered by Moses, and as ministered by Jesus Christ. In the one case no pardon is secured; but death for the violation of it. In the other there is pardon, by the blood of Jesus, and life in consequence of pardon. In the one case it is the simple letter which is ministered, and if the flesh has strength to obey, well and good; but if the flesh is weak in this respect, as it certainly is, (Rom. 8: 3,) still no help is secured. In the other, the weakness of the flesh is remedied by the washing of regeneration and renewing of the Holy Spirit, shed on us abundantly through Jesus Christ our Saviour. Titus 3: 5, 6. Yet it does not thence follow, that Jesus Christ ministers a different law from that which Moses ministered. It is the same law, only differently dispensed. Were it a different law, the superiority of Christ over Moses would not be so apparent. Christ's superiority over Moses is seen in his being able to accomplish what Moses could not. Yet if he does not try his skill and power in ministering the same law, how do we know that he is so much superior? The superiority of one over another is discovered by their making trial at the same things—not at different things. The superiority of one merchant as a salesman over another is discovered—not by putting one of them at the plough—but by putting both of them behind the counter. The superiority of one blacksmith over another is discovered—not by sending one of them to the legislature—but by trying them both at the anvil. So if Christ is worthy of more glory than Moses, it is because he is able to put that same law into the hearts of the people, which Moses could not.

Now the law as ministered by Moses was the law of Moses; but as ministered by Jesus Christ, it is not the law of Moses, though the precepts be the very same. Our opponents, in supposing that we acknowledge the binding obligation of *the* law of Moses, or contend that it is now in force, miss their mark. It is a charge brought against us, however, by multitudes, who endeavor thereby to create the impression that we *Judaize!*

The grand object for which the Jews were constituted into "a holy nation," was that they might foreshadow redemption from sin. But if they foreshadowed redemption from sin, it was necessary that they should know what sin was. Now sin is always the transgression of the law. 1 John 3: 4. To suppose, however, that there is no difference between *moral* and *ceremonial* law, is to suppose that there is no difference between that law that gave the knowledge of sin, and that which typified redemption from it! A conclusion so absurd, that the premises which lead to it will not be fathered by any man of intelligence.

Now that law which gives the knowledge of sin, must necessarily be binding as a rule of duty under the present dispensation. Rom. 6: 1, 15. Christ has not "fulfilled" it in any sense which discharges men from obligation to observe its precepts. Christ came to save his people FROM their sins. He effects this object by the washing of regeneration and renewing of the Holy Ghost. Titus 3: 5. But if they continue to live in deviation from this law, they are not saved FROM their sins, but are yet IN them, and *under the dominion* of them. In coming to save them from their sins, a previously existing standard of holiness is recognized; otherwise what need of his coming at all?

In giving this law to the Jews, in connection with the ceremonial institutions, it was given in such a way as to teach in the most emphatic manner, that they never could be *justified* by keeping it. It is true, an external conformity to it justified them in a *civil* sense; but in a *moral* point of view they were not justified by it, and it was impossible that they should be. The saints of that age were justified by *faith,* as much as the saints of this age are; for the way of salvation is always the same. It was *because* they could not be justified by keeping the law, that Christ came. For if there had been a law which could have given life, verily righteousness should have been by the law. Gal. 3: 21. Now what our opponents mean by directing our attention, as they often do, to those passages of the Epistles, which show the impossibility of being justified by the deeds of the law, we do not exactly comprehend. Such passages have nothing to do with this controversy. The Old Testament saints did not observe the law for justification—that *civil* justification, of which we have spoken, excepted—but waited for the hope of righteousness by *faith.* Nevertheless, they *observed* the law. If *they* could observe the precepts of the law, without expecting to be justified thereby, so can *we.* Yet some people reason on this subject, as if there could be no difference between the simple observance of precepts as a *duty,* and depending upon such observance for *justification.* There is a very wide difference; and it is seen on the very face of those passages to which we are so often pointed. The object of the Apostle in such passages is—not to show that the precepts of the law must not be regarded—but to show that they must not be kept FOR *justification.* In the quotation of Gal. 3: 25, our opponents almost always omit the very important sentence "that we might be justified by faith;" by which omission the true scope of the Apostle's argument is concealed. This omission may not be intentional, but a mere inadvertency. Nevertheless it is an inadvertency into which they would not fall were they accustomed to discriminate properly as to the end of the author's reasoning. The foregoing passage—if applied to the *moral* law—teaches that it was continually showing the impossibility of being justified by keeping its precepts, and so made the people of God feel the necessity of looking for justification to another source, even to Christ. Thus the law acted as a school-master to bring us to Christ, THAT WE MIGHT BE JUSTIFIED BY FAITH. But after this object has been accomplished, after we have been taught the necessity of faith so as actually to exercise it, we do not need to be taught any longer. The school-master had a certain nd in view, which was—not to discharge the people of God from obedience to the law—but to eradicate from their hearts the disposition to rely upon it for justification.

Let any one read with care the 7th chapter of Romans, and he will see how the law performs its work as a school-master. It comes to the sinner's conscience with searching power, making him feel that he is a sinner, "exceeding sinful." So closely does the law lay its claims at his heart, that he sees he can never keep it so as to be justified thereby; and hence sin is only roused, and rages the more. The law still pressing its claims, he feels more and more his want of conformity to it, regards himself as a mass of loathsomeness, and cries out "Who shall deliver me?" He is now prepared to cast himself on Christ for justification: he does so, and renders thanks for the mercy. But does he now become free from the law as a rule of duty? Let the Apostle himself determine. In the very next chapter he describes Christians as those "who walk after the Spirit." But what is it to walk after the Spirit? Evidently to walk according to that which, in chap. 7: 14, he declared to be "*spiritual*"—the law itself. Yet in these very chapters, where the Apostle so clearly asserts the continued obligation of the law, he talks about freedom from the law. 7: 6, and 8: 2. But a just discrimination shows that it is freedom from the law as a rule of justification, and not as a rule of duty. The same discrimination must be applied to the Epistle to the Galatians, and to all other passages where the Apostle teaches that we are not under the law.

Col. 2: 16 is regarded by some as an express *prohibition* of the observance of the Sabbath. We infer that the Apostle has no allusion to the weekly Sabbath, from the fact that what he speaks of was "against us, and contrary to us." Our Saviour, however, has taught that the Sabbath was made FOR man, and illustrated this design of the institution by doing good on that day, making it the occasion of ministering to the comfort of both body and soul, and vindicating it from those Pharisaic austerities which made it an *oppressive burden.* If it was made FOR man, it cannot, with any propriety, be classed with those ordinances, which the Apostle says were AGAINST us, and CONTRARY to us. Besides, those ordinances of which the Apostle speaks were "a shadow of things to come." But as the Sabbath was instituted before sin had created the need of "a shadow"—being instituted from the foundation of the world, Heb. 4: 3—it cannot be embraced in the Apostle's reference. There were other Sabbath seasons under the Old Economy, which clearly *originated* in that Economy, and were therefore without any doubt "a shadow of things to come." So that there is no need to press the *weekly* rest into the category. *

AN INTRODUCTION TO THE POPE.—A correspondent of the Boston Daily Advertiser, writing at Rome, February 15, gives the following interesting account of an interview with the Pope, a hale old man of nearly eighty years:

"Pope GREGORY XVI. maintains in the splendor of the Pontifical Court all the personal simplicity of taste and manners which are appropriate to his early life. The same bed which he used in the Benedictine monastery passed with him to his Cardinal palace, and he now sleeps on it in his regal chamber in the Vatican. I had the honor of being received by him with the ease and politeness of a private gentleman. I found him without guards or servants, or a single attendant, in a room very simply furnished, and in a plain morning dress. He continued standing during an audience of half an hour, conversed affably, referred to the destruction of the Ursuline convent in 1834, seemed perfectly acquainted with the judicial proceedings, and refrained from any observations which might have justly applied to that unatoned enormity. The Pope wore a velvet slipper, having a cross upon it embroidered in gold. The Catholics, on being presented, kneel and press their lips upon this cross. I have seen the ceremony in public devoutly performed. It is called in derision kissing the Pope's toe. I need not say that nothing of the kind was demanded of me. The formality in dress and deportment was exactly that which propriety would require in a visit to the President of the United States; and I assure you that, differing, *toto cœlo,* from his religious faith, I was highly gratified in an interview with an individual who is not only a sovereign Prince in his own dominions, but is considered the head of the true church by more than one half the Christian world."

DELIGHT IN DOING GOOD.

At a recent Missionary Meeting in New York, the Hon. Theodore Frelinghuysen delivered an eloquent Address, of which the following is the concluding paragraph:—

This principle of delight in doing good is exemplified in Christian missions. While missionaries open for others, dark, benighted and perishing, the richest springs of purest enjoyment, they find a return of all the good done, in the blessed result to their own souls. This is a principle universal as intellent being, and lasting as eternity. The angels illustrate the truth of this principle; they take delight in doing good and are ministering spirits to the heirs of salvation. The Lord of angels himself rejoices in the treasures of satisfied benevolence—a delineation of His character freely given in the word of truth. And the Redeemer of the world—the great missionary and exemplar to all who labor in his cause—went about doing good. His very soul was imbued with this blessed spirit. To him sufferers never applied without obtaining relief—he healed the sick, the halt, the blind—restored the lame, raised the dead, cast out devils, wept with the mourner, and ever succored and saved the desolate, the distressed and the lost. He felt a rich satisfaction in doing good! It was a part of the "joy set before Him!"

Of all our charities, that is the most blessed which seeks the welfare of the soul—which reaches the immortal part—which guides to the weary and thirsty spirit the refreshing water of the river of life, and irrigates the parched moral wilderness with the fertilizing streams of the gospel. And this employment tends to exalt the standard of Christian principle. God has ordained this as a law of our moral nature that gives tokens of its presence in all our moral propensities. We not only gradually become what we desire and endeavor to be, but we also insensibly become what we desire and attempt to have others become. This law is clearly recognized and taught in the divine precepts. "He that walketh with wise men shall be wise." The company with which we associate, and the thoughts with which we hold communion, are constantly exerting a moral influence upon our character, and the man who labors to turn men to God finds those labors the means of grace to his own soul.

MR. MOFFAT'S RECEPTION.

The Rev. Mr. Moffat, the intrepid missionary in South Africa, left his station for a season, about two or three years since, to visit his friends in England. The following paragraph describes the cordial welcome with which he was greeted on his return to the people, for whose salvation he still labors in that land of darkness.

At length at three o'clock on the morning of the 13th of December, the long absent ones entered their own habitation, and many of the people had forgotten their slumbers, eager to see the faces of their old friends. The daylight came; and oh! what shaking of hands! what beaming looks of joy! Some danced with delight, some wept, and some silently looked up to heaven with heart-felt thankfulness. Every infant must shake hands; grandmothers, blind with age, came, led by the hand of a child, and though unable to look on the faces they loved, they felt, with trembling fingers, the well-known forms, and listened to the unforgotton voices. Wide and yet wider spread the news, and large and larger was the glad gathering. At one time there were twenty wagons on the station, each with its full load of visitors. There came the king's brother, the haughty chief Mahuro, for haughty he had been to his neighbors, but he had traveled ninety miles to welcome the missionary and his wife to their long forsaken home. And there, stooping with age, came King Mothibi, and the old Queen Mahuto, all motherly in manner and clean in attire. It was sixteen years since she and her husband were cruelly driven from the Kuruman, her eldest son just cut off by death, and her spirit bowed with sorrow; and she thought she could never bear to visit her old home again; but her mind has been renewed, her heart broken once more, not by earthly sorrow, but by the power of the living God, and here she and her husband came, with their sons and daughters, to welcome back the messenger of mercy. Oh! truly, "How beautiful upon the mountains are the feet of him that bringeth good things, that publisheth peace!"

When Wolff was missionary at Jerusalem, a Turk, pointing to Calvary, said—"There, on that very spot, where your Lord poured out his blood, the Mahomedan is obliged to interfere, to prevent you Christians from shedding the blood of each other."

VISIT TO THE DEAD SEA.

By a Correspondent of the Savannah Republican.

The descent to the sea was painful and difficult, our horses being led most of the way. We found the water of the sea to be nearly the color of chlorine, a yellowish green. Incrustations of salt, in beautiful chrystals, sparkled around, and we amused ourselves in examining the shores. There was some drift wood lying about, but so impregnated with salt that it would not burn. We saw none of the bitumenous substance—asphaltum—that rises from the bottom, and is cast ashore. Numerous handsome pebbles lined the beach, and here and there locusts, stiff with the salt and three and a half inches long, were observed, as well as some small fish which had been brought down, probably by the Jordan. No living thing can exist in the lake, and not a single boat is on its waters. The taste of the water is more acrid and bitter than anything which can be conceived of.

Not far from the beach the shore consisted of a vertical rock, where we saw the high water line—at least seven or eight feet above the present one. This fact sets at rest all the speculations about subterranean passages; for my readers will remember that the Dead Sea has no visible outlet. But in this climate the evaporation must be immense. The sea is 70 miles long, and the evaporating surface must be increased a great many acres by a rise of a few feet in the level. There are some fictions about no bird being able to fly over this water, but we saw several eagles balancing themselves in the air far above it. Dreariness, solitude and desolation presided over this lone sea, and in another than a bright day, I cannot imagine that the world presents a more perfect picture of gloom and horror. It is a curious circumstance that the Arabs still call it "*Bahr al Lout,*" (the Sea of Lot.) It remained for the gentlemen of the party to take a bath; and now we observerd the most curious phenomenon. Attempting to dive, we popped up to the surface like corks. I tried to sink, as any swimmer can in fresh water, but could not.

Some old travelers speak about being buoyed up to the middle, but I found, on balancing myself for a moment in a vertical position, that the upper part of my shoulders was out of water. To swim was difficult—not so much from the density of the medium, as from the inability to sink deep enough in it. The sensation was curious enough, so lightly does one float. Lying on my back, without any effort to balance myself, I found that I invariably turned over, with my face downward. We came out of the water much gratified, but our eyes smarted terribly, and we carried off a most uncomfortable under shirt of delicate white salt.

ONE DOLLAR SENT TO CHINA.

Rev. I. J. Roberts, missionary at Hongkong, acknowledges the receipt of one dollar from a lady, which he applied in the distribution of Dr. Bridgman's Tract, "Way of Eternal Happiness," from house to house in "the new settlement of Victoria."

"Now," he says, "suppose I had never heard of the way of eternal happiness by the blessed and only Saviour, what an inestimable value should I place upon the information that might be contained relative to that *way* in a Tract of five leaves! Could I estimate the value of such by money? What amount would I prefer to such a Tract and such information in it as might save eternally my immortal soul? Would I prefer one hundred dollars? No! One thousand? No! no! Ten Thousand? By no means! One million? No! Oh no! I would trample the money in the dust, clasp the Tract to my heart, and praise and give glory to God and the Lamb who have brought life and immortality to light through the Gospel of our blessed Redeemer."

PROTESTANTISM IN FRANCE.

The London Watchman gives the following interesting statistics of the progress of Protestantism in France.

In 1815 there were 464 Protestant pastors; in 1830, 527; in 1843, 677; and now there are more than 700. Under the empire, the budget of the Protestant Church was 306,000f.; under the restoration, 476,000f.; and in 1843, 1,219,000f. The number of Protestant Churches has increased in proportion, but there are still 111 localities without them. The number of Protestants in France is given at 4,000,000. Within the last few years, no less than 33 villages in the north of France have renounced Romanism, and embraced Protestant Christianity. These cheering facts are almost entirely the result under the divine blesssng, of the labors of a poor and simple-minded class of men, called *colporteurs,* who traverse the country, selling copies of the Old and New Testament at a cheap rate, as agents of the British and Foreign Bible Society. The history of the labors of the poor colporteurs furnishes some of the most striking illustrations of the language of the Psalmist that we have ever met with:—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple."

TALKING TO THE POINT.—Hunt, the veteran Temperance Lecturer, tells a story of an aged clergyman, in Virginia, who was wont to say, that a preacher of the Gospel should be ready, at a minute's warning, to preach from any subject furnished from the Bible. After going through with the preliminary exercises, one morning, a parishioner handed him this text, "Where art thou?" The preacher arose without hesitation, read his text, and said:—"The subject naturally divides itself into three heads. 1st. Every man is of necessity *somewhere.* 2d. Most men are where they *ought not* to be. 3d. Unless you take care, you will all soon be where you *would not like to be.*"

CONSCIENCE.—We are all to guide our consciences by the word, that is, God's written will, and we are to guide our lives by our consciences.

The Sabbath Recorder.

NEW YORK, MAY 8, 1845.

CIVIL POWER IN THINGS SACRED.

The carnal mind is enmity—not *at* enmity, as often quoted, but enmity itself—against God; and this enmity will necessarily be developed in some form or other. This simple consideration shows the inexpediency of too great rigidness in human laws. We may forbid by the severest penalties things which we suppose to be contrary to the word of God, but we cannot by such severity change the heart. We do but oppose a barrier to those particular forms in which man manifests his corruption, while we put him upon racking all his powers of ingenuity to devise some other mode of displaying it. Enmity cannot be still; it is restless as the troubled sea. As well might we try to confine the fires of a volcano, as to still the enmity of the heart by legislative coercion.

On this principle we do conscientiously set our face against all attempts at imposing by human laws duties which are purely religious. All men feel the reasonableness of such laws as regulate the duties of one man towards another, so as to secure equal and just rights; but when it comes to prescribing some duty to God, something that is purely religious, man naturally plants himself in the attitude of hostility, and defies all attempts to subdue him. The wisest of our legislators, therefore, have taken the ground that the province of the civil magistrate is strictly within the second table of the divine law, or in other words, with the last six of the ten commandments, while the duties enjoined by the first four should be left wholly to the consciences of men. Roger Williams and other venerated men in the early history of our country, advocated this doctrine; but alas! they were in advance of the age. Puritanism only drew with tighter hands the veil of bigotry over those who lived in that time. Even to this day it seems as if people were slow to learn this cardinal principle of a free government.

The discerning John Leland said, that "government should be so fixed that Pagans, Turks, Jews, and Christians, should be equally protected in their rights." We endorse this sentiment most heartily, and in the spirit of it do protest with uplifted hand against all those laws upon our statute books which recognize one mode of worshiping God in preference to another. Those laws which recognize the first day of the week as the Sabbath, and impose it upon men as such, are in violation of the spirit of our republican government, and contribute in numerous ways to harass those who conscientiously believe in the sacredness of another day. But independent of the vexation they give to a numerous and worthy class of Christians, we hold that they are unnecessary, and were they rigidly enforced, would do more hurt than good. In saying thus we endeavor to bring the case home to ourselves, and to suppose that our own doctrine concerning the Sabbath were quite as prevalent as that of our opponents now is. And even in this case, we adhere to our position; we would not have our Sabbath enforced by human law.

Suppose we try the experiment. A loaded team drives through our village on the Sabbath, and by way of carrying out the law, we require it to stop till the sacred season is over. In fear of the penalty, the driver of it complies; but what is the natural effect of all this proceeding on his heart? He cannot see that the simple passage of his team through the place invaded the rights of a single individual; the highway was made for him, as well as for all others. He is conscious too that he is a peaceable, industrious, orderly citizen at all times; he pays his taxes for the support of government cheerfully, he renders to all their dues, he defrauds none, he oppresses none, he slanders none; in fine, so far as the duties of one man towards another are concerned, he is not conscious of failing in any of them. Only he is not a religious man, and conscience does not bind him to the performance of any thing purely religious. As for the Sabbath, he looks upon it as purely a religious institution, by which the pious draw near to God. He can conceive of no reason binding him to keep it that would not bind him with equal force to every other religious institution. But now it is forced upon him by law in opposition to the native enmity of his heart against God, which is galled by it and roused to spiteful opposition. What then does he do? His mind cannot cease to think, his heart cannot cease to feel. He therefore sets about some new mode of displaying his opposition to godliness, which in the end shall be quite as pernicious in its effects upon society, and perhaps a great deal worse; or at all events he becomes hardened against religious influences, embittered against the very name of Christianity, and settles down into determined infidelity. By the very act of forcing upon him an institution of religion to which his affections are opposed, we have placed him in such a position that we cannot reach his heart with that truth which concerns his everlasting welfare. Men will not be *forced* into religion, they must be *persuaded*—and if they will not be persuaded, they must be let alone.

Talk not to us about the necessity of a Sabbath for the sake of human society. We admit it. But pure and undefiled religion is just as necessary; and every argument urged in defence of legislating for a Sabbath, may be urged with just as much force in favor of establishing every other religious institution by law—in plain English, may be urged for a union of Church and State. We would leave this matter entirely to the persuasive power of argument, and the force of public opinion. True, we want *protection* to our religious assemblies, but we want that on any day, and at any time we choose to hold them. But what is protection? Not a license to wax wroth at those who do not choose to perform the duties of religion, and in a spirit of vindictiveness to start out and "seize by the throat" every traveling teamster—those who ride in fine carriages are usually let alone—for daring to have different feelings from ourselves in regard to religious things. True piety has no such *blue-law* spirit. The spirit of piety is the spirit of compassion towards them that are ignorant and out of the way. Heb. 5:2. It is a spirit that mourns over the errors of the wicked, and with kind counsels and arguments endeavors to win them to God. But it resorts not to the civil law to help the thing along. Do we ever hear of the Saviour calling the law to his aid?

Suppose a wagon should pass a place of worship on *Wednesday* or *Thursday*, creating some little noise for a few moments—do any of that worshiping assembly feel that their religious rights have been invaded? Has there been such a neutralizing of the benefits they proposed to themselves by assembling, that they can proclaim themselves injured persons, and feel that the law ought to come in for their redress? Certainly not. Then why claim any such special protection for those meetings that are held on the day considered to be the Sabbath? We question if the disposition to resort to law in such cases does not arise from a spirit of persecution which seeks to take some sort of vengeance upon those of a different creed, rather than from a pure zeal for the glory of God. *

ULTRA LUTHERANS IN GERMANY.

A high-church party has sprung up in the Lutheran Church of Germany, which speaks of other denominations in language somewhat remarkable for its intolerance, extravagance, and nonsense. One of the champions of the party, for instance, says, "We cannot call the Reformed the Church, or even a part of the Church of Christ, for they lack the marks of the Christian Church, the purity of the sacraments, and unity in doctrine; neither can we call them a sister church, for the Church of Christ cannot have sisters. The Lutheran Church is *the only true church* in our times, she alone has the pure sacraments, and unity of doctrine." Acting upon the dogma here laid down, these ultra Lutherans have withdrawn from all connection with the missionary institutions of Germany, because those institutions do not require their missionaries to insist upon the differences between the Lutheran and Reformed Confessions of Faith. They have formed a mission institute of their own, and have chosen the German emigrants in the United States as their principal field of labor. As yet the party embraces but a minority of the orthodox Protestant clergy, and is thought to be without any very flattering prospects of increase. It is sufficiently numerous, however, to produce not a little disturbance among the Lutherans, and to show that though assuming the name of Luther it is quite possible to be destitute of his spirit.

THE EXCISE LAWS OF NEW YORK.

Many petitions have been sent up to the Legislature of this State within a few weeks, asking that the people in each town may be entrusted with the decision of the question whether any licenses shall be granted in their own town. A bill in accordance with these petitions passed the Assembly with scarcely a dissenting voice. But when it came before the Senate, all but the enacting clause was stricken out, and a substitute introduced providing that licenses might hereafter be granted by the commissioners *gratuitously*. It would be better, undoubtedly, to leave each man to sell intoxicating liquors as he might please, than for the commissioners, by authority of the State and in consideration of a certain sum paid, to confer the privilege on a favored few. But the bill just passed by the Senate actually leaves the venders of ardent spirits protected by a legal license, while they are exempted from their former tax to help defray the expense of the poverty and crime which their traffic occasions. This amendment of the Senate differs widely from the law which was asked. It gives to the petitioners a stone instead of bread—a scorpion instead of a fish.

Practice vs. Precept.—Our readers have heard something about the Rev. W. G. Ward, Fellow of Balliol College, Oxford, England, who was lately tried and degraded for publishing certain unpopular views respecting the English Church, in his book entitled, "*Ideal of a Christian Church.*" He there advocated very strenuously the celibacy of the clergy and other kindred doctrines. But alas for poor human nature, after all that Mr. Ward has said upon the subject, it seems that he has fallen from the high stand which he had marked out for others by becoming a married man. He has since published a letter on the subject, in which he maintains that celibacy is a higher condition of life than marriage; that vows of celibacy, when duly taken, are perpetually obligatory; and that, under a really effective church system, the priests would be, if possible, wholly selected from those who have taken such vows. In his own case, however, there was "no vocation felt for a life of celibacy," and he acted accordingly.

Great Scientific Convention.—A great Convention of American Geologists and Naturalists was held in New Haven, Ct., last week. Many distinguished scholars were present from different parts of the country, and the deliberations were of an exceedingly interesting character. Papers were read on a variety of scientific subjects, among which was one on the tracks of birds and animals found at Middletown, Conn.; others on the geology of Mississippi; on the geology of the Upper Missouri; on a chain of erratic and serpentine rocks in Berkshire, Mass; synopsis of the fishes of North America; on the subject of the Gulf Stream; on the Atomic Theory; a review of the Chemical Theory, &c. The Convention held several sessions, and the character of the remarks and inquiries indicated a good degree of earnestness and interest in promoting its objects.

BAPTIST ANNIVERSARIES AT PROVIDENCE.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The Annual Meeting of this Society was held at Providence on Tuesday, April 29.

The Treasurer's Report showed that there had been received into the treasury, $18,675; paid out, $13,857; leaving a balance of $5,736. The State Conventions had reported $30,625 appropriated to Home Missions.

The Annual Report commenced with a notice of the decease of several early friends and officers of the Society. It stated that the operations of the Society had been extended over eighteen States of the Union, besides having stations in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of the Society's action. It employs 99 missionaries, in connection with whose labors 51 churches have been constituted, and 818 persons baptized. Considerable more has been done by the Society the past year than during any preceding year.

At an early stage of the proceedings, a resolution was introduced by Dr. Welch, instructing the Executive Board not to appoint any man as a missionary of the Society who holds slaves as property. This led to considerable discussion upon the subject of a division between the North and South. A committee was appointed to report a plan for the division of the Society, so as to secure the rights of Northern and Southern members. Their report recommended that as the Society was planted at the North and had an Executive Board there, its control should be given up to the North, or to such as felt willing to co-operate with it on the principle of restricting missionary appointments to non-slaveholders.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of this Society was opened by an address from the President, Rev. Dr. Cone, who explained the principles on which the society was founded, and referred briefly to the successful efforts which had been made during the winter past to prevent the society from obtaining a charter.

The Eighth Annual Report was read by Dr. Babcock. It appears from the report that the total receipts for the year have amounted to $34,562; volumes issued, 26,239, valued at $9,483. Ninety new auxiliaries have been recognized; 25 life directors and 285 life members have been enrolled. The receipts of the year are $11,000 larger than the preceding year. Since the formation of the society, it has devoted $131,342 to foreign distribution of the Scriptures, and $49,743 to the home supply.

After the reading of the Report, addresses were made by Mr. Evarts and Mr. Neale; also by Mr. Dean, missionary from China, upon the encouragements to labor in that field, and by Mr. Kincaid upon the duty of fully translating the Bible.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The receipts of the Publication Society for the year have amounted to $20,803, most of which has been expended. The society has circulated 4,230,255 pages of tracts gratuitously, and 143,809 bound volumes. The colporteurs of the society are mostly traveling preachers, whose expenses are borne by a small profit on the books they sell. The society is now engaged in publishing the complete works of Andrew Fuller. After the reading of the Report several resolutions were discussed, setting forth the benefits of the colporteur system which joins missionary labor with the circulation of books.

FOREIGN MISSION BOARD.

The thirty-first annual meeting of the Board of Foreign Missions was held on Wednesday. It appears from the Annual Report, that the receipts for the year have been about $82,000, and the expenses $94,000. The present debt of the society is $40,188 40. The number of missions under the direction of the Board is 17; number of stations 130; missionaries and assistant missionaries 109, of whom 42 are preachers; native preachers assistants, 123; baptisms reported, 2593; and church members, more than 5000; schools, 56; scholars, about 1350. Two preachers and 3 female assistants have joined the missions during the year, and 4 preachers and female assistants have been removed by death or other cause.

The principal subject of discussion at the meeting was in relation to the appointment of slaveholding missionaries. The Committee on the Alabama Resolutions reported—"1. That the spirit of the Constitution and proceedings of the Convention recognize eligibility to appointments without distinction on the ground of slaveholding. 2. That in carrying out this principle, contingencies might arise requiring recognition, seemingly actual, of institutions offensive to the North. 3. That in such cases reference should be made to the Convention." This report was warmly discussed, and was finally adopted in connection with a resolution expressing approbation of the late document of the Acting Board.

This subject having been fairly disposed of, a public missionary meeting was held in the evening, at which addresses were made by Rev. Mr. Dean of China, Rev. Mr. Kincaid, and others.

The New York Anniversaries.—The present week is one of great interest to the religious and philanthropic community, on account of its being the anniversary season of the principal benevolent societies. It appears from the programme that no less than *twenty-one* of these societies hold their anniversary meetings in New York during the week, at which reports are read of the last year's transactions, and addresses are delivered by the leading friends of the different objects. We publish to-day accounts of some of the meetings; accounts of others must be left until our next number.

ANNIVERSARIES IN NEW YORK.

The Presbyterian Board of Missions held its Anniversary in the Duane Street Church on Monday evening of the present week. The following statement of its labors is collected from the Annual Report:—

"The receipts during the year were $82,672 84. Expendiatures, $81,469 71. Balance in the Treasury, $1,203 13. There had been printed and circulated of the "Missionary Chronicle," 6,240 copies; of the "Foreign Missionary," 14,200 copies. Nine ordained missionaries had been sent out, of whom one had been sent to Texas, two to the Indian tribes of our own country, one to Africa, and five to China. There are now laboring, under the direction of the Board, 81 missionaries and assistant missionaries. These missionaries occupy as fields of labor—1st, Texas, having four stations; 2d, the Indian Tribes, three stations; 3d, Western Africa, four stations, with a boarding school containing 40 scholars, and three common schools containing 143 scholars; 4th, Northern India, three stations, at which there are 7 ministers, 1 physician, 1 printer, 4 printing presses printing annually 8 millions of pages, 6 boarding schools with 179 scholars, 4 high schools with 301 scholars, and 12 common schools with 300 scholars; in China, 3 missions, attached to which are 7 ministers, 2 physicians, 1 printer, and a type foundry. The press was started in June last, and at the last accounts had printed 1,000,000 pages of the Scriptures. About the middle of last year the Board commenced operations in papal Europe, and had already sent $50,000 to that field of labor."

The American Seaman's Friend Society held its Seventeenth Anniversary in the Tabernacle on Monday evening. The Annual Report gave a cheering account of the moral and social improvement which has taken place among sailors. The following facts from it will be encouraging to the friends of seamen:—

"There are now in existence fifty Mariners' Churches where divine service is regularly performed and where the Seamen has always the privilege of attending. The Sailor's Home in New York has 3916 Sailor boarders, and during the past 3 years the number has been 11,008. The number of those who have voluntarily stopped their allowance of grog in merchant ships is surprising, in one instance the number was 300 out of 303. The Seaman's Bank for Savings in this City has now on deposite more than half a million of dollars, mostly belonging to seamen. The receipts of the Society for the past year have been $17,322; expenditure, $18,178, and if the funds from all the auxiliary societies were included the amount would be over $75,000. A general and increased interest in the grand movement of temperance was stated as having done an important part of the good which has thus far resulted. The Report gave an interesting account of many seamen in merchant ships and whalers having been converted to the light of Gospel truth and the importance of Religion. The great benefit conferred by the labors of foreign chaplains was mentioned and the general claim which the Society has upon the aid and sympathy of all philanthropists."

INFIDEL CONVENTION.

It has been the opinion of some, that in the "last days" there would be a systematic organization of infidels for the purpose of effecting the extermination of Christianity, and that the antichrist of scripture—instead of being the Church of Rome as commonly supposed—would grow out of such organization. Those who hold this opinion will probably feel themselves strengthened by hearing, that there has been in session during the present week in this city an Infidel Convention, in which as many as ten different States are said to have been represented. They will look upon this as one of the "signs" that the "god of this world" is mustering his hosts to the great battle. Indeed some such ideal forces itself upon our own mind, for the calling of a Convention seems to be a new feature in the history of infidelity. The great Deceiver probably "knoweth that he hath but a short time," and thinks that he must make the most of it.

As we passed by the place of convocation the other day, we halted a few moments at the door; and it was pitiable to behold an old grey-headed man, standing on the steps, and to some ten or a dozen persons who were gathered around him preaching his abomination, reviling the scriptures, and intermingling with his invectives the most revolting profanity. Who he was we know not—possibly some of the delegates—but oh, how mournful to see him madly attempting to blow out the only lamp that can light up the darkness of the tomb. We subjoin some appropriate remarks from the Tribune:

"Shall we offend a sensible Infidel in saying that we found or fancied, in scanning the heads of their Convention, among many bespeaking lofty aims and intellectual development, a rather larger proportion of countenances deformed by passion or marred by sensuality than we have ever remarked in a similar assemblage of those they consider the dupes of priestly fraud and votaries of superstition? True, these were but a small proportion of the whole number; yet, as a whole, the Convention could hardly be deemed under obligations to the discoveries of Gall or Lavater. Saying nothing of the influence of belief, who can doubt that the isolated condition of all infidels, their independence of the restraining and impelling influence of sympathy and fellowship, are clearly unfavorable to high moral attainments? We rejoice, then, that they have determined to know each other, and fix upon some definite and enduring plan of organization and action. This will soon teach them the emptiness and inutility of a brotherhood founded in mere negation, and inevitably suggest something better instead. Rather a cold and loose fraternity, we suspect, could be made up of those who *don't* believe that Capt. Kidd's money will ever be found. But let the Infidels begin to act efficiently together, to form societies, hold meetings and maintain an active correspondence, and they cannot fail to find some better ground to stand upon than that of opposition to and denial of others' faith."

Episcopal Ordinations.—We learn from "the Churchman" of last week, that Rev. Isaac P. Labagh and Rev. David Pise, having been dismissed as candidates for Holy Orders from the Diocese of New York to the Diocese of Delaware, were on the 24th ult. admitted by Bishop Lee of Delaware to the sacred order of Deacons, in the Protestant Episcopal Church. The ordination took place at Wilmington, and is said to have been solemn and interesting. It is understood that Mr. Labagh is about to devote himself entirely to labor among the Jews, especially in the city of New York. Bishop Lee has written a letter warmly recommending the enterprise to all members of the Episcopal Church, and encouraging Mr. Labagh to go forward in the work.

Revival in Albany.—An interesting work of grace has been in progress among the Baptist churches in Albany. More than a hundred persons have been added to one of the churches, and many to the other churches. Among the number added by baptism, was a Mr. Farr, who had been for twenty years a Methodist preacher. He has since been ordained, and is now settled as a pastor of a Baptist church.

New Mission.—The Baptists in Nova Scotia, have just commenced the work of sending missionaries to the heathen. They have appointed Rev. Richard E. Burpe, and have held several meetings preparatory to his departure for Burmah. He is to go out under the direction of the American Baptist Board of Foreign Missions, who have offered to afford the mission every facility in their power.

Church and State.—The Hon. T. B. Macaulay expresses his opinion of the advantages to be derived from the Union of Church and State, in the following language, which we commend to the consideration of those men who are just now praying for legislative help to give importance to their own notions:—

"The whole history of the Christian religion shows, that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee and spit upon her; they cry Hail! and smite her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted upon her, and inscribe magnificient titles over the cross on which they have fixed her to perish in ignominy and pain."

Conversion of a Mussulman.—The following account of the conversion of a Mussulman is given by Mr. Abbot, missionary at Ahmednuggur, under date of December 27:—

"About a mouth ago, a Mussulman Moonshe was received into the church. He had come to this place from Nassick to give testimony in a law case. He was taken sick on the road, and on arriving at Ahmednuggur, he was in the civil hospital about a month. Finding that he was not likely to recover, he sent for us, and expressed a strong desire to be baptized and admitted to the church. He stated that he had been convinced of the truth of Christianity six or eight years, and that he had in the mean time lived a profligate life. He said that his mind had been filled with remorse in view of his past couduct, and that, for a few days past, he had resolved to renounce his sins and his faith in Mohammed, since which time he had been filled with peace. He also said that he had no fear of death—that he trusted in a crucified Saviour alone. He lived only three or four days after his baptism. He continued to the last expressing full confidence in Christ as his Saviour. Had he lived, he would have had an opportunity to show whether he was a child of God or not."

A Noble Enterprise.—Rev Mr. Simpson, of Antrim, Ireland, says in a letter to a friend in Charleston, that 300 Irish schools are established, with about 7,000 scholars—all Roman Catholics—learning to read the Bible in Irish. Seven young men, all converts from popery, are also in training at college, to become preachers in Irish, five of whom were intended for the popish priesthood.

Bible Circulation.—On an average, 3445 Bibles or Testaments were sent forth on their errands of love, every day of the last year, by the united efforts of the "British and Foreign," and "American" Bible Societies.

Help from Heathen Lands.—The people of Tahiti and the neighboring islands, have contributed £527 (more than $2,000) to the British and Foreign Bible Society.

Switzerland.—It is stated that the General of the Jesuits at Rome, has resolved to suppress the Jesuits' college in Switzerland, in order to prevent the civil war which is menaced by the continuance of the Jesuits in that country.

The people of Granville, Mass., have made arrangements for celebrating, on the 27th of August next, the Semi-Centennial Anniversary of the settlement of their Minister, Rev. Timothy M. Cooley, D. D. The venerable Pastor is to deliver an Historical Discourse in the forenoon, and in the afternoon the Lord's Supper is to be administered, accompanied by a sermon from Rev. Dr. Hitchcock, President of Amherst College and a descendant of one of the first Deacons of the Church.

General Intelligence.

Fifteen Days Later from Europe.

The Hibernia arrived at Boston on Tuesday morning, bringing London and Liverpool papers to the 19th ult.

The general aspect of trade remains about the same. There is nothing important from either Spain or France. The Oregon question continues to attract considerable attention in England.

Flemish papers give sad accounts of inundations in various parts of Belgium and Germany, arising from the change in the weather.

Ireland continues comparatively quiet, though there are rumors that O'Connell intends soon to make a new move of some kind.

Mr. Everett the American minister, entertained a distinguished party of the nobility on Thursday. Lord Brougham was among the number.

The Post office revenue exhibits an improvement over last year to the amount of £57,000.

The frost has been so intense on the Danube, that rocks, which for centuries had obstructed the navigation near Lintz, suddenly burst, and thus opened the bed of the river.

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THE PAST WINTER IN EUROPE.

It appears by the following items, translated from a German paper published in this city, that the past winter has been one of almost unprecedented severity in some parts of Europe. A writer under date of Berlin, March 22d, says:—

Yesterday, Good Friday, was on many account a day to be remembered. First, on account of ths weather. A snow storm began early in the morning, which lasted all night. This extreme cold weather has now continued for four months. They were still skating yesterday on the canals in the city, a thing which no living man ever witnessed in Berlin before at this period of the year. That want, distress and sickness are daily increasing amongst us in geometrical progression, is too plain to be denied. Even among the better classes, the want of many necessary articles of comfort makes itself known; for example, coals, which now have become absolutely necessary as fuel, are exhausted, and we must wait until May for fresh supplies. The larger apartments cannot be kept warm with wood. The number of those in want increases daily; they crowd round the doors begging, in spite of all regulations and police officers. And who could have the heart to turn off the half clad, half starved, wretched sufferers, the children, sickly women and old men, and hand them over to the mercy of the law?

A few days since was the annual market day. *Pedlars* of wooden ware came in from the neighboring villages of the forest with their large baskets full of wares. They were mostly children. The poor wretches would take no refusal, they came into the open houses and thrust themselves in through the open door. "Ah," they cried, "let us into the warm room; take what you please from our wares and give us only the least morsel of bread," and their entreaties were choked with tears of distress! And when their frozen limbs felt the warmth of the heated rooms, their eyes glanced with heartfelt thanks.

DISTRESS IN EAST PRUSSIA.—There are 4000 families in the county of Oletz without food or work. Seed corn even had been exhausted. Three-fourths of the sheep and one-third of the cattle were lost for want of fodder through the winter, and the remainder were poor and good for nothing.

DISTRESS OF THE POORER CLASSES IN POMERANIA.—The continuance of the severe cold had produced extreme distress among the poorer classes. In one of the shantees, a little way out of town, a man had been found frozen to death, and a child nearly exhausted with cold. The misery throughout the country was extreme.

The death of the rich Countess K——, who was everywhere known for almost incredible meanness and parsimony, is very remarkable. She had 20,000 dollars a year income, and died of cold because she was too miserly to keep her rooms warm; a few hours before her death she had foddered her horses with her own hands. Every corner of her house was filled with gold and valuable papers. Fifty thousand dollars have already been found.

Letters from Poland state that the distress there is frightful; people were dying at times of hunger, sometimes of cold. The harvest last year was destroyed by the overflow of the Memel. The destruction of cattle, occasioned by want of food, was considerable. The prospect for this year is no better, for half the winter grain is gone, and the great masses of snow still lying on the ground, threaten fresh inundations.

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EARTHQUAKE AT MEXICO.—The city of Mexico was shaken by an earthquake on the 7th ult., at a little past three o'clock in the afternoon. The following account of its effects is from a Mexican paper of the 8th ult:—

"It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears a mark of this terrible calamity. Many of them are cracked and greatly injured—others are tottering, and others entirely fallen.* San Lorenzo, La Misericordia, Tompeate, Zapo and Victoria streets, and the Grand street, have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of St. Teresa no longer exists. At the first shock the cupola, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle, and the tabernacle itself. Fortunately all those in a church so much frequented, succeeded in escaping. At 8 o'clock in the evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

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LIFE IN FRANCE.—"Disembarrassing" (getting rid of troublesome ties by poisoning the encumbrance,) has increased to such alarming frequency, that the authorities are seeking some legal method of prevention. All dealers in pharmacy are to be compelled to appear weekly before the authorities of the neighborhood and render a report of the doses of arsenic and other poisons they have sold, names of purchasers, and other information, by which the drug could be traced in a case of mischief. This, it is supposed, will be sufficient in the provinces. Other more special precautions will be taken in the metropolis.

HANDSOMELY DONE.—A letter from Lexington, Ky. to a gentleman in this place, speaking of Mr. Clay, says:—

"He (Mr. Clay) has been largely in debt, but within the last week the entire indebtedness, (amounting to near $30,000) was cancelled, and his notes delivered to him from the Bank! The great man was deeply affected, and asked who had done this thing. 'We know not,' was the reply, 'the money was deposited to your credit and your notes are cancelled. It need not concern you who did it; it was not your enemies."

[Somerville Reporter.

As this matter has been made the subject of invidious comment in journals hostile to Mr. Clay, we shall not now violate any confidence by stating the facts more clearly. The truth is this: Mr. Clay, who has not for many years incurred or owed a debt on his own account, had involved himself by endorsing for a relative who became deeply embarrassed and failed. The debts came upon Mr. Clay to such an extent that his property must have been swept away to pay them. The circumstances came to the knowledge of some of Mr. Clay's political friends and admirers (few of whom knew him personally,) and they quietly subscribed the sum necessary to relieve him from embarrassment. The first intimation he had of it was by the return of his cancelled notes.

[Tribune.

COST OF TRANSPORTATION ON RAILROADS.—The Hon. W. Jackson, in his address at Providence, makes the following calculation:

He says one locomotive will do the work every day of 668 horses; and it does this work with the aid of only four men; whereas with four horse teams doing the same transportation, would be required 167 men. The interest on the cost of the locomotive, amount expended for its repairs, wages of the four men, with wood and oil, show the annual expense of maintaining this team to be about $11,000. Similar items in relation to the horse teams will show an annual aggregate expense of about $120,000. A saving of $109,000.

FRANKLIN PRINTING PRESS.—There is exposed to view in the National Gallery in this city, the identical press at which Franklin worked, when in London, about a hundred and twenty years ago. It is, however, bereft of tympan, frisket, and bed stone, but in all other respects appears to be perfect of its kind. The remains of ink upon its framework are as hard as asphaltum, and as black as the tar of the present day. The press was presented by Messrs. Harrild and Sons, Printers' Brokers, to John B. Murray, Esq., New York, in November, 1841.

In Franklin's time, two hundred and fifty sheets an hour was considered good work; but now, to such perfection has the printing press been brought, that from two to five thousand impressions are thrown off within this period of time!

PRESERVING APPLES.—Mr. Lawrence, of Monmouth county, N. J., has succeeded in preserving apples for eighteen months. On the 1st of January, 1844, he put away a quantity of the crop of 1843, packing them in barrels with plaster of Paris—a layer of apples and of plaster alternately. In the following summer he took them out and packed them in a close box, between layers of dry oak saw dust and had them for family use until the crop of 1844 was ripe. On the 11th of March, 1845, while cleaning out the box, his servant found three apples remaining of the crop of 1843, all perfectly sound.

POST OFFICE DEPARTMENT.—The following order has been issued by the present Postmaster General, which will prove acceptable to publishers:

"Money for newspaper subscriptions, not exceeding 10 dollars in each case, may be paid to a Postmaster for the purpose of being paid to the publisher of a newspaper at any other office. The Postmaster is, in such case, to give to the person paying the money, a receipt therefor, and to advise forthwith the Postmaster who is to pay said amount of such deposit. Upon presentation of this receipt, the amount is to be paid over. The Postmaster receiving the amount is to debit himself therewith in his account, and the Postmaster paying that amount is to credit himself therewith in his account of contingent expenses."

THE EXCISE BILL.—The bill to allow the people of the State to decide by vote whether they will or will not license the sale of ardent spirits was on Monday evening defeated in the Senate, by a vote of 15 to 12. By this vote the whole bill was stricken out, and Mr. Lott's substitute inserted (by 14 to 12) prescribing that *no charge shall henceforth be made for licenses.*

THE SWALLOW.—The attempt to raise the wreck of the Swallow has been made, and on Sunday evening the workmen had succeeded in raising it clear of the bottom when the cables by which she was made fast to the shore parted, and soon after, the De Witt Clinton, one of the boats alongside, was found to be badly strained, and sinking. Of course, it became necessary to let go of the wreck, when she went to the bottom two or three feet deeper than before. The work will therefore have to be re-commenced.

THE LATE FIRE AT HAMBURGH.—The generous relief afforded to this city after its late severe calamity, is one of the most pleasing and encouraging events of our day. The entire subscription for the benefit of the sufferers amounts to near four millions of dollars, of which Prussia contributed 800,000. The whole sum given would amount, if we mistake not, to about 20 per cent of the entire loss; which, judiciously distributed, would go far towards preventing any aggravated individual suffering. Such acts certainly do honor to the age.

TEMPERANCE LADIES IN PHILADELPHIA.—Some weeks since a petition with 16,000 names was presented to the Court of Sessions, against the grievances of intemperance. It is to be presented monthly, with some 10,000 additional names each month.

VICTORIA'S BRACELET.—The bracelet worn by her majesty on gala days and festivals, is of princely splendor and beauty, and immense value. It is of purest gold, set with four of the rarest diamonds, which from their former illustrious owners, are as interesting as rare. The largest and most valuable of these belonged to the amiable and lamented Princess Charlotte Augusta, of Wales, the second and third were once the property of the unfortunate Queen, Maria Antoinette of France, while the fourth at one time graced the forehead of Mary Stuart, Queen of Scotland, and afterwards glittered in the diadem of the brother of Bonaparte, king Joseph Napoleon. One may well question whether ever a woman's arm was encircled with a ring so potent of emblems so grave, and souvenirs so full of meaning.

THE LAND OF BLOOD.—We will venture the assertion, that a file of the Louisville Journal for the past twelve months, will average at least one record per day of duels, affrays, murders, or lynching, south and west of the Ohio river, very many of them resulting in the loss of one or more lives. Redress of wrongs by law is quite superseded by the law of retaliation; and unhappily for the well being of morals and good order in the land, the outrages are countenanced and engaged in very often by the influential, respectable, and leading members of society. The assertion we know is a sweeping one—would that facts made it less true, less alarming, and less disgraceful. [Cleveland Herald.

TALKING TELEGRAPH.—Professor Locke, of Cincinnati, has made an amusing modification of Professor Morse's Telegraph, by which it articulates sounds or the elements of words as well as records the letters. The letters used are those of Morse, and they are made audible by a pipe sounding in monotone during the time of a dot or line executed by the proper Morse Telegraph; but interrupted during the blank or space part of the letter. Indeed, the Telegraph exhibited will register the words on paper at the same time that the pipe is sounding them, the pipe being open and continuing to sound while the style is marking the revolving fillet. Thus it will both speak and write at once. Professor Locke considers this invention only as an amusing modification of Morse's Telegraph, by which the communications may be made currently intelligible to a large audience, provided they understand the alphabet, which becomes a kind of monotone music; the short lines or dots being represented by short notes, and the longer ones by tones more protracted.

VIRGINIA UNIVERSITY.—The Charlottesville Jeffersonian states that the magistrates, sitting in the capacity of a county court, and a jury, have been investigating the disturbances at the University, and will make a publication of the facts. We further learn from it that order had been restored, and that the lectures would be resumed yesterday. The board of visitors was in session Wednesday.

GALVANISM.—Place a sheet of copper on the ground, at one end of a row of potatoes, just planted, and a sheet of zinc at the other end; connect them by a copper wire, and let the moisture of the ground complete the galvanic circuit. What is the result? The life of the germs is greatly quickened, and you will have potatoes in that row two inches and a half in diameter, when the potatoes in other rows beyond its influence, are scarcely larger than marrow-fat peas.

Can any thing look more improbable, viewed apart from actual experiments? Two pieces of metal, connected by a copper wire, developing an influence that raises the power of vegetable life twenty fold!

PERIODICAL LITERATURE IN ENGLAND.—This is a book-making age, and the English as well as the Yankees, are a book reading people. Light literature, however, is the order of the day. It is said that on the last day of May, 1844, two hundred and twenty-seven monthly periodical works were sent out from Paternoster Row, the great literary mart of London. There are also thirty-eight periodical works published quarterly, making a total of two hundred and sixty-five.

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SUMMARY.

The President of Texas has issued his proclamation convening Congress on Monday, the 16th day of June next, for the purpose of considering the joint Resolutions respecting the annexation of Texas to the United States.

Robert H. Morris has been appointed Deputy Postmaster in the city of New York, in place of John Lorimer Graham, removed.

The Mormon settlement in Iowa County, Iowa Territory, is in arms and divided into two parts, threatening each other with destruction. The difficulty was occasioned by their leader appropriating the money and property of the association and refusing to account for it.

An apothecary of Boston, a few years since, who was very peculiar in his notions, and remarkably attentive to business, had the misfortune to lose his wife. At the hour of burial, he placed the following label on his shop door:—

> "Gone from home to the funeral of his wife.
> Be back in half au hour."

The fare on the Boston and Providence Railroad has been reduced from $1 50 to $1 25.

A stalk of rye was plucked in *head* on the 16th inst. on the farm of Jonathan Bavington, Bristol, Penn.

A Mr. Tuttle, of Washington County, Indiania, has recovered $500 from H. W. Smith, the clerk of Washington County, for issuing contrary to law, a marriage license to his daughter.

A savage once said to a white man, who reproached him with wanting the conveniences of society: "Your whole life is spent in laboring for the things we have learned to do without."

A Mr. Johnson, from Washington county, Ala., arrived at St. Louis on the 16th, taking with him $56,000 and seventy negroes, his design being to settle in Missouri and raise hemp and tobacco.

An adjourned town meeting was held in Springfield last Monday. The town voted almost unanimously to instruct the selectmen not to approbate the sale of spiritous liquors.

In 1818 the message of the governor of New York was 13 days in reaching Rochester from Albany. The last message arrived at Rochester in 10 1-2 hours.

It is stated that several eminent capitalists of Boston are now building a large steam ship in that city to run between New York and Liverpool. This steamer will be eighteen hundred tons in size, and be finished on the 4th of July next, and take the first mail contract under the new Post Office Law.

The Missionary Herald for May acknowledges the receipt of two donations, of $100 each, to constitute James K. Polk and Geo. M. Dallas Honorary Members of the American Board of Foreign Missions—the former from a Revolutionary pensioner in New Lebanon, N. Y., and the latter from 'a friend' in Pine Orchard, Greene Co., N. Y.

The remains of the National Theatre, in Washington, and the ground, have been sold at auction for $11,600.

Mr. Astor's Wealth is now computed to be $25,000,000, and is increasing about 4 per cent. per annum, or, at the present rate, $1,000,000 as his nett yearly income. The city tax on his real estate alone last year, was $34,000. This includes nearly 1,600 building lots, the most of which are occupied with houses. He commenced business with small means, and has accumulated his immense fortune by economy, perseverance, shrewdness, good judgment, and close application to his business.

The salutary effects of strict temperance principles among seafaring men are clearly shown by some statements in the Sailor's Magazine. In 1842 no less than 380 vessels and 602 lives were lost at sea; in 1843 the number lost was 404 vessels and 642 lives. During the year 1844, as far as heard from, only 208 vessels and 205 lives have been lost; twenty vessels are yet missing. This exhibits a great decrease in the destruction of life and property at sea, in favor of 1844, which is attributed to the increased sobriety of seamen.

The trial of the Anti-Renters at Delhi took place last week. The grand jury, in consequence of there being some ten or twelve down-renters on it, found only one bill against Silas Tompkins, Ezekiel C. Kelly, Chas. Knapp, and Anson K. Burrill, who were taken in disguise at Roxbury. A separate trial was granted them, and on Friday a verdict of guilty found against Silas Tompkins, constable and collector of the town of Middletown, who was taken in Roxbury, by the posse.

Nearly all the old mail contractors have, it is rumored, been underbid; so that, next year, the carrying of the mails will be in fresh hands.

The Legislature of Rhode Island met at Newport on Tuesday the 6th of May. The question of liberating Gov. Dorr will come up for decision.

The St. Louis Republican of Saturday says: A rencounter took place in the street to-day, in which F. Kennett, Esq. inflicted personal chastisement on the Rev. Mr. Linn, the pastor of the Centenary Church, in this city.

A colored man visited Woodbury, N. J., a few days since, and attempted to lecture on slavery, when he was assailed in a ruffianly manner by a number of men and boys, and compelled to desist. One stone struck an inoffensive citizen from the country, and injured him considerably. [Newark Adv.

The Postmaster General has ordered the offices of the ten traveling agents of the Department and five deputies, to be abolished, and by this movement alone some $35,000 will be saved.

An immense piece of Tapestry has just been finished at the royal manufactory of Gobelins; which is intended to ornament the grand Ambassadors' Hall in Versailles. This beautiful work was begun in the year 1783; it has a border of garlands of flowers and arbesque figures. In four corners are four large boquets of roses, composed from water color paintings, executed by Madam Elizabeth, the virtuous sister of Louis XIV, and representing every variety of roses known in France at the close of the eighteenth century. This tapestry is soon to be hung in its destined place.

A monument to Christopher Columbus is to be erected at Turin, Italy. The King has given 50,000 livres for the purpose, and a commission has been appointed to raise further subscriptions.

There is no widow so utterly widowed in her circumstances as she who has a drunken husband; no orphan so perfectly destitute as he who has a drunken father.

TOUCHING INCIDENT.—An unexpectedly touching scene was presented to the Academy of Sciences very lately. The new invention of Van Peterson was to be exhibited—an artificial arm, by which, if the wearer has but a third of the shoulder remaining, he can pick up a pin, lift a glass of wine to his lips, hold a newspaper, etc. A committee had been appointed by the Academy to decide on its merits, and an old soldier from the Hospital of Invalids, was the subject of experiment. He had been for many years deprived of both arms at the shoulder, and when the substitutes were attached, he performed all that was set down by the inventor with the greatest ease—taking a glass of wine, etc. But half an hour of these restored functions had moved the heart of the old militaire. As the arms were detached, his breast heaved with emotion difficult to be suppressed—"harder o bear," he murmured, "than the first loss, when he did not know their value." The Academy sat a few moments in breathless silence, all present evidently affected.

"Well!" exclaimed M. Arago, at last, "has no one any thing to propose? Are we to let this brave old man go back mutilated, when we *can* relieve him? How much do they cost?"

"Five hundred francs, each."

"Ah! it would be costly to re-furnish *all* the maimed soldiers of the Hospital, but the others have not been reminded of their loss. We will subscribe the thousand francs for this one."

The proposition was received with acclamation, and the veteran walked away gesticulating with new arms. [Evening Mirror.

DIED,

In DeRuyter, N. Y., March 10th, Lois, eldest daughter of Lauren H. and Lucy Ann Babcock, aged eight years and eight months.

LETTERS.

Wm. P. Langworthy, Charles M. Lewis, Sanford P. Stillman, Daniel Coon, Thomas W. Perry, Lucius Crandall (we will see you;) James Bailey (the money, amounting to $115.08, has been awaiting your order for two months, and will be forwarded by the first opportunity;) Joshua Clark (the letter you mentioned was not received.) Postmasters at Adams Center, Alfred, Mineral Point, W. T., Washington, Ct., Alfred B. Burdick.

RECEIPTS.

Little Genesee.—Joel Crandall, John A. Langworthy, Asa A. Langworthy, $2 each.
Phenixville, Pa.—David M. Brown, $2.
Berlin.—Riley Potter, $4.
Westerly, R. I.—Corydon Clark, John P. Knowles $2 each; Stanton Clarke, Charles Bradford, $1 each.
DeRuyter.—Jason B. Wells, $2.
Almond.—David Vincent, $2.
Alfred.—Charles Maxson, $2.
Hopkinton, R. I.—Wm. R. Wells, Gardner Burdick, Christopher N. Chester, $2 each.
Little Genesee—Zacheus R. Maxson $1.

NEW SUBSCRIBERS.

Westerly, R. I.
Corydon Clark,
Henry Bush,
David Stillman, Jr.

New London, Ct.
Luther Davison.
Phenixville, Pa.
David M. Brown.

Hopkinton, R. I.—H. N. Burdick.

CENTRAL ASSOCIATION.

The CENTRAL ASSOCIATION will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. LANGWORTHY, Rec. Sec.

Adams, April 20, 1845.

EASTERN ASSOCIATION.

THE EASTERN SEVENTH-DAY BAPTIST ASSOCIATION will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

In consequence of the variety of forms in which the churches are in the habit of making their statistical returns to the Association—some churches naming some things which others omit and vice versa—the revisers of the Minutes last year, took the liberty to suggest a form of statistics, expressing the desire that the returns might be so made at the next Anniversary. As it would much facilitate the labors of the clerks, and add much to the interest of statistics, they would again beg to call attention to the subject.

W. B. GILLETT, } Rec. Sec's.
PAUL STILLMAN, }

ANNIVERSARIES OF OUR SOCIETIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Third Anniversary in Plainfield, N. J., on the ourth day of the week before the third Sabbath in May next, being the 14th day of the month, at 11 o'clock A. M. It is desirable that all missionary reports should be made to the Secretary previous to that time.

W. B. GILLETT, Rec. Sec., New Market, N. J.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Second Anniversary in Plainfield, N. J., on the fifth day of the week before the third Sabbath in May, being the 15th day of the month, at 10 o'clock A. M. Auxiliary Societies or Churches that have taken action to aid the Society, and Agents who have not already reported, are requested to make their reports with the least possible delay, that the Board of Directors may be able to present a full statement of their labors since the last Anniversary.

F. W. STILLMAN, Rec. Sec., New York.

SABBATH TRACTS—NOTICE.

The Board of Directors of the American Sabbath Tract Society would state, for the information of those who have ordered or are expecting Tracts, that in consequence of the late arrangement with the New York Sabbath Tract Society, by which this Society is hereafter to publish its series of Sabbath publications, and also from the few returns that have been made to the Treasury since the last anniversary, they have not been able as yet to reprint several of the series, the editions of which are exhausted, They hope, however, to have a good assortment ready at the Anniversary in May.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to csmmunicate respecting opening fields for missionary labor will do well to forward the same to the address of SAMUEL DAVISON,
Cor. Sec. S. D. B. M. Ass'n.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabeth town and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors. RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

The Sabbath Recorder,

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TERMS.

$2,00 per year, payable *in advance.*
$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

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☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

BETTER MOMENTS.

BY N. P. WILLIS.

My mother's voice! how often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew to the unconscious flower.

I can forget her melting prayer
While leaping pulses madly fly,
But in the still, unbroken air,
Her gentle tone comes stealing by—
And years, and sin, and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea
Give aye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness hath drank up tears;
And there's a mildew in the lapse
Of a few miserable years—
But nature's book is even yet
With all my mother's lessons writ.

I have been out at eventide
Beneath a moonlight sky of spring,
When earth was garnish'd like a bird,
And night had on her silver wing—
When bursting leaves, and diamond grass,
And waters leaping to the light,
And all that makes the pulses pass
With wilder fleetness, throng'd the night
When all was beauty—then have I
With friends on whom my love is flung
Like myrrh on wings of Araby,
Gaz'd up where evening's lamp is hung,
And when the beautiful spirit there
Flung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain—
And resting on some silver star
The spirit of a bended knee,
I've pour'd out low and fervent prayer
That our eternity might be
To rise in heaven, like stars at night,
And tread a living path of light.

From the True Wesleyan.

A Chapter on the Heathen.

Sandwich Islands.—Thirty years ago the people of these Islands were savages, cannibals. Now, tuition on the *piano* is advertised in the newspaper published on the Islands. See what Christianity has wrought!

—

Women, in Mahometan countries, perform all the labor, while the men spend the day in idleness; drinking coffee and smoking.

—

Women, in China, are the slaves and concubines of their masters. Their treatment drives thousands of them yearly to commit suicide. How full is earth of wrong and outrage!

—

20,000,000 of the human family die yearly without the knowledge of Christ.

—

A Devoted Missionary once asked in view of approaching difficulty and embarrassment, "Cannot the same hand make cold and hunger and nakedness and peril, to be a train of ministering angels, conducting me to glory?"

—

Christianity is the only religion which has an essential universality, therefore the only religion of mankind. The religions of men are local, suited only to a nation and a point of progress. There has been a religion of Egypt—of Rome—of America, and even of Judea. It has for its origin in man—sin; which has corrupted the race. Meeting the common necessity, it is at once and everywhere received as Divine.

—

Heathen Authors.—We educate our children in one religion, and then expect them to practice another. Cram them with books of heathen philosophy, and then bid them go and be good Christians. We teach them to admire the heroes and gods of the old poets, when there is hardly a hero and certainly not a *god* who would not be tried in our country and executed on our gibbits.

—

Newspapers.—In Asia, there is one newspaper for every fourteen million inhabitants; in the United States, one for every ten thousand.

—

One spirit.—One living intelligent spirit is of higher reckoning and mightier import than a dead universe.—Dr. Chalmers.

—

Gods of Hindostan.—There are said to be 330 million gods in Hindostan. Every conception finds a fearful embodiment in some deity.

—

Dr. Madden, the celebrated traveller, says, "That the blessings of education and good government are only wanting to make the natives of Africa, intellectually and morally, equal to the people of any nation, on the surface of the globe!"

—

Mosheim pertinently remarks: "After Christianity became incorporated with the government, it is difficult to determine whether Heathenism was most Christianized, or Christianity most heathenized."

—

Missions and their Support.—The Episcopalians, according to the "Spirit of Missions" numbers 60,000 members! the amount expended by them for foreign and domestic missions is $80,000 per annum. This is one dollar and a quarter a year or 2 1-2 cents per week for each communicant.

The Presbyterian, (old school,) church contains 17,000 members, and contributes $80,000 to Missionary purposes. Fifty cents a year, or one cent a week for each communicant.

We have no statistics of the new school.

The Methodist Episcopal Church numbers upwards of one million communicants, and contributes $150,000 per annum for missions; or 13 cents a year, or a farthing a week for each communicant.

The general average a week for each communicant of the American Churches is only a half cent for foreign and domestic missions. The average contribution of each American citizen to missions is the one hundredth part of a farthing a year, or the fifty two hundredth part of a farthing a week.

—

Awful reflection.—It is an awful thing to be lost amid the darkness of Heathenism! It is far more fearful to be lost amid Sacraments, Sabbaths, Sanctuaries and Revivals.

R. McM.

LIGHT OF THE MOON.

As the Moon's axis is nearly perpendicular to the plane of the ecliptic, she can scarcely have any change of seasons. But what is still more remarkable, one half of the moon has no darkness at all, while the other half has two weeks of darkness, and two of light alternately—the inhabitants, if any, of the latter half bask constantly in the earth-shine without seeing the sun, whilst those of the former never see the earth at all. For, as just stated, the earth reflects the light of the sun to the moon, in the same manner as the moon does to the earth;—therefore at the time of conjunction or new moon, her further side must be enlightened by the sun, and the nearer half by the earth,—and at the time of opposition or full moon, one half of her will be enlightened by the sun, but the other half will be in total darkness. To the Lunarians the Earth seems the largest orb in the universe—for it appears to them more than three times the size of the sun, and thirteen times greater than the moon does to us—exhibiting similar phases to herself, but in reverse order; for when the moon is new, they will see the earth full.

The face of the moon appears to us permanent, but to them the earth presents very different appearances—the Pacific and Atlantic Oceans, in the course of each twenty-four hours, will successively rivet their attention; and the velocity of motion must excite both surprise and conjecture. Though, as aforesaid, certain of those gentlemen only behold the earth for half a month at a time, those near the border see it only occasionally, and those on the side opposite the earth never see it at all.

The moon being but the fiftieth part of the bulk of our globe, and within 238,000 miles of us, may be brought by a proper telescope which magnifies 1,000 times, to appear as she would to the naked eye were she only 250 miles off.

The Jews.—The civil and political disabilities under which this persecuted people have hitherto existed appear to have at length excited the attention of the continental nations of Europe. The following paragraphs from English papers evince a strong desire to meliorate their condition, and are in accordance with the spirit and temper of the age:

A letter from Dresden, of October 14, says:—"In the second sitting of the Congress of Orientalists, now held in this city, which reckons three rabbis among its members, Professor Weber, of Bremen, passed some jocose remarks against the Jews. Immediately all the Christian members of the society, forty-two in number, rose and interrupted him, and M. Tiersch observed to M. Weber how improper it was to offend persons on account of their religious belief, particularly in a society altogether scientific. M. Weber wished to explain, but the president refused to allow him to speak, as the matter, he said, was terminated by M. Tiersch's very proper remarks. The other Christian members loudly applauded this decision, and M. Weber left the sitting. A few minutes after M. Weber sent a letter to the president, declaring that he had not intended to offer any offence to the Jews in what he had said. He has since left Dresden."

A letter from Hamburg, of November 22, says:—"The Senate and College of the Ancients have just declared in favor of emancipating the Jews. What principally decided two highest bodies in the state to consent to this act of justice is the immense sacrifices which the Jews of Hamburg have made to succor the numerous victims of the fire of 1842, and the spirit of patriotism and charity with which that body has been animated for a long series of years. The emancipation of the Jews will be, it is said, complete, except that they cannot form part of the Senate, which indeed would be impossible, for all the solemn and public acts of the Senate are intimately combined with religious ceremonies, in which no one could take part without belonging to the predominant religion, namely, the Confession of Augsburg; so that even Christians of other confessions are in fact excluded from our Senate."

A letter from Brunswick, November 29, says:—"Our reigning Duke, who has more than once declared in favor of the emancipation of the Jews, and has shown them so many marks of favor, has just presented to the States a bill, having for its object, 1. To abolish the present law, ordering all Jews to take the oath in Courts of Justice *more judaico* only and, 2. To permit them to swear in the same way as Christians, by raising the right hand and invoking Almighty God.

A letter from Berlin, December 3, says:—"It is confidently stated that the Government is preparing a bill to grant the Jews some of the civil rights which they are at present deprived of. Persons generally well-informed even assert that it is intended to confer them all civil rights, without exception, so that they should be excluded only from the exercise of political rights, which among us consist in being able to elect deputies to the States, and to be elected to such functions."

The two chambers of the Hungarian Diet, in their last session, passed a law for granting to the Jews the greater part of the rights enjoyed by the people who are not noble, but it did not receive the royal assent. These chambers have now voted another bill, the objects of which are, first, to confer on the Jews the right of living in all the towns of the kingdoms indiscriminately, and there carry on their trades and professions, even some of the learned professions; secondly, to abolish the special capitation tax imposed upon them. The Jews have sent a deputation to the Emperor of Austria, as King of Hungary, to supplicate his Majesty to grant his sanction to the measure. It is composed of the grand rabbi and six distinguished merchants of Presburg, and has been received by the Minister of the Interior, Count Kollowrath, who has promised to solicit the Emperor to grant it a private audience.

We mentioned recently, in a summary of foreign news, that Sir Robert Peel had declared the intention of the British Government to bring forward a measure for the relief of the Jews from the civil disabilities under which they labor in the United Kingdom.

FAREWELL.

When eyes are beaming
What never tongue might tell,
When tears are streaming
From their crystal cell;
When hands are linked that dread to part;
And heart is prest by throbbing heart,
Oh bitter, bitter is the smart
Of them that bid farewell—

When hope is chidden
That fain of bliss would tell,
And come forbidden
In the breast to dwell;
When fetter'd by a viewless chain
We turn and gaze and turn again,
Oh! death were mercy to the pain
Of them that bid farewell.

Heber.

A King Reproved.—A king was riding along in disguise, and seeing a soldier at a public door, stopped and asked the soldier to drink with him, and while they were drinking the king swore. The soldier said,

"I am very sorry to hear young gentlemen swear."

His majesty took no notice, but swore again. The soldier said,

"I'll pay part of the pot, if you please, and go, for I so hate swearing, that if you were the king himself I should tell you of it."

"Should you, indeed?" said the king.

"I should," said the soldier.

A while after, the king having invited some lords to dine with him, the soldier was sent for, and while they were at dinner he was ordered into the room to wait awhile. Presently the king uttered an oath; the soldier immediately (but modestly) said,

"Should not my lord and king fear an oath?"

The king, looking first at the soldier, rose and said,

"There, my lords, is an honest man—he can respectfully remind me of the great sin of swearing, but you can sit and let me stain my soul by swearing, and not so much as tell me of it."

Luther's Childhood.—The habits and manners of that time were generally harsh and rude, and so was his childhood. Luther relates that his mother once scourged him till the blood came, on account of one miserable nut; that his father had punished him so severely that it was with great difficulty that he could get over the child's terror and alienation; at school he was flogged fifteen times in one forenoon! He had to earn his bread by singing hymns before the doors of houses, and New Years' carols in the villages. Strange that people should continually exalt and envy the happiness of childhood, in which the only certain foretaste of coming years is the feeling of the stern necessities of life; in which existence is dependant on foreign help, and the will of another disposes of every day and hour with iron sway! In Luther's case this period of life was full of terrors.—*Ranke's Reformation.*

Sagacity of a Dog.—The keeper of the gate at the intersection of the Worcester Railroad and Tremont street, was attracted to the door of his room, where he was waiting for the evening train on Friday, by the scratching and howling of a strange dog, whose manner plainly indicated a desire to lead the man away from his station, along the road; but as the cars were momentarily expected, the keeper was unable to follow him. In a few moments, however, two men were discovered coming from the direction to which the dog seemed desirous of conducting him, and they suddenly stopped and picked up a man, who proved to be the owner of the *superior* animal, in a helpless state of intoxication, and lying directly across the track, over which the train passed, at full speed, five minutes afterwards. It was then ascertained that the man had fallen overboard a short time previous, in his drunken fit, and been rescued by the dog. Officer Pierce, Jr., who was near by, took the man into custody for being drunk, and had much difficulty in getting him to the watch house because of the opposition of the dog; and even after arriving there, when the man had been locked up in the cell, and the faithful little quadruped accommodated with more respectable quarters, he showed fight to keep the officers away from the room. The man was taken before the Police Court the next morning, and fined—as will be seen by the Police Report. The dog is of the species commonly known as the Bull Mastiff, and is only seven months old.—*Bee.*

A craniologist, strolling through a church yard, took up one of the skulls, and after examining it for some time, exclaimed, 'Ah, perhaps this was the skull of a philosopher.' 'Perhaps so,' said the grave-digger, 'for I perceive that it is somewhat cracked.'

A schoolmaster asked poor Tam the idiot, how long a man could live without brains. Tam, laying hold of the dominie's button, and gazing a few moments in his face, replied, "How lang hae ye lived, dominie?"

Danger of Prussic Acid.—A singular case of the death of a medical practitioner (Mr. Daniel S. Holmes,) occurred at Stratton, near Cirencester, last week. From the evidence adduced at the inquest it would appear that he suffered occasionally from pain in his head, and at such times was in the habit of touching his tongue with the stopper of a bottle of prussic acid, which gave him relief. About six months ago deceased had been heard jocularly to remark upon the strength of the dose he had taken, as it made him giddy. Lately he had been in fair health and excellent spirits. On Wednesday in last week he left his home to attend a ball at some distance, and returned in the afternoon of the following day, apparently much delighted with the festivities he had shared, though he complained much of fatigue, having ridden a long distance. His housekeeper advised him to take tea and get to bed. He said he would, and then went into the surgery. His housekeeper almost immediately returned to the room, and, as she entered the door, heard the noise of a bottle falling. She looked towards deceased, and saw him stagger and fall to the ground. Medical assistance was procured, but he died shortly afterwards. The bottle was picked up, and was found to be labelled "Hydrocianic acid of Scheele's strength—minor dose, one drop." As it was proved that the deceased died from the effects of prussic acid; as all accounts concurred in representing him to have been at the time in question of sound mind and in good spirits; and as he was known to have occasionally had recourse to the prussic acid to relieve headache; they entertained no doubt that he had inadvertently put the stopper of the bottle, while too much of the fatal acid clung to it, to his tongue, and that instant death was the result. The verdict was, "Death from accidentally taking too large a dose of prussic acid."

What! a Girl read.—That our readers may have some idea of the degrading condition of children, and especially women and girls, in heathen lands, we take the following anecdote, from a letter received at the rooms of the American Sunday-school Union, from Mrs. Shuck, the wife of an American Missionary in China. After acknowledging the arrival of some books and infant school cards, which were sent to her by the society, and begging for another supply she says:

A few days ago as I was standing on the water's edge, waiting to take an excursion in a boat then coming for me, a crowd of Chinese gathered around me, asking a variety of questions. After satisfying their inquiries, I turned to a little girl who seemed more active and sprightly than her companions, and asked if she would not like to come and live with me, that she might be taught to read. She replied with great astonishment—'Why I am a *girl*; a *girl read?*' said she. I tried in vain to convince her, and those standing around, that it was proper for *females*, as well as *males*, to receive instruction. I have seen the little girl several times since, and her salutation has been every time, 'Read, ha! a *girl* read!' I humbly trust, however, that the time is not far distant when this state of things shall change; when China's degraded daughters shall be raised from the state of ignorance in which they now dwell, and shall enjoy the privileges possessed by the females of Europe and America.—*Y. P. Gazette.*

Error.—It hath been well observed that error seldom walks abroad in her own raiment; she always borrows some of truth, to make her more acceptable to the world. It hath always been the subtlety of grand deceivers, to graft their greatest errors on some material truths, to make them pass more undiscernable to all such who look more at the root on which they stand, than on the fruits which they bring forth.—*Bishop Stillingfleet.*

Importance of an Emphasis.—A minister reading a sentence of Scripture, accidentally put an emphasis on a wrong word, which set his hearers laughing. It was read thus: "And he said, saddle me the ass, and they saddled HIM!"

This reminds us of a fat friend of ours, who at dinner helped every one so abundantly that there was very little left, whereupon a wag quietly says to him—"You had better now sit down and EAT YOURSELF!"

St. Patrick.—A gentleman traveling in Ireland was desirous of seeing some of the saintly relics belonging to a convent, and on being shown by a priest two apparently very old skulls, one that of a child, the other seemingly that of a grown person, asked to whom they belonged, when the priest replied, "The larger one was that of St. Patrick—the smaller one that of the same saint when a boy."

A gentleman traveling in a stage coach, attempted to divert the company by ridiculing the Scriptures: "As to the prophecies," said he, "in particular, they are all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter day, *Scoffers*.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

A person asked Zeno, the philosopher, if wise men ever fell in love. His answer was, "if wise men do not fall in love, beautiful women must be very unfortunate."

"My father was one of the framers of the constitution," said a youth of patrician blood the other day to another of more plebeian origin.

"Who cares for that?" quoth the latter; "my father was one of the framers of the new meeting-house."

DR. JOHNSON.

During his last illness, his dread of death was for a time very great, but at length, through a humble trust in the Redeemer, his fears subsided, and he said, "The bitterness of death is past." After he had found peace in believing, he sent for Sir Joshua Reynolds, to beg as a dying friend, three favors of him:—First, that he would never paint on the Sabbath; second, that he would relinquish to him thirty pounds, which would enable him to leave that sum to a distressed family; third, that he would often read the Scriptures, and always on the Lord's day. With all of which, it is said, Sir Joshua complied.

In his last hours, Johnson said to his physician,—"Dr. Brocklesby, you are a worthy man, and my friend; but I am afraid you are no Christian. What can I do better for you than offer up in your presence a prayer to the Great God, that you may become a Christian in every sense of the word?" He fell on his knees and prayed; but rising up he took the Doctor's hand and said, "Doctor, you do not say, Amen!" The Doctor then said "Amen." Johnson continued, "My dear Doctor, believe a dying man; there is no salvation but in the sacrifice of the Lamb of God."

As Hume, in his last hours, had made a bold declaration of his infidel opinions, Johnson was desired, in like circumstances, to make a confession of his faith. Seizing his pen, and enquiring what was the usual form of commencing a will, he wrote,—"I offer my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of the Redeemer." Having written for some minutes, he expressed something of his former dread of death. Sir John Hawkins, who was present, replied, "If you, Doctor, have these fears, what is to become of me and others?" "O, sir," said he, "I have written piously it is true, but I have lived too much like other men." He now claimed no merit: he had in common with all others, violated Heaven's righteous law and could find no peace, no hope, but humble penitence and cordial trust in the atoning Saviour.

A Hint to Wives.—When a woman seeks to guide her husband, it should not be like one who breaks a horse to his own purpose, using bit and spur, now checking and now goading his career—but like the mariner who steers the ship, directs it by a single touch, while none can see the power that rules its motion. [Mrs. S. C. Hall.

Constraining them to be Good.—An ingenious mode has lately been hit upon of constraining our great men to be good men. We think we saw an account some time since, that certain pious persons had clubbed together to make Henry Clay a life member of some association of Christian Benevolence. By the papers, we perceive that this same kind of gentle coercion has been applied to Daniel Webster, by Mr. Williams of Baltimore, who has caused that statesman to be a member of the Baltimore Sabbath Association.

Why might not the same device be used in carrying forward the Temperance reform? Let the good people in various sections club together, and constitute all our "great men," life members of the Temperance societies? Some might kick a little at the idea of the pledge, but still a decent regard for the honor conferred on them might reconcile them to their novel relations.

☞ The whole number of members of the M. E. Church, within the bounds of the Philadelphia Conference is, according to the late minutes, 41,245 whites, and 10,742 colored, make an aggregate of 51,987. The Conference has received this year from the Book Concern at New York, $800, being a little more than *one and a half cents* per member.

A poor editor falling into the hands of the Philistines, breaks forth in the following moving appeal:

"Sheriff! spare that press!
Touch not a single type—
Don't put me in distress,
To stick to me through life!
'Tis all in all to me,
If lost, what shall I do?
Then why not let it be,
O Sheriff—boo!—hoo!—hoo!"

"I'll pay you for this!" cried a man to a roguish little boy who had stuck up a ludicrous handbill on his door.

"O no, sir, I don't charge nothing," said the lad very innocently.

PROSPECTUS

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We shall be modest in our pretensions, while we give as true a description of our intended course as we can, in plain English. In the first place, light literature will find no place in its pages, *i. e.* love tales, literary trash, &c. In the second place, sectarianism will not be admitted into the Emporium; that is to say, it will favor no particular denomination of Christians; but we do not mean by this that it will not advocate the religion of the Bible. It is intended that it shall do this, and in the strongest terms. It will urge the necessity not only of a change of heart, but of a virtuous and holy life, in order to be truly happy in this world, and to be prepared for that which is to come. It is intended that its religious matter shall be of such a nature as will be calculated to cultivate, to inspire and please a good and correct taste—that which will inform, expand, and elevate the mind, and also excite in the soul love to God, holiness, virtue, and humanity. In regard to its literary character, it is designed to be of such a nature as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also, some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

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Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6½a 7½
Brazil	6½a 7½
St. Domingo	5¼a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5¾a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.I do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3½a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2¾a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14¼a 14½
Cochineal	1 40 a 1 50
Copperas	1½a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12¼a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¾@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer	30 50a 31 00
Bar do rolled	80 00a — —
Do RussPSI	92 00a 97 50
Do do new do	— —a 75 00
Do Swedes	75 00a 80 00
Do Eng com	62 50a 65 00
Do do refined	80 00a — —
Sheet E & Am lb	5¼a 6½
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 90
Bar, lb	4@ 4¼
Sheet	4½@ —
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14¼@ 15
Middle	16 @ —
Heavy	13¼@ 14½
Damaged	12¾@ 13½

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

NARRATIVE OF A SLAVE CAPTURE.

Selected for the Recorder, from Harris' "Highlands of Ethiopia."

The following narrative, by a native of Suppa, in Enávea, detailing the history of his capture and subsequent vicissitudes, may be taken as a fair specimen of the usual circumstances attending the capture and transfer of the kidnapped victim from one merciless dealer in human flesh and souls to another, in his progress through the interior to either the border kingdoms, or to the eastern or western coast.

"When twenty years of age, being engaged in tending the flocks of Betta, my father, an armed band of the Ooma Galla, with whom my tribe had long been in enmity, swept suddenly down, and took myself with six other youths prisoners, killing four more who resisted. Having been kept bound hand and foot five days, I was sold to the Toome Galla, one of the nearest tribes, for one dollar twenty-five cents. The bargain was concluded in the Toome market-place, which is called Sandaffo, where, in consequence of the dearness of salt, two male slaves are commonly sold for one dollar. After nightfall the Mahomedan rover came and took me away.

"Having been kept bound in his house another week, I was taken two days' journey with a large caravan, and sold to the Nono Galla for a few ells of blue calico. My companions in travel were assorted according to their age and size, and walked in double file, the stout and able bodied only, whereof I was one, having their hands tied behind them. In Meegra, the market-place of the Nono, I was, after six weeks confinement, sold by public auction to the Agumcho Galla, for forty pieces of salt, value one dollar sixty-seven cents.

"Hence I was taken to the market place which is beyond Segaula, on the plain of the Háwash, and sold for seventy pieces of salt, or near three dollars; and immediately afterwards to Rogué, the great slave mart in the Yerrur district, where I was sold for four dollars eighty-four cents. From Rogué I was driven to Alio Amba, in Shoa, where a Mahomedan subject of Sahela Selassie, the king of Shoa, purchased me in the market of Abdool Russool for twelve dollars; but after three months, my master falling into disgrace, the whole of his property was confiscated, and I became the slave of the King, which I still am, although permitted to reside with my family, and only called upon to plough, reap, and carry wood. Exclusive of halts, the journey from my native village occupied fifteen days. I was tolerably well fed, and not maltreated. All the merchants through whose hands I passed were Mahomedans; and until within a few stages of Alio Amba I was invariably bound at night, and thus found no opportunity to escape.

"Prior to my own enslavement, I had been extensively engaged as a kidnapper, and in this capacity I had made a party in three great slave hunts into the country of the Doko negroes beyond Caffa, in the course of which four thousand individuals of both sexes were secured."

From this simple narrative it is pretty evident that the great stimulus to the slave capture, and its subsequent trade, is avarice and the want of other commerce. Here in a journey of fifteen days from the interior, a profit is made of more than ten hundred per cent. A few ells of blue calico are made to bring twelve dollars! And by the time the slave arrives at Cuba he will bring five hundred dollars!

To my mind, this fact suggests the true way to abolish the slave trade. Not by an armed squadron of observation placed upon the coast, but by strong and peaceable commercial caravan companies being sent into the interior with an abundant supply of all the commodities in demand among those tribes and states; where they shall be bartered on fair and easy terms, for the products of the country. The interior of Africa is rich in all the mineral and vegetable productions of tropical climes; and if once a market were opened for them, the natives would soon produce them in quantities and on terms amply to repay the enterprise. I wish to see it gone into on a great national scale; and it would not only break up the slave-trade, but open up a way to evangelize those wretched countries.

Many a slave is now sold in Africa for a pair of Birmingham scissors, a few ells of blue calico, and many other equally cheap and portable manufactures of enlightened nations; but let these things be carried to them, and offered for the mineral and vegetable productions of those tropical climes, and in a short time they will find it a thousand times easier to obtain them by honest industry than by the present system of rapine and bloody feuds.

So long as a slave can be bought in the interior of Africa for a looking-glass, a string of beads, or a pair of scissors, and sold in the ports of Cuba for five hundred dollars, all the powers of Europe and America cannot prevent the trade; there are men reckless enough to brave every danger, to gratify a raging cupidity, when the profit to be made is two thousand per cent. If the inhabitants of the temperate zones must have tropical productions, why transport men from one side of the Atlantic to the other, at such a waste of life and treasure? Why not induce those natives to raise them and export them from their own fertile lands? The merchants who first prosecute this enterprise on a sufficiently large and liberal scale to insure success, will reap a lucrative harvest, and confer a lasting benefit to the cause of humanity.

S. D.

For the Sabbath Recorder.

CHRISTIAN MISSIONS—THE MINISTRY—NO. 2.

All are ready to admit that it is the duty of the church to engage in missionary labors. That some regular and systematic organization is necessary, we have learned from observation. That people have accomplished most, though with small means, where union and order have marked all their doings. The want of a perfect agreement in our organizations, has undoubtedly militated much against us in our missionary operations. Yet it would be impossible to adopt a Constitution that would in every particular exactly suit the views of all. The best Constitution ever adopted by any people, would admit of alteration and improvement. In order to act unitedly in any great work that has the good of souls in view, it is needful that much forbearance should be exercised in reference to many minor points, since all cannot in their views perfectly harmonize without it. A Constitution has been adopted, and a Missionary Association formed among us; and, so far as I have been able to learn, it has given general satisfaction. All that is necessary, then, in reference to carrying out its design, is action on the part of its friends, and this action is confidently expected. The wants of many of our small and destitute churches are calling loudly upon us, and can we withhold? Can we listen to those Macedonian cries and not sympathize with such as are destitute of the Word of Life?

For some reason, many of our churches are destitute of Pastors. This ought not to be. Let a missionary spirit be kindled in every heart, and such churches will at once see and feel the necessity of having settled Pastors, to break to them the bread of life. Churches may at times increase in numbers without Pastors, but they will seldom prosper permanently unless some one discharges for them the duties of a Pastor. And why will you make it necessary to rob other churches to do your service? The gifts are in the church; proper encouragement will call them out; and how can we better encourage them, than to present to them in its proper light the wide field spread out for usefulness, and the means at hand to sustain them in their work? The means we possess God has given to us, and there is but one thing in the way of our giving to our ministers an ample support, which is the want of a disposition to use the means that we have as we should. We have no trouble about paying our state and county taxes, and supporting the mechanic and the school teacher. With the same ease can a part of our substance go to support the Gospel if the heart is but right in the sight of God. It is not necessary that the pastor or the missionary should be supported in affluence, extravagance, or luxury; but he should have for his service a reasonable compensation, such as you would expect were you to engage in any business for which you were qualified. And that should be *paid* too, not promised only. Let your minister know that he has a faithful and honest people to deal with, who are laboring with him to build up the church of God. Those churches that are thus supplied, should not be satisfied to do nothing more while others are destitute. But they should wish to do something beyond the limits of the vicinity in which they live. If they can do nothing more, they can send out their pastor two or three months in a year, furnishing him with his traveling expenses and ensuring his support at home during his absence. Much labor might thus be performed to the advantage of the cause of God.

But we fondly hope that the present Missionary Association will be sustained. Twenty-five dollars constitutes a person a life member; and when the constitution was adopted, it was expected that the churches would make their ministers and other brethren life members. But to our disappointment only one church has as yet thus responded. The church in Shiloh, N. J., has five life members, and three of them were made so by the church. The payment of five dollars makes an annual member; five dollars secures a representative from a church or society, and such may become auxiliary. Who are now ready to act? Here is the field open before us; here are the men who are saying, "Send us;" and past success tells us that our efforts will not be in vain in the Lord.

B

Law of Kindness.—We are but passengers of a day, whether it is in a stage-coach or the immense machine of the universe. In God's name, then, why should we not make the way as pleasant to each other as possible? Short as our journey is, it is long enough to be tedious to him who sulks in his corner, sits uneasy himself, and elbows his neighbor to make him uneasy also.

THE REFORMER.

BY R. H. BACON.

The true Reformer, like the pioneer;
  Who hews the western forest, must throw by
  All thoughts of ease or resting till he die:
Nor in his noble breast admit the fear
Of ill; although, through life, he may not hear
  The voice of friend, nor see one loving eye
  To cheer him on his way of duty high,
And warn him when his foes are lurking near!
  Yet fields of beauty, by his dauntless hand,
Shall rise in loveliness, where now the gloom
  Of error doth the light of truth withstand;
The lonely wilderness he fells shall bloom
  Throughout all after time; and those who
  Scowl with mad hate, before his tomb shall bow.

From the Crescent and the Cross.

THE JEWS OF PALESTINE.

The Jews are very fond of news, and very partial to foreigners, particularly to the English. I introduced myself to a venerable and noble looking Hebrew in the street one day, by asking my way to the Pool of Hezekiah, whither he accompanied me, and afterward invited me to his house. We entered by a very humble doorway from the silent street, and passing through a dark gallery of some length, entered a large apartment which equaled in oriental luxury any thing that I had yet seen. The ceiling was slightly arched, and crusted with stalactites of purple and gold that appeared to have oozed out from some rich treasury above. The walls were of paneled cedar, or some such dark and fragrant wood, exquisitely carved; and curtains of Damascus silk were gathered into thick folds between pilasters of cedar, polished, yet rugged with rich carving.

The windows were without glass, but the foliage of some orange trees softened the sunshine into a delicious gloom, lending all the effect of painted glass, with the addition of a quiver which added coolness to its shade. The furniture was simple, as is customary in the East, and consisted only of divans, or wide silken cushions, ranged round the walls, but little elevated above the floor. This was of marble mosaic, wrought into floral emblems, such as bells, pomegranates, &c., with a white marble basin of clear water in the midst. A rich tufted carpet, in which the foot sank as in a meadow, was spread in each corner of the upper end; and leaving our slippers on the marble floor we took our seat on the divan.

When seated, my host laid his hand upon his breast and repeated his welcome. He then clapped his hands, and pipes—an unusual luxury among the Jews—were brought by two little black slaves, with white tunics and scarlet caps. They retired, and we smoked the pipe of repose in such luxury and calm as my troubled pilgrimage had seldom known till then. I should have supposed myself in some Pasha's seraglio, but for the gabardine and dark turban of my host, and that firm look of lofty determination that is to be seen on every Hebrew brow, undimmed by the disasters and degradations of two thousand years.

My entertainer spoke with respect of Bishop Alexander, and of the other missionaries; he said he gave them credit for the best motives, but it was all in vain to hope to proselyte his people. "The Romans," he added with enthusiasm, "could not condemn Manlius in sight of the Capitol, and the Hill of Zion is not a likely spot for a Jew to forsake the faith of his forefathers." "The Christians do not honor Zion less," I observed, "because they also point to Calvary. They go with you hand in hand as far as regards this world's sacred history, and far beyond you then, into a heaven which you had hoped for from the days of Abraham, and which you will not receive, because different from that which you expected." The dark eye of the Hebrew literally glowed beneath his gray and shaggy eyebrows, as he raised his arm in vehement gesticulation that contrasted strangely with the repose of the rest of his draperied figure. "Englishman," he exclaimed, in a voice that seemed to gurgle from his heart, "you know not what you say." * * *

I asked whether he considered that there was a perceptible increase in the number of his people at present in Jerusalem. He replied, "that the time was not yet arrived." "Many have their eyes now fixed upon Zion," he continued, "and a very slight matter that we know not of might direct multitudes to this spot; at present we are not more than 4,000 in Jerusalem; but if our Rabbis were to speak, ten times that number would arrive here before the next passover.

"There is barely means of subsistence at present for the numbers within the city, and our poverty and Turkish oppression prevent the country round from being brought into cultivation." As he spoke of poverty, I glanced round the splendid apartment, and he added, "It is the mass of our brethren who are poor, even to extremity, and supported entirely by alms from us, and the Jews of Europe; any of us who are possessed of any wealth take some pride, perhaps, in the exhibition of it in our houses; which ought not to be. But I must ask you to excuse my taking leave of you unless you would wish to accompany me to our synagogue, whither I am now obliged to go." We passed out through the dark passage and the mean gate, into the dirty street, and afterward, when I sought that house again, I could not even identify it among the squalid dwellings with which it was surrounded. Nor did I ever see my host after I parted from him at the door of the synagogue.

How to be Happy.—Said a venerable farmer, eighty years of age, to a relative who lately visited him, "I have lived on this farm more than a half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During that period I have rarely ever been absent from the sanctuary on the Sabbath, and never have lost but one communion season. I have never been confined to my bed one single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any *happier*, I must have more religion.

ACCOUNT OF LUTHER'S DEATH BY THE ROMANISTS.

In the beginning of 1545, a pamphlet was published at Naples to inform the world that Luther was dead, and it professed to give the particulars of his departure. In this veritable publication it was stated that Luther spent his time in gluttony and drunkenness, and blaspheming the Pope; that, perceiving his end to be near, he commanded his attendants to place him upon an altar and worship him as a god; that he received the sacrament and immediately died; but the consecrated water leaped out of his stomach and remained suspended in the air, to the astonishment of all beholders; that when he was buried there was such a frightful storm, with thunder and lightning, that people thought the day of judgment had actually come; that in the night the storm returned with greater violence, and the next morning the tomb was found empty, but such an intolerable smell, and such an odor of burning brimstone come forth from it, that it made every body sick who ventured near it; whereupon many repented and joined the Catholic Church, etc., etc.

The Landgrave of Hesse sent a copy of the pamphlet to Luther, who made himself very merry over it, and published a large edition in Italian and German, adding nothing but the following very characteristic note at the close: "Now I, Martin Luther, Dr., acknowledge and testify by this present writing, that I received the foregoing angry tale respecting my death, on the 21st of March, and that I have read it with great mirth and jollity, except the blasphemy that such lies should be attributed to the high, divine Majesty. For the rest, it tickles me to my right knee-pan and my left heel, that the devil and his crew, the Pope and the papists, hate me so heartily. May God convert them from the devil. But if it be decreed that my prayer for a sin which is unto death be not heard, very well—then God grant that they may speedily fill up the measure of their iniquity, and do nothing else for their own comfort and joy than write such books as these."

[Biblical Repository.

THE MISSIONARY'S WIFE.

There is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and made many warm friends among them, and I repeat it, there is something very interesting in a missionary's wife. She who had been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find herself in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature and becomes the staff and support of the man. In his hours of despondency she raises his drooping spirits, she bathes his aching head, and smoothes his pillow of sickness. I have entered her dwelling and have been welcomed as a brother; have answered her hurried, anxious, and eager questions; and sometimes when I have known any of her friends at home, I have been for a moment more than recompensed for all the toils and privations of a traveler in the east. And when I left her dwelling it was with a mind burthened with remembrances to friends whom she will perhaps never see again.

[Stephens' Incidents of Travel.

WHO ARE THE CHRISTIAN ISRAELITES?

Joseph H. Moss, one of the Sect, thus answers the question in the Boston Transcript:

They are not the unbelieving, or unconverted Israelites, or Jews; neither are they all descendants of Judah and Benjamin, which *two tribes* constitute the visible, or known Jews. But they are descendants of the twelve tribes of Israel which have been lost in the race of the Gentiles for more than 1800 years, and thus have become amalgamated with them.

The Christian Israelites differ from the Jews, by a full and hearty reception of the New Testament, and a firm belief in the divinity of the *Mission and Person of the Lord Jesus Christ.* They differ from the Gentiles or Christians, by their observance of the ancient laws, with the exception of those parts which stood typical of the offering of the body of Jesus (which were bloody sacrifices.) These all having been fulfilled in the antitype, they have nothing to do with them. But, the law of circumcision, as given to Abraham 400 years before that given in Sinai, they do most sacredly hold and observe, as well as certain other parts of the law, such as wearing the beard, and refraining from meats, &c.—not that they believe the observance of these necessary to the "common salvation," or the salvation of the soul; but as a distinguishing proof between the seed of Israel, and the descendants of the Gentile nations. And also as a mark or proof of their obedience, that they may be found worthy to come into a full realization of the great promises made to their ancestors, the time for which they believe to be very near.

The Church of Christian Israelites has been organized about 25 years. The greatest portion of its members are in different parts of Europe, though there are branches of it in Asia and America. New additions are constantly being made to the Church, though as yet it can only be said to be in its infancy.

They have a beautiful Sanctuary at Aston, in England, the interior of which is built of polished mahogany. Their singing at the Sanctuary is accompanied with a fine band of instrumental music, including a fine organ. They have a Public Service at the above place every Sunday afternoon, as well as at all other places where there is a branch of the Church established.

SERIOUS SOCIETY IN ENGLAND.

Although, in general, there is more ceremony in society than is usual with us, it never becomes troublesome, and being in keeping with the usages of society generally, is not out of place. It sometimes required a little nerve to decline the request of a lady whose guest you were, to "have the pleasure of a glass of wine with you," especially when according to usage, you should have made the request of her. After the ladies retire, the cloth is removed, and the wine moves around the table *freely*. "I do not recollect ever to have preached a sermon in England without being offer- Wine was frequently distributed in conference during its active session. The temperance movement has not taken hold of our brethren in England, and they see wine drinking, not as we do, but as we did twenty years ago.

[Dr. Durbin's Observations in Europe.

LUTHER'S VIEW OF USEFUL PREACHING.

When Dr. Erasmus Albert was called to Brandenburg, he desired Luther to set him down a manner and form how he should preach before the Prince Elector. Luther replied, 'Let your preaching be in the most simple and plain manner; look not to the Prince but to the plain, simple and unlearned people, of which cloth the Prince himself is made. If I, in my preaching, should have regard to Philip Melancthon, and other learned doctors, then should I work but little good. I preach in the simplest sort to the unskilful, and the same giveth content to all. Hebrew, Greek, and Latin, I spare until we come together, and then we make it so curled and finical that God himself wondereth at us.'

RELIGIOUS INTELLIGENCE.

Armenians of Turkey.—Rev. Mr. Goodell, writing from Constantinople, January 31, says, "There is now a very interesting state of things among the Armenians at the Capital, and there are many new instances of awakening. There is probably not an evening in the week, on which there is not a prayer meeting held by native brethren at some place in Constantinople proper. At our public services on the Sabbath, the congregation is large, and the Word is preached with power. And although all the ingenuity, and wisdom, and influence of the very mightest among both Armenians and Turks are actively employed to arrest the work, yet it is carried forward by a hand unseen and by a power not to be resisted.

Mission to Burmah.—A very interesting ceremony recently took place in Halifax, on the occasion of Rev. Mr. Burpe being designated as a missionary to carry the tidings of salvation to the Heathen. Rev. Dr. Belcher expressed his joy that the venerable pastor who had commenced his labors in that Province 50 years ago, when Nova Scotia itself was missionary ground, should have lived to see the day when a Missionary was to be sent from her shores to far distant Burmah.

Madras.—In a letter, dated December 24, Rev. Mr. Winslow writes to the American Board: "We have just finished the complete and uniform edition of the whole Tamil Bible, in one volume, with the headings and chronology according to the English authorized version, and with references." The edition is six thousand copies.

Ceylon Mission.—There is a growing desire on the part of the students, says a correspondent in the Misoionary Herald for May, to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain in the Seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and 5 years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the Seminary are making sacrifices to fit themselves for its instructions, which till recently, we did not venture to expect. In proof of this we will mention the fact that of the thirty-five boarding scholars belonging to the preparatory class, a large majority are paying for their board in ready money, and in part also for their books.

Christian education is steadily advancing in the province; the displacing of heathen school-masters by educated young men, whose religious views and preferences are on the side of Christianity, is an important step, and has already produced salutary results.

China.—There are now, says a recent letter, five or six congregations gathered in Hong Kong among the Chinese every Sunday, and instruction is communicated, for the most part, in an intelligible manner. It is a great attainment to be able so to expound Christian truth to the Chinese, as to be sure that what we say is understood.

The field here is immense, and the doors of access to it are rapidly multiplying. Some of the obstacles to the spread of Christianity, which are found elsewhere, either have no existence here, or act with a greatly diminished power of resistance.

Quaker's Reproof.—Some time since, a sailor on one of the wharves was swearing most boisterously, when one of the Society of Friends, passing along, accosted him very pleasantly, and said, "swear away, friend, swear away, till thee gets all that bad stuff out of thee, for thee can never go to heaven, with that stuff in thy heart." The sailor with a look of astonishment and shame bowed to the honest Quaker, and retired.

According to the English Churchman, Dr. Lushington has decided that the holding of Roman Catholic doctrines is not sufficient to deprive a clergyman of his living, and that "the English Church is not protestant, nor does she require her members to profess protestantism."

PRICE CURRENT

ASHES,	
Pot, first sort	a 3 87
Pearl	a 4 13
BARK.	
Quercitron, ton	24 50a25 00
BEESWAX.	
Cuba white, lb	— a 48
American yellow	29 a 30
BOTTLES.	
Bristol porter, gr	8 50a9 00
Wines	7 00a8 50
BRISTLES.	
Petersb'g, 1st sort	1 06a1 10
CANDLES.	
Mould, tallow lb.	9 a 12
Sperm, east and city	28 a 29
Do Patent	— a 38
COAL.	
Liv'pool, chal.	9 00 a10 25
Newcastle	7 50 a 8 50
Anth. 2000 lbs	4 75 a 5 75
COFFEE.	
Java	9 a 10
Sumatra	6¾ a 7
Laguira	7 a 7½
Cuba	6¼a 7½
Brazil	6½a 7½
St. Domingo	5½a 5¾
COTTON.	
New Orleans	5 a9¾
Alabama	5½a 10
Upland, good and fine	8½a 8¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Do S.1 do	7 a 11
Sheetings b'wn 4-4	7 a 9
Do do 5-4	10 a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Plaids	— a —
Stripes, fast colors	— a —
Satinets	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
Do 14-19	— a 20
Do 20-23	21 a 22
DRUGS AND DYES.	
Aloes, lb	8 a 9
Alum	3¼a 4
Arrowroot, Berm	30 a 35
Brimstone, flor sul.	2½a 3
Borax	16 a 16½
Camphor, ref	62½a 65
Cream of Tartar	14½a 14½
Cochineal	1 40 a 1 50
Copperas	1¼a 1¾
Flor Chamomile	16 a 18
Ginseng	30 a 33
Gum Myrh	12½a 15
Gum Shellac	8 a 16
Do copal, washed	35 a 42
Do Arabac	22 a 35
Jalap	60 a 65
Madder	12 @ 19
Magnesia, calc	55 @ 60
Oil Castor, gall	90 @
Oil, Anis	1 70 @
Oil Pepperm't, lb	3 00 @ 3 50
Opium Turkey	3 00 @ 3 50
Rhubarb, E I	35 @ 65
Sal Aeratus	4¼@
Sarsap'illa, Hon	26 @ 30
Snakeroot, Va	15 @ 16
Senna, E I	7½@ 10
Sugar Lead	10 @ 13
Sul Quinine, oz	3 50 @ 4 00
Tartaric Acid, lb	38 @ 40
Verdigris	21 @ 22
Vitriol, blue	8 @ 8
DYEWOODS	
Brazilletto, ton	18 50 @20 00
Camwood	25 00 @75 00
Fustic, Cuba	26 00 @28 00
Do Tampico	18 00 @19 00
Logwood, Cpy	27 00 @28 00
FEATHERS	
Foreign, lb	12 @ 24½
American, Live	27 @ 31
FISH	
Dry Cod, cwt	2 46 @ 2 52
Dry scale	1 25 @ 1 50
Pickled Cod, bbl	3 50 @ 3 75
Pickled Salmon tc	12 50 @
Smoked Salmon lb	9 @ 10
Mackerel, 1 bbl	12 50 @12 75
No 2 bbl	11 50 @12 25
No 3 bbl	6 50 6 75
Shad, Ct hf bl	5 87 @ 6 00
Bucksp't do	7 00 @ 8 00
Mass do	@
Hering, pick'd	3 50 @ 4 25
Do scale box	50 @
Do No 1	30 @
Do No 2	20 @
FLAX	
Russia, lb	8 @ 11
American	8 @ 8½
FRUIT	
Raisnis, Sun csk	7 62@7 75
Do bunch box	2 30@2 25
Currants, Zante lb	@ 8½
Citron Genoa	15@ 16
Almonds soft sh'll	15@ 16
Do shelled	17@ 17½
Figs Smyrna	9@ 11
Prunes Bordeaux	8@ 14
FLOUR AND MEAL.	
Genesee	4 85 @ 4 98
Troy	4 62 @ 4 68
Ohio, via Canal	5 00 @ 5 25
Michigan	4 87 a 4 93
Philadelphia	4 31 a
Baltimore	4 50 @
Richm'd c mills	5 68 @ 5 75
Brandywine	4 75 @
Rye flour	3 75 @ 4 00
Indian Meal	2 50 @ 2 68
Do per hhd	11 87 @12 50
GRAIN.	
Wheat W & N Y	95 @1 05
Do South new	1 00
Rye, Northern	66 @
Corn N & Jersey	50 @ 50
Southern	48 @ 47
Barley N R	@
Oats, Northern	32 @ 34
Do Southern	26 @ 27
HEMP.	
Russia, ton,	170 a 180
Manilla	140 a 142½
Amer. dew rot	90 a 100
Do water rot	120 a 170
HIDES.	
B.A.& RioGrand, lb	11 a 12
Calcutta, dry	65 a 75
HOPS.	
First sort 1842, lb	7 a 8
HORNS.	
Ox, hundred	5 20 a 8 25
Cow	1 00 a 2 00
IRON.	
Pig, Eng.&Sc.	31 00a — —
Do Amer.	30 50a 31 00
Bar do rolled	80 00a — —
Do Russ PSI	92 00a 97 50
[illegible] new do	— a 75 00
Do Swedes	75 00a 80 00
[illegible] Eng com	62 50a 65 00
Do do refined	80 00a
Sheet E & Am lb	5¼a 6¼
Hoop do cwt	5 00a 5 50
LEAD.	
Pig, 100 lbs	3 35@ 3 50
Bar, lb	4@ 4½
Sheet	4½@
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	14@ 15
Middle	[illegible]
[illegible]	[illegible]
Damaged	12@ 13

The Sabbath Recorder.

NEW YORK, MAY 15, 1845.

THE DAY AND THE DUTIES OF THE SABBATH.

It is surprising to see what shifts men will sometimes adopt in defending long-established but erroneous practices—shifts, not unfrequently, which are directly at war with their own principles, and subversive of the very doctrines which they profess most highly to prize. Abundant illustrations of this may be found in the common objections to the observance of the Sabbath upon the seventh day of the week instead of the first day. When the claims of the seventh day are pressed home upon the conscience, it is not uncommon for men to resist this by replying, that the duties of the Sabbath are to rest from labor and to worship God, and if these duties are given it matters not so much about the day, one day will serve the turn as well as another. This notion possesses the minds of many who are called very religious and well-disposed, and whose opinions, therefore, are [illegible] with great consideration. But there are objections to it which seem to us altogether insurmountable.

In the first place, God has seen fit to join together in one commandment both the day itself and the duties of the day, so that the particular day has the same authority to enforce it that the duties of the day have. Now in a contract between man and man, if a certain duty was specified to be done on a certain day, no man would hesitate to pronounce a failure in respect to the day to be a breach of the contract. Why then should we not pronounce it such in this case? We cannot put asunder that which God has joined together as he has joined the seventh day and the duties of the Sabbath, without marring His Word and dishonoring Him. To put them asunder, and thus yield obedience to one half of the fourth commandment while we neglect the other half, is not to have respect unto *all God's commandments*, which is required of good men.

In the second place, this doctrine that the particular day of the Sabbath may be separated from its duties, has led to a low esteem, and in some cases to a total neglect, of the sabbatic institution. Who does not know, that it is generally by small and apparantly unimportant deviations from the standard of truth, that the way is opened for the introduction of the greatest errors? In this particular case, when the principle is once allowed that the *day* may be separated from the *duties*, it is but a short step to the conclusion, that the *duties* may be separated from *any particular day;* and so each man may rest and worship just when it suits his convenience. Now we know, as a matter of history, that exactly this view has very extensively prevailed. Take the Catholic Church, for instance, and how is it with them? As for the seventh day, that is made a common working day; and as for the first day, that it is true is called the Lord's day, but it is kept as a common holiday, which has no higher sanction than the church or tradition can give it. Thus Rome has blotted out the fourth commandment as effectually as the second, and has in effect left but eight commandments of the Decalogue. Turn now to the Protestant churches, and how is it with them? In Germany, ever since the Reformation, the prevailing opinion has been, that the fourth commandment does not require the observance of the first day of the week, and that there is no propriety in calling that day the Sabbath. The consequence is, that instead of keeping it holy "according to the commandment," the people treat it like any other day which is derived from tradition and rests wholly upon human authority. In England, every historian knows that only a short time has elapsed since it was the common belief, that the "Lord's day" and the Sabbath day were entirely distinct institutions—that the Sabbath day had been abolished, and that the "Lord's day" was an institution of the Church. The Puritans introduced a different doctrine into that country, and brought it with them to this country; but they were never able to create that sense of obligation to observe the first day of the week, which would be felt if the fourth commandment required it. Such instability and uncertainty are the necessary fruits of separating the *day* of the Sabbath from its *duties;* and it is in vain to expect unanimity of opinion concerning the Sabbath, or intelligent zeal in promoting its sanctification, until all agree to honor the very day and duties required by the fourth commandment.

—But here we are met by the very grave inquiry, Have not thousands of our predecessors, who have lived and died in ignorance of this point, gone to heaven; and may not we likewise go to heaven without observing the Sabbath? To this we may answer, that it is a bad sign when men are anxious to know how many errors they may hold, and yet go to heaven. The inquiry of a real Christian will rather be, how many errors he can get rid of *before* he goes there. But suppose our predecessors have actually gone to heaven, what is that to us? Their case differed widely from ours, inasmuch as they were ignorant of many things which are perfectly familiar to us. Shall we, because they were saved in ignorance, therefore presume upon God's mercy by refusing to follow the light which we have? We might as well presume, because Lot and Noah and David have gone to heaven, that therefore we may live in the sins which they committed and still go there. But we do not believe that he whose heart is right will ever ask this question. Such a person will endeavor to grow in knowledge daily, rather than to go to heaven as blind and ignorant as he possibly can. He will not willingly 'bequeath unto God a soul blind of one eye, when he may give him a soul with perfect sight of both eyes.' He will rather say with the Psalmist, "I esteem all thy precepts concerning all things to be right, and *I hate every false way.*"

UNIVERSALIST VIEWS OF THE SABBATH.—Adin Ballou has recently published in the Practical Christian a series of articles on the subject of the Sabbath. He is disposed, of course, to modify somewhat the rigor with which Puritan Sabbaths were formerly kept, but he agrees essentially with the views entertained by the popular churches in regard to the usefulness of a Sabbath, and the necessity of having some rules by which its duties shall be regulated. In comparing those who hold to a Sabbath with those who deny it entirely, he maintains that the former are "radically right," whilst the latter are "radically wrong." His conclusions, like those of the principal movers for a Sabbath reform so-called, seem to be based upon the usefulness of a weekly rest-day, and of a prescribed method of observing it. With him, as with them, the simple fact that God has commanded it is not regarded as a sufficient basis on which to rest its claims.

"A SEVENTH-DAY SABBATH MAN."

Our attention has lately been directed to an article under the above heading, which appeared some time ago in the New York Observer, purporting to be an extract from Alex. Campbell's Millennial Harbinger, in which the religious standing of Mr. Magruder, a member of the late Baltimore Lord's Day Convention, is rather uncourteously assailed. It is not our object to vindicate Mr. M. from the aspersions so liberally bestowed on him by the oracle of the Harbinger; *that* he has done for himself through the columns of the Religious Herald, showing that so far from being at the time of his appearance in the Baltimore Convention "an excluded member" from the church in Charlottesville, and undertaking "on his own responsibility, and on his own behalf, to appear amidst the delegates of that very respectable assembly," he was "regularly and formally deputed a delegate by the congregation of Disciples of Christ at Free Union, Albermarle county," of which he was a member. In proof of which, he refers to his credentials, which were presented and filed among the records of the Convention. What we are at present concerned with, is the *heading* of the article referred to. The discriminating pen of Alex. Campbell never wrote that heading. Erratic as his views in theology are, he has too much good sense to stake his reputation as a man of knowledge, by a heading so inappropriate and bungling. Whether the heading was given by the Observer we know not, nor is it important for us to go about to discover the originator of it. The Observer seizes upon it with avidity, and on the principle that the retailer of a slander is responsible in law, as well as the author of it, we hold its editors guilty.

Since our attention was first directed to it, we have been puzzling ourselves to determine whether the Observer is distinguished most by obtuseness of discernment, or by malicious bigotry. Perhaps this is a problem which cannot be solved with certainty, and as great events are not very likely to hang on the decision of the question, we shall not spend much of our time upon it. We would merely say, however, that if the conductors of that print really do not know what Seventh-day Baptists are in doctrine, and have no more discernment than to confound them with the order of Christians represented by Mr. Magruder, we are ready to furnish them with a copy of Buck's Theological Dictionary, with a leaf turned down at the very spot where they will find such information as may help to keep them from blunders in future. We mention Buck, because he being a first-day man, his view of the case will probably be more acceptable to the Observer than any thing we could say—and as all the learning and common sense reside with our opponents, wisdom being destined to die with them, and ourselves being but "pitiful quibblers," a first-day man must of course know better what we believe than we do ourselves.

As for Mr. Magruder, since he rejects the Sabbath from his creed entirely, it is not probable he will thank the Observer for identifying him with us; yet we think he would be quite willing to instruct the editors as to his doctrinal views, provided they are willing to learn.

But, carefully balancing all the probabilities in the case, we are rather of opinion that the Observer knows, and has known all along, how the matter stands. That is to say, its editors know well enough that Mr. M. is not "A SEVENTH-DAY SABBATH MAN," and that Seventh-day Baptist sentiments were in no respect whatever the cause or occasion of the exhibition of unsanctified feeling made in the Baltimore Convention. We rest for the present, therefore, in the opinion that it was not obtuseness of discernment, but a spirit of bigotry ill becoming enlightened Christians, which prompted the choice of *such* a heading for the article in question.

We think we discover in the Observer two objects. 1. To destroy the reputation of Mr. Magruder by way of revenge for the trouble he had given the Convention; and, 2. To injure the good name of Seventh-day Baptists, by slyly intimating that he was identified with them. But why destroy Mr. M.? Alas for unsanctified nature. Mr. M. and his coadjutor Mr. Lemmon had received unchristian and shameful treatment from the leaders of the Baltimore Convention, and when these leaders came to reflect soberly on it, they could not but feel the tingle of mortification in their cheeks for the part which they had acted. And knowing that the community would cry out shame, how could they turn off odium from themselves but by embracing the first opportunity to turn it *on* to those they had injured? Accordingly the testimony of Mr. Campbell is seized upon with eagerness for this purpose. But Seventh-day Baptists are too great an annoyance to be passed by, and an awkward, clumsy-fisted blow must be leveled at them at the same time. Hence a heading is given to the whole paragraph which conveys to the minds of those not informed of the facts, a positive untruth. *

ENGLISH PROTESTANTISM vs. CATHOLICISM.

The public mind in England has been much agitated of late by the discussion of a proposal to endow from the public treasury a Roman Catholic College at Maynooth. The subject was before Parliament when the last steamer left, and petitions against the measure were pouring in from Churchmen and Dissenters beyond all former precedent. The bill proposes to incorporate the trustees of the College in such a way that they may receive an annual income of about $125,000 for the support of professors, students, etc. This is regarded by the body of the people as an outrage upon their feelings as Protestants, and as an attempt to compel them to support a form of religion to which they are conscientiously opposed. Various are the motives attributed to Government for favoring the plan. It is generally believed that Sir Robert Peel is endeavoring in this way to repay the Pope for the aid which he gave him against O'Connell by discountenancing the Repeal agitation. Whatever may be his motive, it is evident that his power and influence will be seriously tested by the struggle. There is reason to believe, that great good will come from the discussion of the subject. It has already called attention to the fact that the English Government has heretofore virtually endowed catholicism in Canada and idolatry in India. It has likewise brought up in a practical form the general subject of compelling men to support religious arrangements which they do not approve. Evangelical Churchmen say, in view of this case, that they cannot in conscience support Roman Catholic doctrines, because they believe them to be erroneous. How then—the question will naturally arise—can they any longer consent to be supported themselves by money wrung from the pockets of those who as conscientiously believe that the doctrines of the Church of England are founded in error and at variance with the word of God? That's a poor rule which will not work both ways. Perhaps its application in one case may open the way for its application in another.

ANNIVERSARIES IN NEW YORK.

Report concluded from last week.

THE AMERICAN ANTI-SLAVERY SOCIETY met at the Tabernacle on Tuesday, May 6. The Treasurer's Report showed that the receipts of the year had been $8,566. A large debt has been extinguished, and there are now no out-standing accounts against the Society. The Secretary's Report was very voluminous, and only fragments of it were read. It represented the Society as being in a flourishing condition. Speeches were made by Wendell Phillips, Esq., Miss Jane Hitchcock, and others, in which the dissolution of the Union was advocated as the only means of removing the curse of Slavery.

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THE FEMALE MORAL REFORM SOCIETY held its Anniversary in the Greene Street Methodist Church, at which there were present some 400 persons. The financial condition of the Society was represented as being sound and prosperous; the receipts for the year have been $6,820 06, leaving a balance in the treasury of $495. The Annual Report stated, that the present is regarded as a favorable era in the history of the Society. The cause is gaining public attention. One hundred thousand signatures were obtained to the petitions to the New York Legislature. Twelve thousand copies of the Advocate of Moral Reform are now issued semi-monthly. 73,000 pages of Tracts, and nine editions of the "Walks of Usefulness," have been published.

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THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS held its Anniversary in the Broome Street Church. Rev. Mr. Milledoller, President of the Society, in introducing the exercises, spoke of the present number and condition of the Jews; of the various times which have been fixed upon for their Restoration to the land of Palestine; of the claims of the Jews upon the sympathy and aid of Christians; and of the encouragements to labor on their behalf. He was followed by the Rev. Mr. Herschell, who has lately come to this country from England, to engage in the service of the Society. Several other gentlemen addressed the meeting. The receipts for the year were stated at $3,716, being nearly double the receipts of the preceding year.

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THE FOREIGN EVANGELICAL SOCIETY held its Sixth Anniversary on Tuesday evening, May 6. The receipts of the Society for the past year were $15,968, being considerably larger than those of any previous year.

Of the funds of the Society a great portion has been expended in France and Belgium, the principal scene of their labors. Much has also been done in Italy and Switzerland. There are now from 75 to 80 laborers in these countries. In the cities of Moscow, St. Petersburgh, Stockholm, Cairo, Hamburgh, &c., Tract Agents, or Colporteurs, have done great benefit. In Italy the success has not been so encouraging; what is done there is through the Agents in Geneva, and the dissemination of books and libraries is generally the means used. In this country the only field of the Society's labors is Canada. Some tracts have been published in Spanish for circulation in South America and other portions of the continent. It is believed that the revolutions in Spain have done much for the spread of the true gospel in that country. In all the stations of the Society's efforts great encouragement is given by partial success. The Society is only 6 years old and has at present over 100 laborers engaged in the work of propagating evangelical truth in countries *nominally* Christian,—which is the great object of the Society. In Catholic countries much good has been accomplished, and a mild and forbearing spirit is practiced in all their efforts.

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THE NEW-YORK SUNDAY SCHOOL UNION celebrated its 29th Anniversary on Tuesday. The following is an abstract of the Annual Report:—

The total number of Schools belonging to the Union is 107, belonging to 13 denominations. Of these, 19 are Missionary, unconnected with churches, and 5 that are. The number of male teachers is 941, of female 1,036; of these 1,582 are members of Churches, and 1,088 were formerly pupils. The number of male pupils is 7,077, of female, 7,881; of these 8,163 can read the Bible. In the Library are 23,116 vols.; 15 teachers have begun to prepare for the ministry, and one has already been ordained. During the past year the expenses have been $1,850.

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The 29th Anniversary of the AMERICAN TRACT SOCIETY was held on Wednesday, Hon. Theodore Frelinghuysen in the Chair. The receipts of the Society for the year have been $152,376; its expenses a little more than its receipts.

The number of new publications has been 68, many of them being editions of standard works. The number of volumes circulated has been 374,757, an increase over the circulation of the previous year of 61,255,773 pages. 36,000 volumes have been circulated in German. Heavy grants of publications have been made during the year, amounting to 23,708,195 pages. The number of stereotype plates cast for the Society has been 52,717, in various languages. During the year there have been engaged 143 colporteurs in the territory of the United States and Texas, inclusive of those employed by auxiliary societies. Of this number 3 have been devoted to Welsh, Irish, and colored persons, 3 to sailors, 4 to French, and 26 to Germans. The residue, 107, to the people at large.

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THE AMERICAN HOME MISSIONARY SOCIETY held its 19th Anniversary on Wednesday. The Treasurer reported $122,163 82 received in the course of the year, which was sufficient to meet all the liabilities of the Society. An abstract of the Annual Report says:—

The general aspect of the Society's work is encouraging, and the openings for increasing usefulness have greatly multiplied. The number of ministers of the Gospel in the employment of the Society during the year, has been 943. Of these, 209 have been appointed since the last anniversary. The amount of missionary labor performed during the year, is 736 years. The missionaries have been stationed in 23 States and Territories of the Union, and in Canada and Texas. The number of Congregations supplied, in whole or in part, with the preaching of the Gospel, has been 1,285.

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THE AMERICAN PROTESTANT SOCIETY'S Second Anniversary was held on Thursday evening. Its receipts and expenditures have been about $7000. The following will show its objects and encouragements:—

The purpose of this Society is the conversion of Roman Catholics to Protestantism. The Society has during the year circulated 180,000 pages of tracts, besides many books. Tracts have been printed in the French and German languages and circulated to a large extent. One missionary reported the conversion of sixteen Roman Catholics. Another reported 16 or 18 cases of conversion; another in Portugal had preached to audiences of from 100 to 400 persons. Testaments and tracts in Portuguese had been sent to him, and he had written for more, saying that the people were hungry for more. Another Missionary in France had made 10 or 12 or 20 converts in a place. Another Missionary, who had been a Catholic Priest, was stationed in a country of 100,000 Catholics, and by a letter just received from him it appears that he is meeting with the most encouraging success. The plan of operations pursued by the Society is mainly to operate by means of Colporteurs, who preach wherever they can get Catholic hearers.

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THE CHRISTIAN ALLIANCE held its Anniversary in the Baptist Church in Broome street, where a large audience attended. The following is an abstract of the Report:—

It was not the privilege of the Secretary to report any very extensive results, inasmuch as the Society had been during the past year rather in a forming state. The experience of the year had however proved the practicability of the design of the Society, which is that of enlisting the sympathies of different denominations in the spiritual welfare of Papal countries. The Society had as yet made little effort to collect funds. They were not in haste about this. They have evidence from several sources that the Christian Alliance has already caused dread in the regions of popery, and that it has presented so formidable a barrier to the schemes of Popish aggression as to cause the Pope himself to issue a bull against them.

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THE NEW YORK BIBLE SOCIETY held its Anniversary in the Tabernacle, where a large audience attended. The Treasurer's and Managers' Reports alluded feelingly to the death of Dr. Milnor and other friends of the Society. The following facts are collected from those reports:—

465 new Life Members and Directors have been added; 70 new Auxiliaries have been formed, and most of them County Societies. The total receipts have during the past year been $166,652, being an increase of $12,212 over those of the last year; the whole of it has been expended, and the Society still owes $11,000 for paper, and has many other liabilities to meet; for nearly the whole year the Society has had no Financial Secretary. During the year there have been 429,092 Bibles and Testaments issued from the Depository, beside those published abroad at the expense of the Society. This number is an increase of 114,510 copies over the previous year, and makes an aggregate of 4,013,352 Bibles, &c. issued since the formation of the Society. The books published last year have been sent to Canada, Texas, Oregon, the West Indies, Mexico, Buenos Ayres, Brazil, Greece, besides all the States, &c. of the Union; 1,500 Modern Greek New Testaments have been given to the Baptist Mission in Greece; and $500 worth of other books in the Levant.

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—A meeting in behalf of this Board was held at the Tabernacle on Friday. The following is gathered from the Secretary's statement of the transactions of the past year:—

The field of operations of this Mission is most extensive. Coterminous with the prevalence of error, the Missionary labor has met, in various portions of the world, with encouragement, viz: in Turkey, where a fundamental maxim of the Koran has been abandoned, in the relinquishment of religious persecution. Dr. Grant, of the Nestorian Mission in Kurdistan, having died, that Mission has been abandoned. Much difficulty had been thrown in the way of the Missionaries in that country and Persia by the power of French intrigue. The Mission to Jerusalem has been translated to Beyroot, and unusual success has awaited the laborers in Mount Herman, near the sources of the Jordan. Great obstacles have been opposed to this Mission by the Greek Hierarchy. Much has been done among the Armenians of Turkey. The demand for the Bible increases in energy. In Constantinople is a great centre of this action. The Missions on the Gaboon promise well, though they had sustained great loss in the death of Rev. Mr. Griswold in 1844. The Missions to the Hindoos thrive. The work now to be done is, not to refute Hindooism, but to teach Christianity. The same success has been met with in Southern India. All difficulty has been done away with in Borneo and other parts of Belgic India through the direct interposition of the Government at home. The Missions in China promise much, so that it is now contemplated to establish another Station on the Northern Coast. These Missions are of the Dutch Reformed Church. The condition of the Sandwich Island Churches promises yet greater improvement. The advance of the North American Indians is generally sure. The Cherokees, Choctaws and Chickasaws will bear comparison with their neighbors of Anglo Saxon blood. A new station has been established among the Ojibways—among all the Indian tribes the greatest difficulty has been found to be the influence of the dissolute whites among them. The financial condition of the Institution is improving. The receipts during the financial year from August 1, 1844, to April, 1845, have been $185,000, a sum greater by $21,315 than those of the last year, and less than the appropriations by $13,000. If for the balance of the year the receipts are increased in the same proportion, the Society will be out of debt. The Society has 26 missions under its charge, and supports 800 missionaries, besides various helpers. It has 15 presses, whence have proceeded 50,000,000 of pages in 31 languages exclusive of English.

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THE AMERICAN TEMPERANCE UNION held its Ninth Anniversary in the Tabernacle on Thursday evening. The Annual Report gave a flattering account of what had been accomplished by the Society, and demonstrated at the same time that much yet remained to be done. After the reading of the Report, addresses were made by several distinguished gentlemen, and a number of resolutions were passed.

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NEW YORK INSTITUTION FOR THE BLIND.—The Annual Exhibition and Concert of this institution was held in the Tabernacle on Wednesday, where a dense crowd attended. It consisted of exercises in music and reading, together with an examination in chemistry, history, geometry, astronomy, &c. Several poetical productions of the pupils were recited, in which the imagery was drawn so much from external nature as to be quite remarkable. The whole exhibition was highly creditable to those concerned in it, and most gratifying to the spectators.

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INSTITUTION FOR THE DEAF AND DUMB.—The Exhibition of the pupils of this interesting charity was attended by a large audience at the Tabernacle. The pupils were so arranged as to make an imposing appearance; and the intelligence which marked their countenances, not less than the creditable manner in which they performed their exercises, gave good proof of their improvement. The exercises consisted in part of translations of the Bible into manual expressions, and *vice versa*, which were made with great facility; compositions upon various themes taken on the spur of the moment; and pantomimic representations of the passions, which were given in the most perfect manner. The kind and parental demeanor of the teachers towards the pupils, and the respectful and cheerful demeanor of the pupils, cannot be too highly praised.

THE AMERICAN TRACT SOCIETY'S DIFFICULTIES.—During the anniversary week a meeting was held of the Life Members and Directors of the American Tract Society, for the purpose of considering the recent discussions respecting the principles and administration of the Society. After mature deliberation, a series of resolutions were passed, reiterating approbation of the principles of the Society; recommending the rejection of such books as require much alteration in order to make them acceptable to the denominations represented in the Society; advising that in the preparation of any work for publication by the Society, no change should be made implying a denial, or inconsistent with a cordial recognition, of the ministry and churches of any evangelical denomination; and stating that whenever any changes are made, a distinct announcement of the nature and extent of the changes should be prefixed to each copy. The difficulties of the Society seem to be satisfactorily adjusted, and the result will undoubtedly be a great watchfulness hereafter in regard to the alteration of books.

MORE ANNIVERSARIES.—Several Societies hold their Anniversaries in Philadelphia during the present week. Among them we notice meetings of the Foreign Evangelical Association, the Central American Education Society, the American Board of Commissioners for Foreign Missions, and the Philadelphia Home Missionary Society.

TROUBLE IN SWITZERLAND.

The difficulty between the Catholic and Protestant parties in Switzerland, seems not to have abated. The foreign papers received by the Hibernia contain full accounts of the movements there, from which we learn that blood has actually been spilt between the rival factions. A free corps invaded the Canton of Lucerne, Switzerland, where they met with a hostile reception. Hundreds of them perished in the conflict, and the retreat. Such a conflict, and such cold-blooded butchery, for what are regarded as religious opinions, gives lamentable proof of the low state of real piety. It is feared, that these ruptures, if continued, will lead to the dismemberment of the Swiss Cantons, and their partition among the adjacent powers of Europe. The following is from Willmer's News Letter:—

"From the accounts we have received, which are somewhat confused, we collect that the free corps presented themselves before Lucerne, upon the morning of the first, and were received by a fire of musketry, and two attempts to enter the town were repulsed. It is added that the besiegers, believing in a capitulation, retired to the faubourgs, where they were received by a fire of grape shot so terrible that from 800 to 1000 were killed. The remains of the corps returned to their homes. The troops of the city captured a park of artillery, consisting of four howitzers, four cannon, three howitzer caissons, and a large quantity of smaller ordnance. It is said that out of 600 men who marched from the half canton of Bale country, only 100 have returned, and that a single man alone has got back to Liestal. Steiger and Rothpletz, two of the leaders who had been captured, had been brought before a military commission. It is stated that Dr. Steiger was tried and condemned, and immediately shot.

"Letters from Zurich of the 9th state that the exasperation of the conquering party is so great that serious apprehensions were entertained as to the fate of the prisoners taken before Lucerne. These prisoners are said to be 1,602 in all. Among them are 180 Bernese and 694 Argovians."

NEW YORK LEGISLATURE.—The time for closing the session is at hand; and, as usual in such cases, business is beginning to be transacted in a hurry. Many private or unimportant bills were disposed of last week. The bill to supply the city of Utica and the State Lunatic Asylum with wholesome water, was passed; also the census bill; and the bill to reduce town and county expenses. A bill was passed appropriating $5000 per annum for three years to establish an Agricultural School in connection with the Fairfield Medical College. The bill to increase the Common School Fund by adding to it $84,000 of the Land Distribution money, was passed. The Excise Bill was reported complete to the Senate, with an amendment excluding the City of New York from its operation. It is thought that the bill can only pass in this shape.

A SOUTHERN METHODIST CONVENTION has just been in session at Louisville, Ky., at which the question of a division between Northern and Southern Methodists was warmly discussed. It seems to be conceded that a separation must soon take place on the question of slavery. The greatest difficulty is to divide the property satisfactorily to all concerned.

✓INSTALLATION.—On first day, April 27, Eld. SHERMON S. GRISWOLD was installed as Pastor of the Seventh day Baptist Church in Independence, Allegany Co., N. Y. Prayer by Eld. James H. Cochran; charge to the church by Eld. James R. Irish; charge to the pastor by Eld. James H. Cochran. The exercises commenced at 10 o'clock A. M., at which time a lecture on Sacred Music was delivered to the choir, who during the day favored the audience with some excellent and appropriate pieces. The assembly was large, and continued attentive until the close of the services at 4 o'clock P. M. COMM.

ELD. S. S. GRISWOLD having taken the pastorial care of the Seventh-day Baptist Church in Independence, N. Y., wishes his correspondents to address him at that place.

MISSIONARY NOTICE.—All persons having in their possession any part of the Standing Fund of the American Seventh-day Baptist Missionary Society, are notified that the same must be refunded to the treasurer, H. C. Hubbard of Scott, or to myself, without delay.

S. S. GRISWOLD, General Agent.

Independence, April 27, 1845.

☞ Our Bank Note List and Price Current have been entirely re-set this week, and corrected according to the best authorities in such matters.

☞ We send our paper to press this week a few hours earlier than usual, for the purpose of attending the Anniversaries at Plainfield, N. J., of which we shall give a full account in our next.

MINISTERS DEAD.—The Rev. B. Westlake, of Peru district, and the Rev. Mr. Buckingham, of Logansport district, died of late of erysipelas or black tongue. It is also said that the Rev. R. Hargrave died a few days since in a fit. During a few months past the deaths of the following faithful messengers of the cross have been recorded in Indiana, to wit:—Clippenger, Patrick, Guthrie, Elder, Crouch, Games, Ballingall, Westlake, Buckingham and Hargrave, all Methodist ministers.

TEMPERANCE IN NEW ORLEANS.—From a letter of Hon. John H Cooke, of Virginia, who has lately visited the South-Western States, it appears that the cause of Temperance is rapidly advancing in that region. In New Orleans, where, he says the temperance reform had scarcely commenced when he visited that city seven years since, its various societies now number about ten thousand.

General Intelligence.

FOREIGN ITEMS BY THE HIBERNIA.

In France a long debate on the abolition of slavery in the colonies belonging to that country has taken place. The Peers have passed a law, by which the slave can purchase his freedom. The right of the slave to property is recognized. For his moral and religious rights the bill also provides. It remains to be seen how the bill will fare in the Chamber of Deputies.

A duel with swords took place in Paris on the 5th inst., between the Duc De Rovigo and M. Perregault. Both combatants were wounded, the Duc De Rovigo rather dangerous. Among the seconds were two peers of France, the Prince of Moskwa and General Lagrange.

Dr. Wolff has arrived in England; and in a letter to Capt. Grover, which is published in the papers, has given a graphic sketch of his "hair-breadth 'scapes" in the mission from which he has returned.

The Inquirer, through whose columns the pecuniary embarrassments of Father Mathew were first made public, announces that the sum collected for this estimable reformer amounts to nearly £7000, and that he is now free from debt.

A cargo of free labor sugar has arrived at Liverpool from Manilla, consisting of not less than 20,000 bags; the largest importation by one ship ever received at that port from the same place.

The official return of the revenue for the year and quarter ending on the 11th of April was highly satisfactory. On the year, there is an increase of $1,410,726; and on the quarter, as compared with the corresponding quarter of last year, there is an increase upon the ordinary revenue of $228,241.

Stultz, the celebrated London tailor, has given a donation of $70,000 to the Tailor's Benevolent Society, and promises as much more as soon as a site for certain buildings which the Society is about to erect can be purchased.

The monster gun for the Princeton was nearly completed. It is the largest cannon ever made in England, and requiring great skill and attention to perfect it as a solid mass, it has become an object of considerable interest and curiosity amongst nautical and scientific men.

Marvelous discoveries have been made by Lord Rosse's Telescope. It is said that Regulus, instead of being a sphere, is ascertained to be a disc; and, stranger still, that the nebula in the belt of Orion, is a universal system—a sun with planets moving round it.

The total value of the property destroyed by fire in Liverpool, during the last three years, was, in 1842, £517,927; in 1843, £119,584; in 1844, £24,390.

They were exporting Flour from Ireland to the West Indies, and expected to undersell the Americans in most of the Islands.

The stock of American cheese on hand in London is equal to the whole stock of English cheese of every kind.

ANOTHER EARTHQUAKE.—Our readers doubtless remember the details we published a few days since, of a frightfully destructive earthquake which was experienced at Mexico on the 7th of April. We have now to add a repetition of this awful disaster in the Capitol on the 10th of April.

An examination of the papers has failed to enable us to discover many details of the amount of ruin and desolation occasioned by the convulsion, but from the fact that the journals unite in describing the effects as terrific, we presume the destruction must have been great. The Diario of the 11th states that the earthquake occurred about 10 o'clock A. M., and lasted forty seconds; that it overthrew many new buildings, and many others that had escaped the former visitation; that most of the inhabitants, stricken with terror, left their houses, and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation.

The "Verahcruzano" of the 14th April, states that private letters furnish a gloomy picture of the desolation that has fallen upon Mexico. The 'Hesperia' of the 12th states that the earthquake of the 10th completed the destruction of the cupola of Santa Teresa, and increased the damage done to the churches of Santa Domingo and San Fancisco. But for the shortness of its duration the entire city would have been laid in ruins. Mexico did not suffer alone. The shock was felt in a number of towns and villages within the radius of several hundred miles.

TROUBLES IN SUFFOLK COUNTY.—The fires which have been raging at different times for the past month, and which are now daily occurring, have swept through a large portion of the woodlands of Suffolk County, destroying whole forests of young and growing timber, and consuming immense quantities of cord wood, piled up ready for market. In some instances the fires have extended from the railroad to the south side of the island, consuming in their progress numbers of dwelling houses, barns and other property. The whole amount thus annihilated is variously estimated at hundreds of thousands of dollars. The locomotives are generally regarded as the origin of these conflagrations. The sufferers are highly exasperated, and look upon each train that passes as a demon of destruction; and this feeling has extended widely through the County, and the people are under so great a state of excitement as just now threatens to be productive of serious consequences.

RHODE ISLAND.—The General Assembly adjourned on Saturday at 12 o'clock, to meet on the fourth Monday in June.

The Act of Amnesty introduced into the Senate by Mr. Potter was referred to a Select Committee, with instructions to report in June.

In the House a Resolution was introduced by Fenner Brown to appoint a Committee to prepare a bill providing for the liberation of Dorr. The Resolution was laid on the table by a vote of 38 to 28.

An act was passed liberating Messrs. Bosworth and Heath on their taking the oath of allegiance.

CHICAGO.—This city contains 10,864 inhabitants, according to a census taken in December. During the last year, there were erected 871 buildings of all sizes. The foreign population of this city is as follows:—1056 Germans; 972 Irish; 531 Norwegians, and 683 of other countries. There are three hundred dealers in merchandise of different descriptions; nearly one half of whom sell at wholesale and retail. The different professions seem to be as well stocked as the mercantile community. There are 48 lawyers, 28 physicians, and 17 clergymen.

HONEY is, according to Mr. Milton, who has lately published a treatise on bees in England, a universal specific, and among its other valuable properties, he declares that it prevents consumption, and states that that destroyer of human life is not known in countries where honey is regularly taken as an article of food. Those who have less faith in the specific, may perhaps attribute the cause to difference of climate rather than to honey. The Italian singers, it is also affirmed, are greatly indebted to honey, but their practice is to sharpen it with a few drops of acid though they sometimes take it in a pure state.

[Albany Cultivator.

JOURNEYMEN!—There is a general law, or custom, in Germany, that apprentices, after the expiration of their service, shall travel two years before prosecuting their trade as master workmen. Hence, the etymology of the word *journeymen!* They are allowed to go from kingdom to kingdom without a passport. Some of these mechanics, especially those recently going from Hamburgh, are pious men, and give a part of the space in their knapsacks to Tracts, which they carry, unobstructed, into Catholic countries, as well as others—thus becoming generous, voluntary *Colporteurs!*

WARNING TO LIQUOR DEALERS.—A gentleman of Cincinnati is in possession of the names of all liquor dealers in two streets of that city for the last fifteen years. There were sixty-seven in all, of whom fifty-three are dead, and forty-six of them died drunk!

THE GERMAN CATHOLIC CHURCH.—The schism among the Catholics in Prussia seems to be on the increase. Immense numbers have recently declared for what is called the new German Catholic Church, and the government has authorized collections in support of it.

SUMMARY.

Hon. Leverett Saltonstall died at Salem, Mass. on Thursday morning, having been some months suffering from an affection of the heart. He was 64 years of age, having graduated at Harvard in 1802, as a class mate of Gov. Lincoln, Samuel Hoar, Rev. Dr. Codman, &c. He was a member, we believe, of the much execrated Hartford Convention of 1814-15. He has been many times elected to the Legislature, and twice chosen to Congress, where he served with great ability and efficiency, retiring in 1843.

A tremendous hurricane occurred in the vicinity of Chicago on Friday week. It extended from the Lake shore to Fox River, sweeping everything in its course. One occount says that from Chicago to Napersville, about thirty miles, every building was either blown down or otherwise damaged. The path of the hurricane was about five miles in width. Some lives were lost, and a great amount of property destroyed.

Three or four hundred thousand dollars worth of Jewelry was stolen on Thursday night, from the bar of the Langrave House, Boston, where the articles were deposited for safe keeping.

The Directors of the Long Island Route to New York have reduced the fare from $5 to $3,50, to commence May 7th.

Fifty thousand cigars were seized on Friday in Boston, by the Custom House officers, for violation of the revenue laws.

Ripe peaches and grapes were exhibited on Saturday in Boston, at the Hall of the Massachusetts Horticultural Society.

There was a heavy frost with ice, at Utica, on Wednesday last.

A large number of new buildings have been erected at Pittsburgh since the fire.

Last Sunday being a fine day, the travel on the Harlem Railroad was immense, notwithstanding an additional number of cars was provided.

The St. Louis New Era, of the 30th ult., speaking of the tremendous flood in the Missouri last year, says:—"In some instances fields were ruined by heavy deposites of sand, but in many others the deposite was a decided improvement, and in a very great number of cases the laudable industry of the inhabitants has placed the farms, fields, and improvements in a much better condition than they were before the inundation.

A destructive hail-storm passed over Michaelsville, Md., on the 28th ult., doing great damage to crops and buildings. Many animals were killed by the hail.

Cincinnati has contributed upward of $6000, and Louisville $4000, for the relief of the Pittsburg sufferers.

Hardy Carroll was hung at Louisburg, N. C., on the 28th ult., in presence of a large crowd, for the crime of Grand Larceny—the article stolen being, says the Raleigh Register, a pair of *suspenders* from a store!

A baby killed itself at Rochester recently by *crying*, rupturing a blood vessel.

Baltimore has now 100 Churches, of which 32 are Methodist Episcopal, 13 Presbyterian, 11 Catholic, 10 Protestant Episcopal, 9 Baptist, 7 Lutheran, &c.

The Rochester Democrat says a family by the name of Allen have left that city for Wisconsin. The colony will consist of sixty-two members of the family—including the father, with the sons, their wives and children. The patriarch of the family will be 88 years old in July. He is one of the venerable relics of the revolution, and is in receipt of a pension for his patriotic services. They have located on a spot in Walworth County, and have christened the centre of their purchase *Allen City*.

A Mr. Coit, of Otselic, Chenango County, was killed by James C. Griffin, on the 6th inst. Coit had seduced the wife of Griffin, who was living with him. Griffin went after her, having a pistol, with which, however, he shot himself accidentally in the thigh, and then killed Coit, who had come out to see what was the matter, by striking him on the head with a whippletree. Griffin was in custody.

The Anti-Slavery Convention of the Western States at Cincinnati, on the 11th of June, will assemble in the Tabernacle, which will hold about 3,000 persons. C. M. Clay, Birney, Gerrit Smith, Elihu Burrit, ('the Learned Blacksmith,') Dr. J. F. Lemoyne, and Alvan Stewart, are expected to attend.

The saving under the New Postage Law in the Mail Contracts for New-England and New York (just let for four years from the 1st of July next) amounts to $195,990, of which $91,792 is in the State of New-York.

A fire broke out in South-Cedar-street, Boston, on Sunday afternoon, in a carpenter's shop, and consumed about thirty buildings.

A destructive fire has been raging for several days in the Catskill Mountains.

Dr. Waterhouse of Scarboro', Maine, died at that place, aged 90 years, in the house in which he was born, having never occupied any other. He never owed more than *two* dollars at one time. He had 15 children, 10 now living; 75 grandchildren, 51 living; and 113 great grandchildren, 97 living.

The amount annually expended in this State for the relief of pauperism amounts to the sum of ONE MILLION OF DOLLARS! *One person out of twenty-six is a pauper!* And this in the great, rich, labor-paying, provision-abounding State of New York!

Help from Heathen Lands.—The last Report of the London Missionary Society, which expends about $400,000 annually, acknowledges the receipt during the year, of $78,801 from *contributors at its various missionary stations.*

LOCAL AGENTS.—We have had under consideration for some time past the best means of giving efficiency to the system of Local Agencies. Our agents have heretofore been taken, for the most part, from among the leading members of the churches; and have been men, therefore, who were both able and disposed to subscribe for the paper and exert and influence in its favor. But they have had, in many cases, too much business of their own on hand, to allow of their giving that attention to the affairs of the Recorder which its interests demanded. Now it has occurred to us, that there might be found in each of our Societies some person who has more time than money, and who would therefore be glad to spend a little time in obtaining subscribers and collecting money for the paper on condition of receiving it gratuitously himself. In most Societies two days would suffice to visit every person who is or ought to be a subscriber, and to do up the business in order. If this could be done, it would add greatly to the efficiency of Local Agencies, and would greatly promote the interests of the paper. We will venture therefore to request of our Local Agents, that they will take this subject into consideration, and that in cases where their own time is too much occupied they will engage some one to attend to the business for them with the assurance of having the paper furnished for their labor. We are already under great obligation to agents for their efforts on our behalf. That obligation will be increased by their continuing those efforts where they can, or by their engaging some other person where they can not.

In places where there are no Local Agents, we hope that private individuals will engage in the work. We have within the past year received from several persons before unknown to us, the names of some half a dozen new subscribers, with a request to forward the paper gratis to him who obtained them. We have always done so most cheerfully, and shall continue to do the like in future.

MARRIED,

In Independence, N. Y., on the Sabbath, April 17, in presence of the congregation, by Eld. S. S. Griswold, Mr. MAXSON G. LIVERMORE, of Independence, to Miss CLARISSA C. CLARKE, of Andover. Also, at the same time and place, Mr. DECATUR M. CLARKE, of Independence, to Miss MARY CLARKE, of Andover. After the performance of the ceremony, a discourse was delivered by Eld. Griswold on the duties of the marriage relation, from Eph. 5: 33.

FOR SALE—A BARGAIN.

THE well-known premises of the late JONATHAN R. DUNHAM, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabeth town and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.

RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

BANK NOTE LIST.

Corrected Weekly.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	-	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far.&Drov.Wayneb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	-	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅜ to 1¼
America, Buffalo	26	Baltim.&Ohio R.R.Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1⅛
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
StateBank N Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennessee:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

CENTRAL ASSOCIATION.

The CENTRAL ASSOCIATION will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. LANGWORTHY, Rec. Sec.

Adams, April 20, 1845.

EASTERN ASSOCIATION.

THE EASTERN SEVENTH-DAY BAPTIST ASSOCIATION will hold its Ninth Anniversary with the Church at Waterford, Ct., on the fourth day of the week before the fourth Sabbath, in May, (21st day of the month,) at 11 o'clock A. M. It is hoped that the churches associated will take measures to have a full representation; also that the several committees will be prepared to report upon the subjects referred to them.

In consequence of the variety of forms in which the churches are in the habit of making their statistical returns to the Association—some churches naming some things, which others omit and vice versa—the revisers of the Minutes last year, took the liberty to suggest a form of statistics, expressing the desire that the returns might be so made at the next Anniversary. As it would much facilitate the labors of the clerks, and add much to the interest of statistics, they would again beg to call attention to the subject.

W. B. GILLETT,
PAUL STILLMAN, } Rec. Sec's.

SABBATH TRACTS—NOTICE.

The Board of Directors of the American Sabbath Tract Society would state, for the information of those who have ordered or are expecting Tracts, that in consequence of the late arrangement with the New York Sabbath Tract Society, by which this Society is hereafter to publish its series of Sabbath publications, and also from the few returns that have been made to the Treasury since the last anniversary, they have not been able as yet to reprint several of the series, the editions of which are exhausted. They hope, however, to have a good assortment ready at the Anniversary in May.

NOTICE.

The Missionaries who have been laboring under appointments from the Board of the Seventh-day Baptist Missionary Association, are requested to make a full report of their labors since the last meeting of Conference, that it may be incorporated into the Annual Report of the Society. Please to send through the post-office, so that your letters may reach the Cor. Sec. about the first of May.

All local societies, and churches of Seventh-day Baptists, who have engaged in missionary labors during the past year, are requested to forward us an account of their labors through the same medium, and at or about the same time.

Brethren having important facts to communicate respecting opening fields for missionary labor will do well to forward the same to the address of SAMUEL DAVISON,
Cor. Sec. S. D. B. M. Ass'n.

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

AN ADDRESS TO THE BAPTISTS OF THE UNITED STATES, from the Seventh day Baptist General Conference; wherein is shown the perpetual obligation upon Jew and Gentile to observe God's Holy Sabbath, as INSTITUTED IN PARADISE upon the SEVENTH or last day of each week; and the subsequent substitution of the FIRST day is shown to be inconsistent with the institution, and subversive of the Bible as a perfect rule of faith.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENYON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

TUITION, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

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TERMS.

$2,00 per year, payable *in advance*.

$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to GEO. B. UTTER, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

WARNINGS.

BY ALEXANDER A. IRVINE.

In the night a voice is crying
Through the street before my door,
With a solemn accent telling
Of the hours that are no more;
When I listen, all is silent—
At that noise again I start:
Lo! it is the quick sand running
With a dull sound from my heart.

In the night a bell is tolling
With a melancholy sweep,
Slow the solemn sound is passing
Rousing me from fevered sleep—
Silent is the mighty city—
At that sound again I start,
For I know that measured tolling—
'Tis the beating from my heart.

In the night I hear a knocking
Sounding through the empty hall,
On the step no form is standing,
Shadowless the moonbeams fall—
Weary on my pillow turning,
At that sound again I start,
Loud and loud and louder growing—
Death is knocking at my heart.

NEW DISCOVERIES AT POMPEII.

The Excavations—Shops and Private Dwellings brought to view—Discovery of beautiful Paintings—The side of a Street—Female figures—interior of the houses—Pompeii Merchants, &c.

TORRE DEL GRECO.

I have just returned from a visit to Pompeii, and the object of my present letter is to report the progress which is being made in the excavations.

A fine courser, called the 'Bolton,' bore me in a few minutes to the gates of Pompeii! The sentinel's box still stands there, but untenanted; the barracks are close at hand, but the clash of arms is no longer heard. The lordly Roman has vanished from a scene once eloquent of his power and wealth; whilst the inhabitants of this remotest conquest, the savage uncultured Briton, displays at his very gates the most wonderful invention that science has ever suggested or art perfected, and seems to triumph over the victor. As my Cicerone lazily preceded me through the Forum towards the Strada del Sepolchri, it appeared to me that nothing was being done; and comparatively speaking, nothing is being done, since eight men and four wagons are engaged at the work—a number very inadequate to the excavation of a city, of which two-thirds, perhaps, lie buried. The systems adopted in the excavations is that of following the ancient ways of the city, so as to lay open the edifices in regular order; and the street which has for some time occupied the principal labor of the workmen is that which leads to the theatre, —all in the same vicinity. The street, at its commencement, is more than twenty-six palms wide; and following the right side, down to the theatres, I find that not less than thirteen shops or private dwellings have been brought to view within a year, varying much in their style of building, some being simple and rough enough, others exhibiting greater marks of taste and luxury. In all these houses are to be found the "Lararium," as indeed in every house in Magna Greæcia in the present day, devoted to the reception of the modern Penates—the Madonna and the Saints.

The absence of marble in the dwellings of Pompeii is striking; but the want, many will think, is more than compensated by the beautiful mosaics and frescoes which remain—some of them as fresh as when they received the last finish from the hand of the artist. The subject of the paintings in the lately excavated houses, as you will conclude, are mostly taken from the classic mythology; and very generally represent events in the history of Ceres and Bacchus; who may be eminently called the two gods of Campania, since their worship, more than any other district in which they seem to vie with one another in the abundance of their gifts. In some apartments I observed landscapes which, though good in point of coloring, and well executed in the individual parts, were curiously defective in the perspective. One house in particular cannot fail to command attention, from the superior beauty of its ornaments. Here are swans and peacocks and fruits represented to the life. Bacchus, crowned with ivy, holding in one hand the thyrsus, and with the other giving drink to a panther, who is couching in a beautiful painting. Equally beautiful are Winter, represented as a female, with her garments floating in the wind; Autumn (not so well preserved), holding a cornucopia in one hand: and Spring, who in her left hand holds a hem of her garment. Narcissus crowned, holding in his right hand a spear, (this design is a funeral emblem), whilst his image is reflected on a fountain beneath, and a Love extracting a thorn from his foot, are both pretty paintings. Two other paintings are deserving of attention, not merely from their beauty, but from the deviation from the ordinarily received method of presenting these subjects.—Narcissus, whose head is erect; instead of being directed towards the fountain, in which, however, his image is reflected, and another painting of two Serpents bound to Biga, each with a small wing on his back.

It would be impossible, of course, in a letter, to give you a detailed description of all the paintings which recent excavations have brought to view; and I must content myself, therefore, with saying, that many are good in point of invention and coloring, displaying both the wealth and the taste of the Pompeii merchants, who, to the pursuit of commerce, knew so well how to unite the elegance and taste of the Fine Arts, which are so perceptible in the interior of their dwelling. It was a different spirit which animated commerce in those days; when behind the shop of the perfumer, or the dyer, or the oil merchant, ran a suit of apartments, combining all that we consider in the present day to be the result of education, and wealth, and taste.

It is not, however, merely with the beauty of ornament that one is struck, on wandering among these recent excavations; there is a seeming life about everything which is startling. In returning on the opposite side of the street, I discovered traces of the oxidation of an iron bar which bound together some parts of the building. In another house the iron ring still remains, which, eighteen centuries since, opened and closed the shop door. In this part, too, of the city are eight unfinished buildings, as is evident from the freshness of the materials; from which, and other indications, it is inferred that this side of the street had been thrown down by an earthquake, and was at that awful time being reconstructed.

Leaving this part of the city, I turned my steps to a still more recent excavation—that of the last week only. Here the accumulation of loose soil was left on the ground till orders arrived for its removal or till the King himself visits it; such being the practice, with a view, perhaps, to secure every fragment of art which may be found there, from plunder, or else to pay an easy compliment to any royal or distinguished visitor. Having a permission from Signor Avellino, the superintendent of the works, and the learned editor of the "Bollentino Archæologica," I entered: and was enabled to examine the interior walls, which were being cleaned or slightly restored. They were covered with matting, in order to defend them, during the process, from the action of the external air; and lifting these I discovered what to my unpractised eye appeared to be some of the most beautiful and best preserved paintings I had seen.—One in particular struck me, which represents a female figure seated and half veiled; behind her, and leaning over her, is a warrior, who wears a helmet, with its plume: beside these kneel another female, who is examining something on the ground; and in the distance is a Love of a Genius. The coloring is as fresh as if it was laid on but yesterday; and the expression of the female's face displays the hand of no mean artist,—who, in representing a lady of Pompeii, has given us precisely the same style and expression of face which is so strikingly peculiar to the women of these districts in the present day. Leaving the interior of these houses, it is a peculiar spectacle which the outer walls present, bearing inscriptions in large ill-executed red letters,—many well preserved, and easily to be deciphered—others almost obliberated. Here, we learn, dwelt a "perfusor,"—one who directed the "sparsiones" at public games. Not far is the shop of a company of "offectores," those who restored dresses to their original color. One house bears the inscription "Felix hic locus est;"—some may think perhaps as a temptation to those curious of the future to enter and try the art of the inhabitant, as the walls of the shops are covered with circles, lines and numbers. Another shop is inscribed "Lucru acipe,"—with the not unusual omission of the M in the first word, and of the double consonant in the second—an inscription more intelligible than the last, being evidently an admonition from the god of gain, whose caduceus is represented beneath, to the Pompeii merchant. More important however, are some of these recently discovered inscriptions for the palæography; thus F is written I I,—double L is written E, as in the following inscription:—

QVIIRIIS
IIAEACIIMIIT
IIABIVMINDIIOVRIA
COTINI

Which may be read thus: "*Quæres Fallacem et Labium in decuria Cotini.*"

I must not, however, dwell at any greater length on these points to which I cannot say that my Cicerone directed my attention. He, poor fellow, was intent on far different subjects; and, on visiting once more Pansa's house, his imagination had discovered the kitchen, and, in the designs on the wall, the emblems of a feast and of the culinary art. Alas, for him, it was all a dream!—for his hungry mien seemed to say that his Fine Arts brought him but humble fare. But the bell is ringing—the railway bell! the train indeed is fast approaching, and forty minutes will bear me into the heart of Naples!

A SOUTHERN PLANTER.

The following description of a Southern Planter appeared in a late number of the 'Planter's Banner,' and as its correctness is vouched for by the New Orleans Tropic, we presume that it may be copied without apology into a northern journal:

Now for the picture of the Planter. He wouldn't sell a chicken, nor a dozen of eggs, nor a bushel of peaches, nor a calf, for any consideration. He is *above* that! He raises *cotton, he* does! He rides in a six hundred dollar carriage, for which he is in debt. His daughters thrum a piano that never will be paid for. He buys corn which he could raise at ten cents a bushel, and pays sixty cents for it, after 2 1-2 per cent advance to his commissin merchant. He *could* raise his own tobacco, yet he pays $3 a pound for 'Richmond scented.' He *could* raise his own hogs—yet he patronizes Cincinnati. The consequences are disastrous. Being the possessor of one staple, he fluctuates with the market of that article. He takes the 'Price Current'—he pays postage—he gobbles down English news like a cormorant. If he sells to-day he'll lose—therefore he'll wait for better advices. He is 'mixed up' in cotton, and is a gambler therein. Meantime he wants money; drafts on his factor! He wants cotton goods and clothes for his plantation, that he could make at home. He *orders* them, and feels 'large.' The manufacturer, the insurer, the shipper, the freighter, the drayman, the ware-house man, the seller, and finally the commission merchant, all have a finger in the pie of profits, and the proud, foolish planter, pays them all. The year closes, and he is 'up to his eyebrows' in debt! This the result of his not 'calculating,' nor even *guessing* the difference between farming and planting. One supports a family; the other supports pride until pride gets a fall.

IMPORTUNITY OF PRAYER.—The Saviour thrice repeated in the garden his petition for the removal of his bitter cup. He went to God thrice upon the same accont. Christians should not be discouraged, though they have sought God once and again, and received no answer of peace.

The Tree Of Love.

BY MRS. L. H. SIGOURNEY.

Fast by the dear, domestic bower,
There sprang a tree of healing power;
Its leaflets, damp with gentle rain,
Could charm or quell the pang of pain;
And 'neath its shade, a maiden grew,
She shar'd its fruit, she drank its dew;

And by her side, a youth was seen,
With glance of love, and noble mein,—
At twilight hour, a favor'd guest
Her trembling hand he warmly prest,
At length, with guileless heart and free,
She said "I'll plant that tree for thee."

Her little brother climb'd her knee,
"You must not go away from me;
The nightly prayer with me you say,
And sooth me when I'm tir'd of play;"
Her sister's eyes with tears was dim,
She said "I'll plant that tree for him."

"Its roots are deep," the mother said,
"Beyond the darkling grave they spread."
"Thy hand is weak," the father cried,
"Too young thou art to be a bride;"
Serene she spake, "I look above
For strength to plant the tree of love."

Before the holy priest she stood,
Her fair cheek dy'd with rushing blood,
And as with hands to heaven display'd,
Stong vows upon her soul he laid,
Her heaving breast like fluttering bird
Her snowy mantle wildly stirr'd.

But when the hallow'd cirque of gold
Of deathless love the promise told,
Mysterious strength her spirit felt,
And at the altar's foot she knelt,
"My God—my God—I'll cling to thee
And plant for him, that blessed tree."

Around their home, its branches spread,
Its buds she nurs'd, its root she fed,
Tho' flaunting crowds, with giddy look
Of toil so meek, slight notice took,
Yet hovering angels mark'd with pride
The green tree of the blessed bride.

THE SILENT MINISTRY OF EXAMPLE.

BY MRS. M. A. R. SARGENT.

What is said to mothers in one number of the 'Mother's Assistant,' will apply to both father and mother. Says the writer, 'Mothers, strive to exhibit, in your lives and conversation, whatever you wish your children to become. Do not send them into an unexplored country without a guide. Put yourself at their head. Lead the way, like Moses, through the wilderness to Pisgah. The most certain way for you to fix habits, is the silent ministry of example. Thus impressed on the young mind, amid the genial atmosphere of a happy fireside, they become incorporated with established trains of thought, and with the elements of being. They have their soul, till, through the grave of death, it goes forth to judgment.'

I have always thought that universal respect between parents, under all circumstances, is as conducive as any one thing to produce happiness in the domestic circle. If parents treat each other with that respect which their holy relation and high station demand, it will add immensely to their own happiness, and produce the most salutary effect on the minds of their children. This cannot be accomplished without care and effort. The mother, amid a thousand anxious thoughts for her family, the toils of the perplexities which meet her at every step, the depression resulting from ill health, or any of those things which tend to perplex the mind, or sink the spirits, must not, for one moment, lose sight of the position she holds and the object before her, namely, the good and happiness of her family. An inconsistent word, a sullen look, a contention with her husband, or her servants, petulance from an error or an unhappy lot, will dash in pieces the lessons of months.

The mother must be all she wishes to see in her children. She must embody the whole in her own person. It must dwell on her lips, and in her heart, and radiate from her soul. She must speak it, and exhibit it, all fresh from a mother's heart baptized in the fountain of love. It must come forth from whatever she does, as the unadulterated coin from the mint.

The mother is the child's oracle in life, language, and action. To the child she is a perfect model of all excellence. God has ordained this; and an undeviating, respectful course of conduct to all, will stamp her image on the souls of her children, as deathless as the soul itself. And this is not all,—a thousand excellences follow in the train of this grace, and shed their radiance on the character. Such a mother will always be supreme in the little world which moves around her. She lives in the region of love. But this paradise becomes confusion when precept is not followed by example. The father, too, must aid in this work. His companion must not be left single handed in a labor on which depends the happiness of a family. It is true, there is not so much depending on every look, word, and action of the father; yet a father's looks, words and actions may change a paradise to a pandemonium. He is more in the world, and necessarily more from home; but if it must be so, and he must contend on the world's grand stage of political glory, literary pre-eminence, or wealth, let strife cease and the contest be over, before he approaches the hearth of his family. Let him not bring the dust and rubbish of the battle-field to the sacred shrine. The father's life, from necessity, is in many cases a stormy one, and if it must be one of storm, let him put on his armor elsewhere, and throw it off before he approaches his home. Let the cloud disperse from the brow, the hands be clean, the mind calm and composed and the sun of peace will dawn on the soul and fill the heart, the fountain of the affections, and pure streams will gush forth. Let him, then, quench the fire on the altar of mammon, wipe off the blood of the victim—cease bowing to the altar of fame, and lay aside the rigid features of the philosopher, before he goes to worship in the heart's pure affection.

The depression of incessant toil and poverty, has an influence on the mind of many fathers, similar in its nature to the rush for wealth; it clouds the brow, makes bitter the springs of the soul, and corrodes the mind; but, for the sake of the family, a battle must be fought, and a victory won, even if it costs many an effort, many severe struggles.

Mr. A. was a man of a strong, well cultivated mind, of a good moral, religious character, and of consistent deportment. To be respectful to all was the law of his lips, and every word was the fruit of this law. He was a man of business, and had experienced the reverses of fortune, as well as its smiles; sickness and death as well as health had visited his abode. He had placed in the silent tomb the loveliest objects of his affection; neither was he always free from the bitterness of envy and hate. But, whether in prosperity or adversity, he was the same respectful, consistent man. Of his companion it is enough to say, she was the image of himself. In this family all was kindness, respect. Among the brothers and sisters, the eldest did all in her power to instruct the younger ones. She led them out at the close of day, and pointed out to them the works of God, and the beauties of nature. She showed them the sun, after his long journey in the sky; the clouds painted with the most beautiful gold and orange, and the moon rising in the east. But the purest and best thing exhibited was the affection manifested to one another, and the respect which always flows from this.

Mr. G. was a man of strong mind, intelligent and pious, but he had a hasty and irritable disposition. When he came in from his daily avocations his mind was filled with anxieties, and he appeared perplexed and irritated. The consequence was, the other members of the family caught the same spirit. He perhaps would speak unkindly to his companion, or to one of his children, and in return receive a petulant answer, and thus he lost that respect which would otherwise have been given him by his wife and children; for if the husband and wife cannot be respectful and affectionate, what can we expect from the children?

Belfast, Me., Feb. 1845.

FOR THE CHILDREN.

The Discovery.

Unthinking, idle, wild and young,
I laugh'd, and talk'd, and danced and sung;
And, proud of health, of freedom vain,
Dream'd not of sorrow, care or pain;
Concluding in those hours of glee,
That all the world was made for me.

But when the days of trial came,
When sickness shook my trembling frame,
When folly's gay pursuits were o'er,
And I could dance and sing no more,
It then occurr'd, how sad 'twould be,
Were this world only made for me.

The Flower-Beds.

Dear mother! will you give us little gardens? one for William, one for Emma, and one for me; so that we may each take care of our own.

The mother granted Frederick's request, and gave them each a little piece of ground; and the children were greatly pleased.

William and Emma sowed seeds in their garden, and begged the gardener to give them some pinks, and a few other plants that were not in flower; but little Freddy had naturally an indolent mind and an impatient temper, so he did not like to take all the trouble his brother and sister did with their gardens, at the same time he wished to have his garden the first in bloom. So he went, foolish boy! and gathered sprigs of different flowers, and stuck them down in the earth; and his joy was great when he saw his flower-bed so gaily filled. He called to his mother, and William and Emma, to admire it; but they laughed, and said one to the other, "He will soon find he has taken this trouble only for the gratification of a day; and if he perseveres in his folly, he will lose the proper time for the cultivation of his garden, and will only have weak and scanty flowers, which no one will value."

The sun shone brightly that day, and all the rootless flowers in Frederick's garden faded and drooped, and looked as if they were entirely dead. When he perceived this, tears of disappointment came into his eyes. He ran to his mother, and told her of his misfortune. She said to him: "I am glad, my child, that you see the consequences of your impatience. Let this be a warning to you, that without care and time and labor spent upon it, your garden will yield nothing but weeds. And so it is that I wish you to cultivate your mind, that it may not be a waste, or filled with follies. You must sow the seeds of learning. For this reason, dear child, I insist upon your learning grammar before you attempt to write French. On the contrary, as I am sure you will find, with regard to William and Emma's gardens, their labor will be richly rewarded in time; for the seeds they have sown and tended will become healthy, blooming plants; and I may promise you that if your mind is properly cultivated, and becomes deeply rooted in the principles of any art or science, you may hope to excel in it, and to win just admiration; but certainly not otherwise."

Good learning is not to be had without patient labor, nor wisdom without earnestly praying to God for it.

The Lost Child.

What a beautiful sight!—that dear little boy, upon his knees, with his folded hands, and his dark eyes raised to heaven! Hark, he is praying under that high oak, 'O God! have pity, have pity on me!' and the tears are following each other down his cheeks.

He was chasing a beautiful butterfly, and it led him on, over the fields and through the groves, far away into the woods. At last he thought of his mother, and turned, to run back again to the village, but lost the path, and could not find his way out of the forest. So he falls upon his knees—he was a very pious and lovely little boy—and prays that God will direct him to his mother again. A farmer, just returning from his work, hears a voice, and going in its direction, discovers the sweet little stranger, as he is seen in the picture, and is melted to tenderness by his plantive prayer.

The rest of the beautiful story you may learn, by obtaining that pretty little book called "The Lost Child."

But remember this, children, whenever you are in difficulty or danger, always seek the blessing and protection of God. He heard the prayer of Louis, and He sent to his rescue this good and pious farmer. 'They that seek me early shall find me.'—*S. S. Messsenger.*

The fool answered according to his folly.

The usual congregation had assembled in the bar-room of one of those indispensable appendages of a country village, which the powers that be, license to manufacture drunkards. And after having received the inspiration of the *spirit*, in the form of three or four glasses of cider-brandy each, they very naturally fell upon the evidences of Christianity, and in their own opinion found no diffulty in annihilating them;—one did not believe in a hell; another did not believe in a God; and another believed if there was another world, that a man's conduct in this world would have no influence upon his condition in that.

At length one of these purple-nosed gentlemen, who seemed to be a Rabbi among them, began to boast not only of his skepticisms, but of his reasons for it; *he* could give a reason for the unbelief that was in him; a reason why *he* did not believe in the existence of a God, a heaven, or a hell.—Just at that point of his very edifying discourse, a stranger youth, who sat warming himself by the fire, taking part neither in the inspiration or discourse, very gravely commenced with our philosopher the following short dialogne.

"Do you say, sir, that you do not believe in the existence of a God, or a heaven, or a hell?"

"Yes, I say I don't believe in none of them; such fables may do to frighten children and silly old women; no man of sense will belive them; any man who is a philosopher will reject them."

"Why, sir, do you not believe in their existence?"

"Because I never saw them, and I don't believe any thing I never saw."

"Sir, did you ever see your *brains?*" (Stammering and choking.) "Why—I don't know—as ever I did—why?"

"Well, sir, I suppose you have no brains—that some night when you were asleep, a rat eat them out, and the cavity is now filled with pumpkin seeds."

By this time our congregation of philosophers began to gather round the bar for some additional inspiration; and our believer, having sufficiently warmed himself, paid for his peck of oats, jumped into his carriage, and left the infidel to find out as best he could, what composed the contents of his cranium.

"GIVE US THIS DAY OUR DAILY BREAD."—A poor widow called her four little children to her one morning, and said to them, 'My dear children, this morning I can give you nothing to eat; there is no more bread, nor meat, nor even a potato in the house. I have worked for you as hard as ever I could, and I am now sick and can do no more. You may pray to God, who has himself said, Call upon me in the day of trouble, and I will deliver you.'

Little Johnny, who was scarcely six years old, being very hungry, was much troubled by what his mother had said. As he was on his way to school, he knelt down and prayed aloud: 'O God! my Heavenly Father and my dear Saviour, through whom I may come to thee, hear me, a little child, pray. Our mother has no bread, nor meat, nor even a potato—do give us something, that we and our dear mother may not starve. Help us, O Lord; thou art rich and good, and can easily help us. And thou hast promised to hear the cry of the poor and needy, so hear and help us for thy dear Son's sake.'

This was Johnny's simple prayer. After saying it he hurried on to school. When he returned home in the middle of the day, what was his surprise and joy to see a great loaf of bread, a large dish of meat, and a basket full of potatoes upon the table.

'Now God be thanked,' said he, 'for he has heard my prayer. Dear mother, did not an angel bring all these things to you through the window?'

'No,' said his mother, 'but God heard you when you were praying. A lady was near the place, where you could not see her; but she could both see and hear you, and so she sent us all these things. She was the angel that God sent to help us in our need. And now, dear children, let us return thanks to God, and trust in him always.

Our Father full of grace divine,
To thy great name be praises paid;
Thy kingdom come, thy glory shine,
And be thy will on earth obeyed.

Give us our bread from day to day,
And all our wants do thou supply;
With gospel truths feed us, we pray,
That we may never faint or die.

Extend thy grace, our hearts renew,
Our each offence in love forgive;
Teach us divine forgivness too.
And let us free from evil live.

For thine's the kingdom, and the power,
And all the glory waits thy name;
Let every land thy grace adore,
And sound a long and loud Amen.

CONVERSATION.—Most ordinary people can talk upon some one subject, but how few are there who can happily discuss a dozen, or even maintain their ground in an excursive conversation with sufficient ability to act as the drawer out of others. Conversational, in fact, seems the rarest of talents, when we recollect how few are noted for its possession, and that even they who enjoy the reputation of talking well, more frequently harangue instead of conversing—pouring out their own thoughts with eloquence, but never mingling the stream with another's. It is one thing to delight a whole table, and another to fix the favor of each one present at it, by eliciting their powers of entertainment.

PRICE CURRENT

ASHES.	
Pot, first sort	a 4 00
Pearl	a 4 50
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 8¼
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10¼a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	– a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11 75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn—Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc: ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15¼
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Cardn's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co.	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5¾
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8½a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8¼a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7¼
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅝a 10¾
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12½
Do. unwashed	5 @ 7
African	8 @ 14
Smyrna	10 @ 13
Mexican	12 @ 13

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE STREET.

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The Recorder.

For the Sabbath Recorder.

NEW YORK PUBLIC SCHOOLS.

How few of all the crowds that daily throng to the great Metropolis ever give a thought to the Public Schools! Yet there is nothing connected with the city of deeper interest to the philanthropist and Christian. Independently of their practical importance, a visit to one of these institutions where several hundred children are assembled with their happy faces and clean hands, earnestly toiling on that rugged, only way to intelligence and virtue, awakens emotions of deep and solemn interest.

The Public School Society was founded in 1805, by De Witt Clinton and others, for the purpose of establishing a free school for destitute children; since which time it has extended the field of its operations, until it has now under its control thirty-four Public Schools and sixty-five Primaries, affording gratuitous instruction to more than thirty thousand children of every rank and condition. Fifty Trustees are elected annually by the Society, who have monthly meetings to discuss the affairs of the schools. These are divided into sections to take especial care of schools appropriated to them. Many of the Trustees spend the best portion of their time in this service, and ask no other reward than the consciousness of well-doing. Examinations are held by them at each Public School semi-annually, which in rigidity resemble those at West Point rather than those of Common Schools, at the conclusion of which a report is published of the relative condition of the schools.

The method of instruction pursued is a modification of the systems of Bell and Lancaster, being to a certain extent monitorial. Study is made attractive, and frequently relieved by change, manual exercises, and singing in all but the boys' Public Schools. In the Primaries, the children are exercised in reading, spelling, slate-writing, the tables, and general questions designed to elicit enquiry; and especially are they taught to observe order and love school. From these they are promoted to the Public Schools, where they acquire a thorough knowledge of the common English branches of Education, including Algebra, Geometry, Trigonometry, History, Astronomy, etc. The girls have substituted for some of these, drawing and needle-work, and the specimens of these to be seen at all times at the schools *exhibit* a high degree of proficiency.

One of the most striking features of these schools is the great order which is observed in their numerous exercises. You may see a school of three hundred rise from their writing desks with military precision, and file off to "change," keeping time with their voices in some sweet song, and in all the time the teacher has not spoken a word. You see no "vengeful rod," no stern command. A tap of the hand—the whistle or bell sounds, and it is enough. It is not necessary to say that corporal punishment is not used in these schools. In some of them disgraceful punishment has not been inflicted since their foundation. To guard against the tendency to corruption of morals and manners which would exist in a heterogeneous collection, the teachers accompany them in their recreations.

It may be asserted without fear of contradiction, that the children of this city can have without cost better elementary education than can be purchased for the most pampered child of opulence. The annual expense of each pupil to the public is about four and a half dollars. The qualifications for teachers are very high, and the situation of principal is eligible only through the subordinate ranks. His salary is $1000; that of the principal of a girls' school $400. Each have three salaried teachers.

Much has been said of late through the public prints of the "Bible in the Schools." A chapter from the Bible is required to be read without comment each morning in the Public Schools. This gave the Romanists a pretext for calling for a portion of the school fund to have schools of their own. A portion of it had already been obtained for their Orphan Asylum in Prince Street. They were at length successful through the influence of Irish votes, and eighteen large edifices have been erected for the "Catholic," or Ward Schools, where the Bible is not allowed. This was felt by Americans to be an encroachment upon the rights they had inherited from their fathers, and not to be endured. Hence rose the "Native" movement in this city, which saved the Public School Society from the vandal hand of party politics. The Bible was introduced by the efficient County Superintendent, and until his term of office expires it will remain in the Ward Schools.

LE ROY.

To quote Scripture in a jocular sense, says Johnston, is a custom which a witty man will despise for its facility, and a good man dread for its profaneness.

THE CHILD'S ANTICIPATIONS OF DEATH.

The mountain daisy soon decays,
The lilly and the rose as soon;
And while I dream of future days,
My sun of life may set at noon.

Oh, I have seen companions die,
As young, as healthy and as gay;
The luster faded from their eye,
And Jesus called their souls away.

Now on the grave the green grass springs,
I see their drooping forms no more;
But recollection sadly brings
The thought of what they were before.

Soon must I feel their dying strife,
And low, like them, I soon must be;
Make me, Great God, in early life
Consider what it is to die.

THE MODERN JEWS.

The last number of the North American Review gives a very interesting sketch of the present situation of the 'chosen people,' still a host, though but a remnant. From various causes it is difficult to ascertain their numbers, but they cannot be estimated below six or seven millions. "Of the two and a half tribes, Judah and enjamin, and half Manasseh," quotes the North American from Judge Noah, "the number in every part of the world may be computed as exceeding six millions Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia, and on this continent, it is impossible to ascertain the numerical force."

"No estimate can be formed of the number of Jews residing in Roman Catholic countries, particularly in Spain and Portugal, who conceal their religion under a Christian garb; probably there are several hundred thousands of them. The numbers given for Asia and Africa certainly fall short of the truth. They are powerful in Persia and the countries upon the Indian Ocean, in China, and on the borders of Tartary. *Black Jews* are found in Abyssinia, Ethiopia, and Hindostan. They have a congregation in Calcutta, and are quite numerous on the coast of Malabar, where they speak of brethren residing in Northern India, Tartary and China."

Their position in the East is well known to every reader. Though possessed of some real power, they are not so of any degree of honor or security, and are the mark of insult alike to Turk, Moor and Christian. But the following story of barbarity practiced against them so little while ago, and founded upon the old superstition as to their making human sacrifices, may be new to some:—

"The accounts received four years ago, of grievous cruelties practiced upon the Jews at Damascus and Rhodes, though they excited, especially in Great Britain, unusual sympathy, exhibited instances of suffering by no means extraordinary. In 1823, all the Jews of Damascus suspected of the crime of having wealth, were thrown into prison, and redeemed their lives only by an enormous payment. In February, 1840, Father Thomaso, a priest, who practiced medicine, disappeared, as well as his servant. Certain Turks and Greeks affirmed, that both had been seen in the Jewish quarter the evening before. A Jewish barber was at once seized, and carried before the Pacha, and examined under the most dreadful tortures. For a while he protested utter ignorance; but at length, in the extremity of his suffering, at the suggestion of some Greeks standing by, he denounced the seven wealthiest men in the city; declaring, that they had promised him eight hundred piastres, if he would sacrifice the priest, so that they might have his blood for the unleavened bread; which he had refused to do. The Pacha, in a great rage, sent for the seven Jews, and subjected them, notwithstanding their protestations of innocence, to to the bastinado and other extreme cruelties, keeping them on their feet fifty hours, without food or sleep. He then sent for the three chief rabbins, and put them to the torture, requiring them to say if they used blood for the paschal bread. Of course they denied the charge. The Pacha then sent to the college of children, put all the inmates in prison, loaded them with chains, forbade their parents to visit them, and fed them on a small allowance of bread and water, in hopes of thus extorting from the parents a confession. A Jew who ventured to expostulate with the Pacha, and to represent the absurdity of such an accusation and such proceedings, was at once beaten to death. The Pacha then caused the houses of the accused to be razed to their foundations; and finding no trace of the two persons who had disappeared, he threw the prisoners into a sewer beneath the palace. No longer able to endure such torments, they admitted the truth of the charge. One of them said the blood had been put into a bottle and committed to another of their number; this one, however, denied all knowledge of it, until a thousand strokes with rods compelled him to say he had put the bottle into a certain closet. Of course, it could not be found; but in the closet was a large sum of gold, which the Jew had vainly hoped would save him. Meantime, an astrologer declared he had discovered by his art that the accused were the murderers of the priest, and five others, whom he named, of the servant. Three of the latter fled before they could be apprehended. Some of the others embraced Islamism and were released. The French consul at Damascus was accused of being one of the chief instigators of these persecutions; but other representatives of European powers interfered, and the Jews of London sent a commission to remonstrate with the Sultan. Mehemet Ali soon issued orders forbidding further persecution until the matter could be fairly investigated; and when released from the fear of torture, those who confessed retracted their admission, the barber declaring that they had threatened to torture him to death unless he confessed, and had promised him safety if he would denounce the murderers.

In the island of Rhodes, about the same time, the Christians accused the Jews of sacrificing a child of ten years old. Here again certain European consuls were said to have been the instigators. Witnesses were found to affirm, that a Greek child had been seen following a Jew on the public highway. The Jew was arrested, thrown into chains, and bastinadoed; his nostrils were pierced with iron, heated stones placed on his head, and a heavy weight on his heart. His persecutors endeavored to induce him to denounce the chief rabbi; and, at last, he accused several Jews, though not the rabbi. As many of these as could be found were seized, and subjected to similar tortures, under which seven persons suffered until almost deprived of life. The accused, or some of them, were afterwards taken to Constantinople for trial, and their innocence fully established; and the Jewish commission from London, with others who interested themselves for the persecuted people, succeeded in obtaining a firman, dated Nov. 6th, 1844, putting an end to these cruelties both at Damascus and the Island of Rhodes, and declaring that the Jews should be protected, and should enjoy the same rights as other nations dependent on the Porte.

These accumulated statements of cruelties practiced upon the Jews, especially in Mohammedan countries, if taken by themselves, would undoubtedly give an exaggerated idea of their sufferings. It must be recollected, that vast numbers of them are too poor in reality, and many others too poor in appearance, to tempt cupidity; that their oppressors treat them with some degree of leniency, as they do the brutes subjected to their service, from motives of self-interest; that the rulers often protect them from the malice of the people, in order that their own revenues may not suffer; that the natural feelings of humanity, quite extinct in no human breast, unnerve the arm of persecution; and the necessary influence and ready artifices of a race preeminently shrewd and intelligent save them from many imminent perils."

In this country, France, Holland and parts of Germany, their freedom is almost complete, and few privileges are denied them, except by private prejudice. Napoleon gave an impulse in the true direction here, as on many other subjects. In England, their position casts a strange blur on her pompous advocacy of the cause of human freedom. In Italy, Spain Portugal, they are scarcely tolerated.

CLAIMS OF THE HEATHEN.

At the recent meeting in behalf of the American Board of Commissioners for Foreign Missions, an address was delivered by Rev. Mr. Hutchings, missionary from Madras, of which the following is an abstract:—

"He spoke of the difficulties of the labors of the Missionary, and of the reasons why often so little was heard, when perhaps the success had in part been greatest. In fact, the missionary might consider himself successful if he even procured a hearing for his preaching. He prepared the way for others to follow him, he sowed the seed of the harvest of which others would reap. Is there no success in all these labors of the Missionaries, when many of the natives have been married, and bring their wives and children to worship at the footstool of Jesus? When we look at what is done in this land for the advancement of Christianity, it is a matter of astonishment that so little is done towards the evangelizing of the Heathen. Why, in one district of Hindoostan, with a million of inhabitants, there are over 16,000 Brahmins (Priests) with a host of attendant Brahmins and followers of all kinds; with over 2,000 dancing girls, (Bayaderes,) guilty of all sorts of vices and licentiousness, to carry on their particular kind of craft. And as all these get their living by the grossness, ignorance and superstition of the poor Hindoos, of course they oppose Missionary efforts by every means in their power. Hydra-headed *caste* stands in our way. The bodily austerity of the wild and naked Fakirs is used to deceive the people, who run riot with licentiousness and obscenity. Female purity prevails not; female modesty is not respected—nay, is thrown to the winds. There is a horrible indulgence in impure practices; no moral obligations are regarded there.—All the superstitions stand in our way; their luxurious self-indulgence is the obstacle; and when we look at what is given by the people for the cause of the Church, compared with what is given by the world for secular purposes, how trifling is the amount of the former. Why, sir, there are $2,500,000 given in India for one single festival—and for what? To worship a log of wood; and at one festival, one person alone gave $1,500,000; and the money when taken through the streets filled 20 or 30 carts. And yet see how little is given by 400,000 Christian communicants for the whole of the great cause of Foreign Missions. If the people of Christ would give as freely for Christianity as the Heathens do for the cause of the King of Darkness, we should soon have the world evangelized. In this country you havo 18,000 Christian pastors; one to every 1000 persons; that is at the East; and in the West you have one to every 1400 people; and all this in a land of Bibles, tracts, deacons, elders, &c.; where there are over 3,000,000 evangelical communicants, and where every one in five over 10 years of age is a communicant. In India we have only one missionary to every 100,000 persons, and that too in a land of darkness. In the island of Tahiti there are 18 missionaries to 16,000 people, or one to every 900. But if we had 60 missionaries in Madras, we then should have only one to every 10,000 souls. You must therefore pray more, believe more, hope more, give more! Still even now there are 50,000 in Southern India undergoing a course of Christian instruction. The Church must pour its property freely into the Treasury of the Lord; then the idols of the heathen will be utterly abolished, and God will be exalted above the heathen.

TOO LATE.

I once saw a man upon whose head had beaten almost eighty winters, rise in a large congregation to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff. He felt that he was a sinner. His locks had whitened in the service of Satan. With a trembling voice and quivering lip he said, "I wish to go to Jesus; but I fear it is too late." A thrill ran through the assembly. Too late! An aged sinner tottering upon the brink of eternity with a world of glory yet to be lost or won!

Aged friend, is it too late for you? Has the heavenly messenger been grieved for the last time, and left you like the shattered oak of the plain, to ripen in the beams of the sun for the consuming flames? Oh, turn your trembling footsteps to Calvary, peradventure there is mercy yet in store for thee. Hasten to that fountain opened for sin and uncleanness. Linger not for a more convenient season. Fall into the hands of mercy. Then shalt thou lean upon the top of thy staff and worship. Then shalt thou go down into the dark valley of the shadow of death, leaning upon the arm of Jesus; then shalt thou be gathered into the great company of patriarchs, apostles and saints, where immortal youth shall bloom forever upon thy temples, and where death is never known.

N. O. Prot.

From the Boston Recorder.

SEND ME THE PAPER.

1. Because I am wiser than I was last year at this time. I then wrote stop! on a valuable religious periodical, and sent it to the editor. I am now wise enough to write stop on such a course of folly.

2. Send me the paper, because I have been no gainer by stopping it. I thought it would be an accession of a couple of dollars or more to my capital. But the money was put into a bag with holes. I have made such a speculation as it would be going on board ship, where they were taking in lumber at the hatches, while a rogue was pitching the best of the cabin furniture out of the windows. I do no know that there is a penny more in my pocket for writing stop, and I *do know*, that spiritually, I am lean and thin visaged to a mournful degree. If it was proper to compare so noble an animal as man with a quadruped, I would submit myself for comparison with the ill favored kine mentioned in Genesis. The truth is, I have been starving this twelvemonth. I have picked only here and there a morsel of religious information during the whole period. I have not had nourishment of this kind enough even for a babe in spiritual things.

3. I have been placed in not a few awkward and mortifying predicaments by stopping my paper. My pastor in preaching has referred to many important facts respecting the spread of the gospel, to which I was as much a stranger as if I had been the keeper of a light-house on the north-west coast; and in conversation he has often said, in allusion to religious intelligence, 'Brother, you know that and that.' But I must be as mute as a fish, and assume as striking a look of intelligence as possible, without saying a word, for I could not say yes, without breaking a well known moral precept, or say no, without committing a dreadful act of violence to my pride. I have thought the pastor made some of his assumptions about my knowledge for some other purposes than ministering to my self-complacency. But suspicious as I have sometimes been about the matter, I had not quite evidence enough, nor quite the conscience to pick a quarrel. But upon this I am resolved, I will not walk on slippery places another year.

4. I have trouble of another sort by stopping my paper. I was once not only a contributor to benevolent objects, but a very cordial one. I have seen the day, when I took for a charitable object, a dollar out of my pocket, with as much pleasure as ever a miser put the same amount into his. But intelligence respecting the wants and miseries of the world has ceased reaching me, my money has assumed a preciousness very marvellous. Iron seems to have become silver, and wood brass, and stones iron, and everything that I have, has mounted up to a prodigious height in my estimation. The consequence is, that when a collector of charity calls, he sees the sternness of a wintry sky in my countenance. A dazzling brightness and beauty seems to attach itself to every coin I possess. The consequence is, said coins do not leave my possession without longing looks being sent after them, and not a little sourness is felt toward any one who has been skillful enough to part me and my beloved. It was otherwise with me when knowledge concerning the perishing was poured every week upon my mind. But I shut down the gate. The stream was stopped, and I became as a land where no water is; was parched, shriveled up with covetousness, and hence my trouble. But I will up with the gate again; so send me the paper, and I will see whether the sealed fountain will not gush forth once more in kindness and good will towards men.

5. One more reason why I want the paper. My neighbors belong to a different kingdom from that to which I am professedly attached. With the interests of the kingdom of this world they seem perfectly familiar. Political events and political men, political triumphs and defeats, all over the land, are known in all needful minuteness. But, about the kingdom to which I professedly belong, its honor or injury, its advancement or declension, I have had for the last twelvemonth, only shreds and patches of knowledge. "Shame on the man," says my conscience, "that can suffer the children of this world to be wiser in these matters than the children of the kingdom." Send me the paper, therefore. I must know, I will know the joys and sorrows of Zion. I will sympathize in her sadness, and glory in her triumphs. I will once more look out on the moral features of the world. I will not hide my face from the gloom and misery of a race perishing in sin. I will not shut my eyes from what a friend of the Redeemer, to what one, hopefully an heir of his eternal mercy, ought to see, know and feel. Stop my paper? No. I am ashamed of that. It is stopping love, and zeal, and prayer, and usefulness. It is stopping up fountains of happiness. No; I will not stop the paper; so send it, Mr. Editor; and when you see Stop, written on another of my papers returned, you may be assured it has been by one who has gone to the poor-house, or mad-house, or the house appointed for all the living.

THE GRAVE OF HARRIET NEWELL.

I had long desired to see that honored spot, and when the captain informed us of his purpose to touch at the Isle of France, I determined to visit the burial ground. Having learned that a missionary of the London Society resided in the island, I succeeded, after making many inquiries, in finding him. His name is Le Brun; he has been there thirty years, and says there has been a great change for the better since he came. He has a small congregation of French Protestants, to whom his labors are mainly confined, though he does something among the seamen. In both he is assisted by his son, who was educated partly in France and partly in England, and is now a professor in the Royal College at Port Louis. The population of the island is 120,000, besides the coolies from India, on the sugar plantations, of whom there are from 25 to 30,000. For the religious instruction of these nothing is done.

The next day I went again, and the younger Mr. Le Brun kindly accompanied me to the burial ground. It is about a mile from Port Louis, on the sea shore. The approach to it is through a long and beautiful avenue of fir trees. Some of the tombs are splendid, and the ground is adorned with trees of various kinds. Catholics and Protestants lie intermingled. On the grave of the former were flowers which had been deposited by friends, and which are frequently renewed. This, I was told, is common, if not universal in France and other Catholic countries. The grave of Harriet Newell we found without difficulty, though Mr. L. had twice before looked for it in vain. It is covered with a large stone, on which is an inscription prepared by the American Board, and at the head is an upright stone with the initials of her name, H. A. N. The latter seemed to have been put up recently and probably for the purpose of more easily identifying the spot. On this, Mr. Judson and three or four others had left their names in pencil. By the side of this departed saint rested the remains of a Wesleyan missionary, who lived there but about six months, who was much persecuted by the ungodly, both among Protestants and Catholics. Long could I have lingered in this lovely spot, but my guide was in haste. Two or three days after we had left the island I learned that the devoted Thomason, of Calcutta, was also buried there.

[Rev. Mr. Hutchings.

PROSPECTS OF GENERAL PEACE.

During a recent debate in Parliament, Lord Palmerston, in his attack on the slave trade negotiation now going on between the Duc de Broglie, and Dr. Lushington, accused Sir Robert Peel of having made dishonorable concessions to France. The right hon. baronet, in repelling the charge, enunciated principles which must afford great gratification to the friends of peace. He avowed his predilections for a pacific policy, and announced his determination to pursue that policy as long as he could do so without compromising the honor or sacrificing the interests of the country. It is pleasing to find that the leading powers of Europe are not only avowing, but acting on the same pacific principle. Guizot is emphatically the minister of peace. Louis Phillippe is the monarch of peace. He estimates the blessings of peace at so high a value, that from his language it might be supposed that he would sooner lose his crown than become a party to another European War.

There is, therefore, every ground to believe that the peace of Europe will be long preserved. The political sky wears a pacific aspect. We are mistaken, indeed, if the days of European war be not over. Apart from mere feeling on the subject, the nations are at length opening their eyes to the folly and miseries of war. What was ever gained by it? What European country can be named that has ever been benefited by hostilities with another country? What country, on the contrary, ever engaged in a war that was not a loser by it —a loser in treasure as well as in the lives of its subjects? Even the victorious power is often ruined by its triumphs. Look at England. We vanquished Napoleon; but what was the price at which our victories were purchased? The answer is to be found in the present overtaxed condition of the people. Our triumphs were purchased at the cost of £600,000,000. We are suffering for our victories now. Nor will the pernicious consequences of our wars and our victories be confined to ourselves. They will outlive us for many a long year; our descendants for ages to come will have to smart severely for the folly.

[Adv. of Peace.

TRUTH MINGLED WITH ERROR.—Jeremy Taylor says, that where there are divers opinions, they may all be false; there can be but one true; and that one truth oft-times must be fetched by piece-meal out of divers branches of contrary opinions. For it falls out not seldom, that truth is through ignorance or rash vehemency, scattered into sundry parts; and, like to a little silver melted amongst the ruins of a burnt house, must be tried out from heaps of much superfluous ashes. There is much pains in the search of it; much skill in finding it; the value of it, once found, requites the cost of both.

"Would you like to hear me preach, Lamb," said the eloquent and mystical Coleridge. "I never heard you do anything else," was the reply.

The Sabbath Recorder.

NEW YORK, MAY 22, 1845.

Our Anniversaries.

The SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION, and the AMERICAN SABBATH TRACT SOCIETY, held their Anniversaries in Plainfield, N. J., on the fourth and fifth days of last week. Considerable interest has been felt in the meetings of these Societies—not so much on account of the actual labor which they have performed, as on account of the indications which the meetings would give in regard to future labor. Our benevolent organizations had been for a time past in a sort of transition state. The old Societies had been given up, and the new ones designed to supply their places had scarcely assumed a settled form. Of course those who felt interested in our benevolent movements, could not fail to look anxiously for the result of the Anniversaries. We are happy to express our conviction, that the Societies are fast assuming a form which will ensure their permanent and ex~~tensive usefulness. It is true that their receipts~~ for the few months which have elapsed since their last reports, have been small; but it is equally true, that there is a growing interest in their welfare—that the duty of co-operating with them is more deeply felt—and that the plans for making them useful by occupying the field spread out before them, are more comprehensive and liberal. We cannot look upon these facts without deriving encouragement from them. A brighter day is dawning upon us. If we will but engage heartily in the support of these organizations, they will do more than all other means to remove sectional jealousies, and promote harmony and general improvement. Let us resolutely put our hands to the work; and by patient continuance in it, we may be sure that the cause of truth and our own peace will be equally advanced.

SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

The Seventh-day Baptist Missionary Association held its Third Anniversary in Plainfield, N. J., on the fourth day of last week, May 14.

The Introductory Discourse was preached by Solomon Carpenter, from Matt. 28: 19, 20—*"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world."* The discourse presented in a clear manner the condition of the unevangelized portion of the world, and the necessity and encouragement for Christian effort on their behalf.

After the discourse, the President, Thomas B. Brown, called the Society to order; committees were appointed to arrange the business of the Society for an afternoon session, and also to nominate officers for the ensuing year.

AFTERNOON SESSION.

The Afternoon Session was opened with prayer by Wm. B. Maxson. The committee on the nomination of officers reported the names of the following persons, who were thereupon chosen, viz.:

For President,
THOMAS B. BROWN, of Milton, Pa.
Vice Presidents,
RANDOLPH DUNHAM, of Plainfield, N. J.
WM. B. MAXSON, Berlin, N. Y.
DAVID DUNN, New Market, N. J.
WM. M. FAHNESTOCK, Bordentown, N. J.
Recording Sec.—W. B. GILLETT, New Market, N. J.
Corresponding Sec.—S. DAVISON, Plainfield, N. J.
Directors,
NATHAN V. HULL, Clarence, N. Y.
SOLOMON CARPENTER, Shiloh, N. J.
JOHN WHITFORD, Berlin, N. Y.
CLARK GREENMAN, Mystic, Ct.
F. W. STILLMAN, New York.

The Report of the Executive Board was then read by Samuel Davison, from which we collect the following statements:—

During the eight months which have elapsed since the last report, six missionaries have been under appointments from the Board, four of whom have fulfilled the appointments conferred upon them by laboring in the States of Rhode Island, New York, New Jersey, Pennsylvania, and Virginia. Besides these, the Central Association has had three missionaries under appointment during parts of the same time; and the churches in Ohio and Indiana have had an itinerant missionary. These brethren have labored with much benefit to the souls of men. Brother Richard C. Bond, who has labored among the five Sabbath-keeping churches in Western Virginia, reports that his labors have been much blessed. A gracious revival has been enjoyed by the church in New Salem, Va., as the result of which upwards of thirty persons have been baptized, and several have embraced the Sabbath. Bro. Lucius Crandall has continued his labors at Newport, R. I., and several other places in the vicinity. The prospects of the mission are regarded as encouraging. Several persons have embraced the Sabbath; a few have united with the church by letter; and the missionary has baptized six persons on profession of their faith. Bro. Thos. E. Babcock has filled his station in Persia, N. Y., and vicinity, with much acceptance to the people and advantage to the cause. He has distributed tracts, preached, and in other ways labored for the salvation of souls. Two persons have embraced the Sabbath, and two have been baptized. Bro. Azor Estee has spent about four months in a missionary tour through parts of New York, New Jersey, Pennsylvania, and Maryland. He visited the German Seventh-day Baptists in Pennsylvania, and labored among them for a time with considerable encouragement. They manifested much interest in our movements, and gave evidence of a disposition to engage with us in the work of promulgating the truth. He also visited, in passing from place to place, a large number of ministers of the Gospel, with whom he had conversation on the subject of the Sabbath, and whom he supplied with Sabbath publications. The field formerly occupied by Bro. James L. Scott, in Illinois and Iowa, has remained for the most part unoccupied since the last report, in consequence of his having returned to the State of New York, and there being no other person ready to enter the field. There is, however, a pressing demand for labor in that region, and it is earnestly hoped that by some means one or more persons may be stationed there. In conclusion, the report alludes to the extent of the work yet to be done, and speaks encouragingly of the prospects, if we will engage earnestly in the work.

The Report of the Treasurer was read by A. D. Titsworth, from which we learn that the receipts since the last Anniversary have not been ~~large. We are not able to give the exact sum.~~

A resolution was introduced by Samuel Davison, and seconded by David Dunn, that the Constitution of the Society be so altered as to entitle any person paying into the treasury one dollar annually, to become a member of the Society. This proposition led to considerable discussion, but was finally adopted by a unanimous vote.

EVENING SESSION.

The Evening Session was appropriated mainly to the discussion of a series of resolutions, which were finally adopted. The discussion was of an interesting and animated character, but our notes are not sufficiently full to enable us to give even an outline of it. The following are the resolutions under consideration, with the names of the movers and seconders, each of whom addressed the meeting upon the subjects embodied in the several resolutions:—

1. Presented by Wm. B. Maxson, and seconded by David Dunn—

Resolved, That the spirit of missionary enterprise is inseparable from true piety, and indispensable to the prosperity of our churches.

2. Presented by Lucius Crandall, and seconded by Geo. B. Utter—

Resolved, That according to our numbers and resources as a denomination, we are bound to see that the ministry of reconciliation is extended toward the recovery of an apostate world.

3. Presented by Thos. B. Brown, and seconded by Solomon Carpenter—

Resolved, That the system of theology which harmonizes with the true doctrine of the Sabbath, is the system which above all others is calculoted to bless mankind; and that increased effort ought to be made for its diffusion.

The following resolution was brought before the Society at a session on fifth day, May 15. The subject was felt to be one of great importance and solemnity, and the discussion upon it was therefore continued for some time. After a careful consideration of the arguments for and against it, the resolution was unanimously adopted, the subscription contemplated in it opened, and liberal sums subscribed:—

Resolved, That the Executive Board be instructed immediately to open a subscription for the purpose of establishing a Foreign Mission; that they be instructed to use their best endeavors to procure one or more individuals who may be willing and ready to engage in such a work; and that the Board be requested to forward from time to time to the editor of the Sabbath Recorder for publication, such information as may come into their possession adapted to enlighten the people upon this important subject.

After having held three interesting sessions, the Association finally adjourned to meet in Berlin, N. Y., on the sixth day of the week before the first Sabbath in June, 1846, at which time Eld. Nathan V. Hull is to preach the Introductory Discourse, Geo. B. Utter being his alternate.

AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society held its Second Anniversary on fifth-day, May 16. The President, Lucius Crandall, took the chair, and the session was opened with prayer by Thomas B. Brown.

The report of the Treasurer was then read, from which it appears that the money received since September last, amounts to $359,45, of which $266,31 has been expended in agencies and the gratuitous circulation of tracts. A balance remains in the treasury about equal to the claims against the Society for tracts, printing, etc.

The Annual Report of the Board of Directors was read by Thomas B. Stillman, from which we collect the following facts:—

The Board express their sense of the growing importance of the Society's labors, and their conviction that a more extended system of operations ought to be entered upon for diffusing abroad the true doctrine of the Sabbath. They also feel confident that there is an increasing and encouraging zeal to carry forward the work. An arrangement has been made with the New York City Sabbath Tract Society, by which this Society has come into possession of the stereotype plates of the series of Sabbath Tracts, the Sabbath Vindicator, and the Address to the Baptists. Two new tracts have been added to the series within a short time. A new edition has just been printed of Tracts No. 3, 5, 6, 7, 8, 9; also a cheap edition of the Baptist Address for general circulation, and a fifth edition of Sabbath Vindicator No. 1. The Society has under consideration the publication of an edition of George Carlow's book, entitled "Truth Defended," in reply to Mr. Ward; the work being now in the hands of a revising committee. To defray the expense of this undertaking, reliance is placed mainly upon the prompt sale of the books. In order to facilitate the Society's work, books of subscription for members have been circulated, in connection with an address upon the subject. Sufficient time has not yet elapsed to secure full returns, but so far as received, the returns are favorable. The Board have on hand several old and valuable books, of which they are desirous to publish a complete edition, or at least an epitome, as soon as circumstances will warrant it. Among these they mention a book of Theophilus Brabourne, first published in 1632, of which only two copies are known to be in existence; another by Edward Stennett, the father of the family of ministers of that name, published in 1664; also works of Francis Bampfield, Thomas Bampfield, Robert Cornthwaite, and others. The Board think that the circulation of these books would serve to excite among Sabbath-keepers that spirit of devotion to the truth which manifestly characterized its early champions. They hope, at the same time, that the books would find many readers among those who now regard the question as altogether a modern one. Since the last Anniversary, the Board has furnished credentials to brethren N. V. Hull, and ~~T. B. Brown, to attend a Convention in Balti~~more, at which Bro. Hull was present, and distributed a considerable quantity of Sabbath publications. Bro. Azor Estee was engaged for a time as an agent of the Society so far as he could present its claims compatibly with the interests of another Society for which he was laboring. In conclusion, the Board express a hope that the friends of this cause will furnish them with the means of carrying forward with greater energy the work in which they have engaged.

A committee having been appointed for the purpose of nominating officers for the ensuing year, presented the following report, which was unanimously adopted:—

For President,
LUCIUS CRANDALL, Newport, R. I.
Vice Presidents,
1. GEORGE B. UTTER, New York.
2. DAVID DUNN, New Market, N. J.
3. ALFRED STILLMAN, New York.
Recording Sec.—F. W. STILLMAN, N. Y.
Corresponding Sec.—PAUL STILLMAN, N. Y.
Treasurer—T. B. STILLMAN, N. Y.
Board of Directors,
JOHN WHITFORD, Berlin, N. Y.
SOLOMON CARPENTER, Shiloh, N. J.
WM. B. MAXSON, Berlin.
THOMAS B. BROWN, Milton, Pa.
CLARK ROGERS, Preston, N. Y.

RESOLUTIONS.

1. The following resolution was presented by Thomas B. Brown, and seconded by Solomon Carpenter:—

Resolved, That this Society regards the circumstances of the present time, and especially the efforts now making to promote a stricter observance of the first day of the ~~week, as both encouraging and demanding increased ex~~ertion on the part of Sabbath-keepers to make known their views.

In presenting this resolution, Mr. BROWN spoke of his satisfaction in view of the discussion now going on. Sabbath-keeping is to many persons a self-denying duty; and when they are called upon to keep the first day of the week with greater strictness, they will naturally inquire in regard to the reason of the thing. The result of such inquiry may be, that when men see no command for the observance of that day, they will fall into neglect of it. But this will prepare the way for a reformation in regard to the Sabbath, and will show the imperative necessity of it. With us the Sabbath should be a prominent subject of discussion—not to the neglect of other important doctrines, to be sure—but in connection with them, and in just proportion to its real importance. Other doctrines have their advocates. This is committed to us. It is the banner which God has given us to lift up, and He will hold us responsible for displaying it. There are times when some particular form of truth becomes especially important, and is really a test of Christian character. It has been so in regard to the true doctrine of baptism. In this country at the present time, the maintenance of it is no test of character; but in Copenhagen, where Baptists are outlawed and imprisoned, it is felt to be the test. So is it in regard to the Sabbath. At the present time, while the most violent opposition is manifested towards the Sabbath, though under the name of zeal for a rival institution, it becomes our duty to unfurl our banner for this truth, and to oppose all papal usurpations.

Mr. CARPENTER, in seconding the resolution, spoke of the advantages now enjoyed for disseminating the truth upon the subject of the Sabbath. We are at liberty to speak our opinions freely; we have a common standard, the Bible, to which all denominations profess to refer as authority for their practice; there is, therefore, common ground on which to meet our opponents. The over-action of the friends of the first day has produced a re-action, opening the eyes of many persons to see the subject in a new light. God thus prepares the way for the truth, and will accompany with his blessing the efforts to make it known. These considerations demand increased exertion. At the same time, let us guard against all just occasion for the charge of sectarianism and bigotry, by giving to every doctrine its true importance and merited attention.

2. The following resolution was presented by Samuel Davison, and seconded by Isaac D. Titsworth:—

Resolved, That in efforts to make known their views, Sabbath-keepers should avail themselves of the aid of the press, and may look with confidence to the circulation of tracts and papers as a means of exerting an influence.

In support of this resolution, Mr. DAVISON spoke of the changes which are continually taking place in the modes of presenting religious truth. But it seems to be conceded by all other denominations, and by all reformatory societies, that the press, and especially tract distribution, is a most successful auxiliary. Truth presented in this way does not meet with that direct and violent opposition which it does in the form of discussion. To overlook this aid, therefore, is to cut off the right arm of our strength. Mr. D. then spoke of the movements of divine Providence in connection with the press, and referred to many instances in which men shut up in prison or some retired corner, have exerted a greater influence through the press than they could in any other way. In conclusion, he urged the importance of engaging more resolutely in this work, and spoke of the encouragement to be derived from our past observation of its influence.

Mr. TITSWORTH illustrated the value of tract distribution by reference to many facts which had come under his own observation. He attended the Baltimore Convention, and saw there with what eagerness publications were seized upon. He had distributed tracts in his own neighborhood, and had seen the disposition of some who were afraid of the truth, to destroy all the tracts which came in their way. These facts convinced him of the efficiency of this instrumentality, and inspired him with confidence in the final result of tract distribution.

3. The following resolution was presented by George B. Utter, and seconded by Thomas B. Stillman:—

Resolved, That this Society deems it important to re-publish, for the sake of preserving and circulating, such works of old authors on the subject of the Sabbath, as are adapted to illustrate the history of the discussion, and to enforce the claims of truth.

Mr. UTTER, in presenting this resolution, spoke of the growing interest in the works of old authors upon theological subjects. Although we do not rely much upon the authority of "the Fathers," there is nevertheless good reason for feeling an interest in what has been said by those who have gone before us. This is especially true of the old authors on the subject of the Sabbath. In their works we see how very nearly the same truths have affected different minds in different ages. We see also how fearlessly men have defended the true doctrine of the Sabbath in the face of danger; and how cheerfully they have endured persecution, and even death, in its defence. We owe it to *ourselves* to re-publish those old works, that we may by the study of them catch something of the spirit of their authors. We owe it to *the writers*, that their memory may be cherished among us, and their labors appreciated. We owe it to the *world*, that they may see that the views we hold are as old as the Reformation, and as ably and successfully maintained as any of the doctrines which the Reformation served to bring under discussion.

Mr. STILLMAN, in seconding the resolution, said, I think, sir, the publication of the early works of Sabbatarian writers would have the effect to inspire us with some degree of that spirit and zeal which led them, in the days of persecution, to suffer imprisonment and death for this truth. Who can read the spirit-stirring appeals of Brabourne or Stennett without partaking in some degree of the feelings which actuated them in publishing, in the face of their adversaries, this unwelcome truth? It has been said here, that we are often asked why we have waited till the nineteenth century before this question is pressed upon the consideration of the church. Sir, read this book I have in my hand, and you will not say the Sabbath had no advocates before the nineteenth century. It was written more than two hundred years ago; and what became of these works? Why, they were considered heretical; their authors imprisoned and persecuted; their followers fined and forbidden by law to meet on the Sabbath for worship. I trust we may be enabled to read their works and treasure their spirit in our day. It would accomplish much.

4. The following resolution was presented by Wm. B. Maxson, and seconded by Lucius Crandall:—

Resolved, That while we as a Society acknowledge with gratitude the success which has attended our past efforts, we rely upon the aid of the Holy Spirit for future success, and therefore ask the prayers of the people of God in behalf of the object for which we are laboring.

Eld. MAXSON accompanied his resolution by remarks upon the need of the Spirit's influences in order to rouse men to labor in this cause, to enable them to prepare fit works on the subject, and to make those works effectual. The Spirit's influences are needed in every department of Christian effort, but more especially in this, because obedience to the truth is opposed by so many worldly interests. The need of divine influence is too much overlooked in controversy; hence there is much said that does not reach the heart. But let our eyes be directed to aid from above, while we maintain the right, and a different result will be seen. This will be a protection to ourselves, an encouragement to others, and a pledge of success.

Mr. CRANDALL seconded the resolution, and said that the need of spiritual influence was not a favorite theme with him, on which account he might not do it justice. Several considerations might be mentioned, however, to illustrate this need. It is known to those who have had some experience in public discussions of the Sabbath question, that it is often difficult when speaking on the subject to interest our hearers and sustain our own spirits, as we can when speaking upon other points. This may be because the subject is a controverted one—because we feel that our hearers put themselves in a posture of defence. Now in such a case we stand in need of the influences and graces of the Spirit to sustain our minds and temper our addresses so that the speaker may be animated, the hearer interested, and the truth accepted. We have reason to pray that our fellow-men and fellow-professors should have the influences of, and be directed by, the Spirit of God. We find it very easy to convince men, even professors of religion, that the seventh day is the Sabbath. Taking the Bible as the rule of faith and practice, multitudes of Protestants can be convinced that our views of the Sabbath are correct. But they will not practice in accordance with their convictions. And what is the reason they give for their course? They say, "It is not convenient; we could not get along and keep the seventh day." So you see they act on a worldly principle. They are dictated by the spirit of the world. They decide as men of the world decide. So far as an intelligent conviction goes in the case, or is necessary in bringing men right, we can work out the form of the man, but we cannot make him act. Unless the Spirit of God breathe into him life, he will not act—he will not become a living soul. And we may convince the nations of the world of the truth of our doctrine, but if they have not the influences of the Spirit of God, if they are not directed by it, they will be no better off than they are now. For tho' from their premise, the Bible, we bring them by a direct line to the conclusion that the seventh day is the Sabbath, yet men who are under the control of the spirit of the world, instead of practically carrying out the conclusions resulting unavoidably from rules which they themselves acknowledge, will, whenever their temporal interests demand it, turn a short corner, or deviate from a straight line as much as may suit their convenience. But when men are under the direction of the Spirit of God they pursue a straight course, whatever the difficulties of the way may be. This is a peculiar mark, which distinguishes those who are led by the Spirit of God from those who give themselves up to the guidance of the Spirit of this world.

5. The following resolution was presented by Samuel Davison, and after a full and free discussion, was unanimously passed:—

Resolved, That the Executive Board be requested to take into consideration the best means of interesting the Jews in restoring to the world just views on the subject of the Sabbath.

After a lengthy session, the Society adjourned to meet at Berlin, N. Y., on the fifth day of the week before the first Sabbath in June, 1846, on the evening of which day Lucius Crandall is by appointment to preach a discourse upon the subject of tract efforts—Thomas B. Brown being his alternate.

SOUTHERN BAPTIST CONVENTION.

A Convention of Southern Baptists met at Augusta, Ga., two weeks ago, for the purpose of considering the expediency of forming a Southern organization for benevolent purposes. There were three hundred delegates in attendance from the States of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. A committee of sixteen was appointed to prepare a preamble and resolutions for the Convention, who reported in effect, that "the Boston Board have, in their answer to the Alabama resolutions, most clearly and unnecessarily exceeded their power and violated their trust;" that in declaring they will not appoint as a missionary any one who persists in holding slaves, they have departed from the course hitherto pursued by the Triennial Convention; that this decision was not reversed at the late meeting in Providence; and that, therefore, it is proper and necessary for the Convention to proceed at once to organize a Society for the propagation of the *Gospel.* This report was adopted, and the Society which it contemplates was accordingly formed, with officers taken from the leading men among the Southern Baptists. The opinion of the members of the Convention seems to have been, that with this Southern organization all things would go on "swimmingly." *Perhaps* they will, but we see little reason to expect it.

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"RHODE ISLAND SABBATH UNION."—We see it stated, that this newly-organized Union has ordered from the American Tract Society 25,000 copies of Dr. Edwards' Sabbath Manual, (a pamphlet of 82 pages,) with a view of furnishing a copy to every family in the State. This surely indicates a commendable zeal for the enlightenment of the people of Rhode Island. We trust our friends in that State will take a lesson from this movement.

◆

PROGRESS.—A line of steamboats has lately been established between this city and Providence, R. I., one of which leaves New York regularly on Sunday evening at five o'clock. Such a "desecration" of the first day of the week is quite new on this route, and may possibly indicate that the "Progress of Sabbath Reform," so much talked of, is backward rather than forward. The New York Evangelist may well ask, in view of it, "Where is Dr. Edwards?"

◆

"SLIPSLIDIFICATION."—Under this heading, we find in the Baptist Record an article from an Episcopal paper, setting forth that "at a meeting of the Standing Committee of Pennsylvania, on Tuesday, the 6th inst., the Rev. Gideon B. Perry, D. D. L. L. D., pastor of the New Market Street Baptist *congregation*, Philadelphia, was received as a candidate for orders in *the Church.*" Thus the successors of the apostles are multiplying from the ranks of the unordained.

◆

Bishop DeLancy of the Episcopal Church, on Friday last, met with a serious, and it is feared fatal accident, near Batavia, N. Y. He was on his way to fulfil an appointment at East Bethany, when the horses took fright, and the Bishop jumped from the carriage, striking his head in the fall, and producing a severe congestion of the brain.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The Steamship Britannia reached Boston on Monday last, bringing Liverpool dates to the 4th inst. We select the following items:—

The mammoth steamship Great Britain is to leave Liverpool for New York on the 26th of July next.

M. Guizot, of the French Foreign Department, has been dangerously ill, but is recovering.

The news from Switzerland is of a pacific character. The Extraordinary Diet makes no progress; but Commissioners of Government have negotiated for setting free the prisoners, for which Lucerne will receive about 500,000f.

It was reported in the Paris Bourse, on Saturday week, that England had applied to France to join her in a protest against the Annexation of Texas to the American Union.

A very disastrous accident occurred at Ashton-under-Lyne, on the afternoon of the 19th ult., involving the destruction of at least fourteen lives, the serious injury of two men, and a considerable pecuniary loss.

According to the official return of the Lords of the Admiralty, the naval force of Great Britain consists of 680 ships of war, carrying from one to one hundred and twenty guns each. Of this number there are 125 armed steam vessels, constructed on the most approved principles. This immense fleet employs in the time of peace 25,000 able-bodied seamen, 2000 stout lads, and 94 companies of Royal Marines.

Emigration to America.—Our advices from various ports from which emigrants depart, state that emigration to Canada and the United States is going on to a larger extent than ever before known. From Germany, also, it is equally large; 200 passengers have just arrived at Havre from Rotterdam, on their way to the Western World. It is to be regretted that the authorities in New York, Boston, &c. do not establish protective societies, not in name but in spirit, and secure the poor emigrant from the robbery and plunder to which he is subjected by the sharks who are allowed to board the ships on their arrival at their destined port.

A large number of persons from the Highlands of Scotland propose emigrating to Canada.

Egypt.—An act of the most wanton and barbarous character was perpetrated on a native Coptic Christian at Damietta. This person was accused of having spoken slightingly of the Mahomedan religion, and on the fact having been made known to the populace, they collected around him, gave him 500 lashes, paraded him naked through the streets mounted on a buffalo, with two dead dogs and a pig attached to his legs and shoulders, and afterwards beat him until he expired under the effects of the punishment. The European consuls have taken it up strongly, but the punishment inflicted on the principals has been limited to five years' incarceration in the Castle of Aboukir.

Reports from Syria stated that the plague had broken out at Jerusalem, and that the number of deaths is 40 a day.

New York Legislature.—This body closed its sixty eighth session on Wednesday, the 14th inst. —128 days after the time of assembling. The whole number of Acts passed is 367. Several prominent measures which have been under discussion were lost, including the bill to punish seduction, adultery, and brothel-keeping, and the bill proposing to reduce the burthens imposed upon the people by the militia system. The Tribune says:—

"The measure for which this Legislature will be longest remembered is the act '*Recommending a Convention of the People of this State,*' though it does not recommend, but simply authorizes the People to call such a Convention, and provides the ways and means of making such call effectual. Next in importance is the bill relating to *Excise*, which separates the whole subject of Excise from our Political contests, and enables the People to determine, at a wholly independent poll, whether they will or will not permit the sale of intoxicating Liquors. The bill releasing the *Erie Railroad* Company from the payment of the $3,000,000 heretofore loaned it by the State, and looking to an early and effective prosecution of that work to its completion, is important, and we trust will prove beneficent. The bill appropriating $197,000 (being the surplus earnings of last year over and above all charges) to the continuous construction of the *Erie Enlargement and Lateral Canals*, though killed by the Governor's Veto, will be found one of the features of the Session.

Harnden's Emigrant Passenger Agency.—We learn from Mr. L. S. Littlejohn, agent of Harnden & Co., that during the season of canal navigation for 1844, commencing in April and ending in November, Harnden & Co. paid $107,775 21 to the Canal Association of Forwarders, for the transportation of passengers and their extra luggage upon the Erie canal. The whole number of passengers was sixty thousand, most of whom were immigrants from Europe, seeking a home in the far West. We are assured, also, that this vast business was conducted in a manner satisfactory to all parties.

From Mexico.—*Vera Cruz, April* 22.—A correspondent writes, that the arrival of the American squadron (consisting of the Potomac, the Falmouth, the Somers, and the Lawrence,) off the port of Vera Cruz, created much excitement. The sole topic of the day, he adds, continues to be "war with the United States. The people seem eager for it; but the government hesitates." [N. O. Pic.

From the interior it was reported that the earthquake shocks are continued, but no particulars are given. With respect to Texas, the Mexican government appears disposed to recognize her independence, and is willing to select France and England as umpires. Such is the tenor of our information. A proposition was before the Congress, to discontinue proceedings against Santa Anna if he would go into voluntary banishment for ten years. [Bee, *7th.*

Some time ago, a gentleman, aware that Mr. Astor was better acquainted with the resources of Oregon than any person in this city, asked him what he thought of Oregon, and whether it would be a valuable acquisition? Mr. A. replied, "it was good for nothing but to furnish *furs*, and they were all gone long ago."

THE NEW POST OFFICE LAW.

We present the following abstract of the most essential provisions of the new Postage Bill of the last Congress, which takes effect from and after the 1st of July next.

1. The postage on every single letter or parcel, not exceeding half an ounce in weight, for any distance under 300 miles, is to be *five* cents, and for any distance over 300 miles, *ten* cents. Double letters are to pay double those rates; treble letters, treble those rates, &c. But every letter or parcel not exceeding half an ounce in weight, is to be deemed a single letter; and every additional half ounce, or additional weight less than half an ounce, is to be charged with an additional single postage. All drop letters, (i. e. letters placed in any Post Office, not for transmission by mail, but for delivery only,) are to pay *two* cents each; and letters advertised are to pay the cost of advertisement, in addition to the regular postage.

2. All newspapers of a size not exceeding 1900 square inches, are to be sent free of postage to any distance within thirty miles of the place where they are printed. For any distance over thirty miles, such papers are to pay the same rates of postage as heretofore, by the law of 1825. Newspapers of greater size than 1900 square inches, are to be subject to the rates charged upon magazines and pamphlets.

3. All printed or lithographed circulars, handbills, or advertisements, printed on quarto post, or single cap paper, or paper not larger than single cap, folded, directed, and unsealed, to be charged *two* cents postage for each sheet, whatever be the distance.

4. All pamphlets, magazines, periodicals, and every other kind of printed matter, (except newspapers) to be charged *two and a half* cents for each copy of not more than one ounce weight, whatever be the distance, and one cent additional for each additional ounce: and any fractional excess of not less than half an ounce, is to be charged as a full ounce.

5. The franking privileges granted by former acts, are abolished; but provisions nearly equivalent to them are made in the new act, viz: the franking privilege is allowed to the President and Vice President of the United States, to the members of the Senate and House of Representatives, the delegates from Territories, the Secretary of the Senate, and the Clerk of the House of Representatives.

Postmasters are authorized to charge, and have allowed to them in the settlement of their accounts with the Post Office Department, all postage which they may have paid or had charged to them, for letters or packages received by them on the business of their offices or of the Post Office Department, upon a verification on oath of their accounts for the same, and the transmission of the charged letters as vouchers. And they are also authorized to send free of postage, all letters and packages which it may be their duty or they may have occasion to transmit to any person or place, and which shall relate exclusively to the business of their offices, or to the business of the P. O. Department; but in every such case the Postmaster sending any such letter or package, must endorse thereon, over his own signature, the words 'Post Office business,'—under a penalty of three hundred dollars for any and every such endorsement falsely made.

6. The establishment of any and all private expresses for conveying letters and packages, or other matter properly transmittable by mail, (except newspapers, pamphlets, magazines, and periodicals,) is prohibited, under heavy penalties.

[Perfectionist.

Melancholy Accidents.—In the town of Andes, Delaware Co., three persons were killed last week. On the 6th a number of individuals were engaged in preventing the fire from a burning fallow spreading to the woods, when a large maple tree burnt off near the ground, and, falling suddenly, crushed beneath it two persons, Nicholas Akerly and Timothy Perse. Mr. Akerly lived but a few minutes, being insensible all the time. He has left a wife and two children to mourn his melancholy death. Perse died soon after. On the 8th, a lad aged 13, named John O. Roney, was engaged in drawing logs down a hill, and not returning soon, search was made for him, when he was found dead, supposed to have been killed by either the horse or logs going over him.

Singular Trial—Dominick McBride has recently been tried in Colborne District, C. W., for attempting to murder a Catholic Priest, who was sleeping in his house. At the request of McBride's wife, the Priest had admonished him on his intemperate habits, when he swore he would have his revenge. In the middle of the night he arose, got his gun, and entering the priest's room, stabbed him in several places with the bayonet. A couple of young men, sleeping below, heard the scuffle and came in time to save the priest's life. The jury *acquitted* McBride.

Discovery of Ancient Treasure.—We find the following story in the Columbus (Georgia) Enquirer:

"We learn from a source which we think entitled to full credit, that a large deposite of silver coin was discovered about two weeks since on the East bank of the Altamaha River, about five miles below the junction of the Ocmulgee and Oconee, in Tatnall County. The place is called Milligan's Bluff, near Hall's Ferry. The circumstances related, are that a man by the name of John Maze, discovered three dollars, which had become exposed by the blowing up of a tree. He commenced examining the earth below, and the coin continued to appear, until he had exhumed the handsome amount of *Forty-five Thousand Spanish Dollars.* They appeared to have been deposited in canvass bags, and at some remote period, as the latest date on the coin was over 160 years since.

Decline of Cities.—While travelers abroad lament over the declining glories of Amsterdam and Venice, they forget that we have parallels on a smaller scale at home. The little port of Perth Amboy was once a rival of New York. Newport, seventy years ago, was the next sea-port of the East. Alexandria, in the District of Columbia, at one time transacted more business than Baltimore. Jamestown, once so important a place, is now in ruins; and the spot on which Roanoke was built is not even known. "So runs the world away."

Newspaper Postage.—This tax on the diffusion of useful knowledge to the people, must be rescinded. The newspaper press will never rest satisfied, we trust, until newspapers shall go free of postage, all over the United States. We will set this ball in motion—who will aid in rolling it onward? [United States Journal.

Counterfeit 5's of the Madison Co. Bank have been detected.

Statistics of Benevolence.—From the Reports of the leading Benevolent Societies, whose Anniversaries have been recently held, it appears that all of them have very considerably advanced during the past year. The following are the receipts of some of them:

Presbyterian Board of Foreign Missions	$82,672
Foreign Evangelical Society	18,744
American Tract Society	152,376
American Home Mission Society	121,946
American Bible Society	166,652
American Board of Foreign Missions, during the last nine months, about $185,000; so that if the contributions continue in the same ratio the next three months, they will, for the year, amount to	246,666
Baptist Board of Foreign Missions	82,276

Evangelization of New England.—Mr. Alexander Campbell says, in the Millennial Harbinger, that a few benevolent churches in Ohio and Virginia have agreed to send their evangelists to make a tour through New England during the summer months. Four or five of the most intelligent and eloquent are named for this mission. Mr. C. states that on the Western Reserve of Ohio alone, there are almost 20,000 disciples, and he anticipates similar success in evangelizing New England. [Reflector.

A new Phase in Millerism.—A paper has been started in Utica, N. Y., called "The Voice of the Shepherd." In this paper the position is taken that the Lord Jesus did come on the 10th day of the 7th month of last year, entered into the hearts of his true saints, set up his kingdom there; that they are now actually in heaven, and the day of judgment is past.

Return of Missionaries.—The Rev. N. M. Crane, wife and five children, from the Madeira mission, and Mrs. Wyman, from the Ceylon mission, arrived at Boston on Sunday morning, May 4th. The children of the Rev. R. O. Dwight, who died of cholera about a year ago, came passengers in the same vessel. Mr. Crane sailed from Boston in 1836, and has been compelled to suspend his labors on account of ill health. They were all under the patronage of A. B. C. F. M.

British and Foreign Bible Society.—The receipts of this institution for the past year amount to £97,755, or nearly half a million of dollars. The issues of copies of the Scriptures, during the same time were 915,089.

The Bible Refused.—Some of the colored refugees in Canada, anxious to learn the revealed will of God, and unable to purchase the Bible for themselves, made an application to the Bible Society of Orange county, New York, for a donation of Bibles. The application was refused. The society was opposed to slaves running away, and determined to punish them for their love of liberty, by withholding from them the book which of all other things, they needed to help them to a true knowledge of the God they desire to serve. We cannot find words sufficiently strong to express our detestation of men who could be guilty of so unchristian—so unmanly a deed. Of whom but such as these is it said, "I was hungry and ye fed me not; naked, and ye clothed me not?" [Wash. Pat.

SUMMARY.

The whole absolute debt of New York City on the first of May, inst., was $12,454,497 50. The interest on the debt is $770,000 per annum.

A great horse-race took place on Long Island on Tuesday of last week, at which it is estimated that there were present 70,000 people. At least $100,000 was transferred from the pockets of the North to the pockets of the South on the occasion.

A Slaver was recently brought to Boston, a prize to the U. S. Brig Truxton. She was seized in March last at a slave factory on the coast of Africa; evidence having been lodged against her that she had already made a successful trip from the same place to the island of Cuba, with 346 slaves.

A single pin factory at Derby, Ct., turns out two and a half tons of pins in a week, or about 130 tons in a year—sufficient, one would think, to "pin up" the whole community.

The Boston people are in the last throes of agitation about a project for introducing water into their city, and their papers are full of arguments, *pro* and *con*, upon the subject; they have obtained an act from the Legislature authorizing them to bring in water either from Long Pond, which is a pond in Natick, some 14 miles from the city—or from Charles River. The question is to be put to the popular vote of the citizens, whether this act shall be accepted and acted upon.

Some of the papers, constitutionally addicted to the use of stimulating paragraphs, have published rather alarming accounts of the prevalence of Small Pox in the city. Although there have been rather an unusual number of cases at the Small Pox Hospital on Blackwell's Island, and perhaps in certain portions of the city itself, yet we can ascertain nothing authentic that ought to create apprehension.

News from Independence, Mo., informs that the emigrants, now near that point, number about 7000, all destined for Oregon and California. They will start about the same time, divided into convenient companies for traveling with ease and safety. The Indians will not attack a party of five hundred. Of course the emigrants this season stand in no fear of the red skins. It is astonishing what a tide is setting toward the fertile lands on the Pacific.

The New York Historical Society, by a nearly unanimous vote, have determined that it is *not* expedient that any effort should be made by the different learned bodies of the country to unite upon some specific geographical name for the country.

We learn that on Thursday afternoon two bodies, a man and a boy, were taken out of the river near Hudson—no doubt two of the passengers who were on board the Swallow. One of them is believed to be the son of General Mather. The Swallow has been raised.

The Croton Water department is in a flourishing condition. The receipts for the year ending the 31st December, 1844, were $118,000, and, from present appearances, they promise this year to reach the sum of $160,000.

A letter from Nashville, states that the health of Gen. Jackson is more rapidly failing, and that he cannot possibly long survive.

The Providence Gazette announces that Messrs. Bosworth and Heath are again at liberty. They took the oath of allegiance, and were discharged from custody.

There probably is not at this moment a more beautiful tree in the State than the high chestnut tree in Trinity Church yard, on Broadway, at the head of Pine-street—it is now in full bloom from top to bottom.

Chauncey Paul, an abolitionist of Springfield, Ill., was decoyed from his house, at midnight, last week, and cruelly beaten by a gang of ruffians.

Daniel Shannon, an inhabitant of Jackson, Mich., received a letter a few days since, informing him of a deposit in a bank in Ireland of £90,000 a portion of an estate to which he is heir at law.

$1's of Eagle Bank, Boston, altered to fives, exceedingly well done, are in circulation.

Passengers come through from Montreal to New York in 34 to 36 hours. Fare $6. Distance 400 miles.

The expense of travelling from New York to Cincinnati is now about $25; time required, five days.

The Bible Association of Friends in America held its annual meeting in Philadelphia on the evening of the 21st ult. The receipts of the year amounted to $2,794. Expenses, $2,707 35. Issues during the year, 2618 Bibles and 844 Testaments, being an increase of 1774 Bibles and 377 Testaments over the issues of the previous year.

Three full columns of the New York Express are taken up with arrivals, copied from registers of the different hotels. This list contains some *eighteen hundred names!* Of the number, 150 stopped at the Astor House, and 128 at Howard's Hotel.

A letter from Washington, N. C., May 1, states that the large swamps in Beaufort, Tyrel and Hyde counties, were on fire; two whole families burned up in Tyrel, one of the families consisting of a man, his wife, three children and three negroes; of the other family the writer did not learn how many were burned. The whole woods were on fire.

It has been ascertained that there are *one hundred places in Chicago where liquor is retailed*, and the nefarious trade is increasing in a fearful ratio to the growth of the city.

Buffalo is infested with mad dogs at present, and the authorities are ordering all to be shot, without regard to *distinction*. Several persons have been bitten.

The Cincinnati papers say that *shad* have made their appearance in the Ohio river, having traveled a distance of three thousand miles. It is time for the catfish to emigrate.

It is rumored that Orson Hyde is to become the prophet and head of the Mormon church. It is not said by what process he is to derive his authority.

The town of Warwick, R. I., decided, at the late election, by a vote of 353 to 62, to grant no licenses for the sale of spirituous liquors.

The English government clears three millions of dollars annually on its penny postage. The franking privilege is wholly abolished. Even Mrs. Victoria has to buy her penny stamps.

Worcester Co., Mass., has the honor of being the birth place of three members of the present cabinet, viz: Messrs. Bancroft, Walker, and Marcy—the two former were natives of Worcester, and the latter was born in Southbridge.

North Carolina presented the melancholy fact by the census of 1840, of possessing a greater number of white persons who could neither read or write, in proportion to the population, than any other State. She has no State prison, or any place for the confinement of prisoners, except the common county jails; and her penal code is severe even to barbarity. Some ten or twelve offences are punishable with death; among them, felony, by breaking into a house—and a negro was lately hung in Raleigh for this offence. Branding and whipping are among the punishments for certain deeds.

The Bible in Schools.—An interesting and useful Convention of County and Town Superintendents of Common Schools was recently held in Syracuse, N. Y. Among the many important subjects discussed was that of reading the Bible in Common Schools. A conciliatory resolution was introduced by Dr. Potter of Union College, to the effect that "the Convention regard the introduction of the Bible into schools as an object earnestly to be desired; but that the time and manner in which this object is to be accomplished, is a question which ought to be decided by the inhabitants of the Districts."

DIED,

At Manayunk, Pa., on the 26th ult., of pulmonary consumption, Vernelia Jane Ayars, only surviving child of Jonathan D. Ayars, aged 23 years. Her days were few and full of trouble. It is believed, however, by those who attended upon her in her last illness, that her afflictions were sanctified for the good of her soul.

LETTERS.

Samuel Davison, James R. Irish, Sherman S. Griswold, Jonathan Maxson, Jr., Andrew Babcock, Lucius Crandall, Wm. M. Fahnestock, Charles Card, Wm. Utter, Joseph Goodrich, J. P. Livermore, Varnum Hull (thank you).

Postmasters at Loysburg, Pa., Lake Court House, Ia., Hamilton, Middleport, Sag Harbor, Warwick, R. I.

RECEIPTS.

Shiloh, N. J.—B. Coons West $2.
Brookfield—James Hills $1.
Hamilton—G. L. R. Scriven $1.
Independence—Asa C. Burdick, S. S. Griswold, $1 each.
Loysburg, Pa.—Eld. Christian King $2 vol. 2.
Leonardsville—Wm. B. Maxson $2 vol. 2.
Berlin—Betsey Saunders $2 vol. 2.
Milton, W. T.—Benj. Collins $2 vol. 2.
Shiloh, N. J.—Zara Ayars, S. Tomlinson, C. H. Davis, Howel Davis, $1 each.
Philadelphia—P. A. Bowen, Margaret D. Randolph, $2 each.
Mulica Hill, N. J.—Levi B. Davis $2.
Hamilton—Albertus Starr $2.
New Market, N. J.—Randolph Dunn $4, Elizabeth Hagerman $2.
Warwick, R. I.—Stephen Browning, Wm. C. Lanphear $2 each.
Millington, N. J—Gilbert F. Randolph $2.
New York—M. Michol $1.
Milton, W. T.—Samuel Hamilton $2.
Independence—Nathaniel Perkins $2.
Middleport—Sarah Crandall $1.
Mystic Bridge, Ct.—Benjamin W. Brown $2.

NEW SUBSCRIBERS.

Mystic Bridge, Ct.—Benjamin W. Brown.
Milton, W. T.—Samuel Hamilton.
Hamilton—G. L. R. Scriven.
Berlin—Orrin Burdick.

CENTRAL ASSOCIATION.

The Central Association will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. Langworthy, Rec. Sec.

Adams, April 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six mile south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

BANK NOTE LIST.

Corrected Weekly.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	½ to 1½
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far.&Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅜ to 1¼
America, Buffalo	26	Baltim.&Ohio R.R.Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¾
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1½
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
~~Mechanics, Buffalo~~	~~39~~	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennessee:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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TERMS.

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$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to Geo. B. Utter, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

RADIANT CLOUDS AT SUNSET.

BY MRS. L. H. SIGOURNEY.

Bright clouds! ye are gathering one by one,
Ye are sweeping in pomp round the dying sun,
With crimson banner, and golden pall
Like a host to their chieftain's funeral;
Perchance ye tread to that hallowed spot
With a muffled dirge, though we hear it not.

But methinks ye tower with a lordlier crest
And a gorgeous flush as he sinks to rest,
Not thus in the day of his pride and wrath
Did ye dare to press on his glorious path;
At his noontide glance ye have quaked with fear,
And hasted to hide in your misty sphere.

Do you say he is dead? You exult in vain,
With your rainbow robe and your swelling train;
He shall rise again with his strong, bright ray,
He shall reign in power when you fade away,
When ye darkly cower in your vapory hall,
Tintless, and naked, and noteless all.

The soul! the soul! with its eye of fire,
Thus, thus shall it soar when its foes expire,
It shall spread its wings o'er the ills that pained,
The evils that shadowed, the sins that stained;
It shall dwell where no rushing clouds hath sway,
And the pageants of earth shall have melted away.

Christian Burial,

Or the manner in which the early Christians treated their dead.

After watching and praying by the sick person, the first care of the early Christians, upon his dissolution, was to shut his mouth and close his eyes. This was agreeable to that decency and decorum which nature seems to dictate. It likewise corresponded to the usage of the Greeks and Romans, before their conversion to Christianity.

When the eyes and mouth were closed, the body was then laid out, and carefully washed with water. This ceremony, which was common to the Jews, Greeks, and Romans, the first Christians also adopted. Thus we read, 'Tabitha fell sick, and died; whom, when they had washed, they laid her in an upper chamber.' Washing the corpse is mentioned by Tertullian, Eusebius, and many others. It appears to have been retained in the western Church for many centuries, not as a mystical ceremony, or religious rite, but as a civil usage, and a decent preparation of the body for its burial.

The next operation was embalming the body, to preserve it from putrefaction. This art the Jews probably borrowed from the Egyptians, by whom it is supposed to have been invented. In Genesis we find, that about 1700 years before the birth of Christ 'Joseph commanded his servants, the physicians, to embalm his father.' Joseph himself was embalmed, and put into a coffin in Egypt. In like manner we read of Asa, that 'the bed on which he was laid in the sepulchre was filled with sweet odors, and divers kinds of spices, prepared by the apothecary's art.' And to mention a still more memorable instance, after Joseph of Arimathea had taken down the body of Jesus from the cross, 'Nicodemus came, and brought a mixture of myrrh and aloes, about a hundred pounds' weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to embalm, or prepare the body for interment.'

The eyes and mouth being closed, and the body washed with water, and anointed with oil or perfumes, and in some cases embalmed, it was then decently clothed with the funeral garments. These were commonly made of fine white linen. Prudentius mentions the white garment, which was the most usual funeral dress. Yet we find that the bodies of the rich were sometimes dressed in magnificent robes, embroidered with gold; and Durant has observed, that at the obsequies of pontiffs, kings, and princes, splendid vestments were thought allowable. The funeral vestments of Christians were always new; upon which Chrysostom remarks, 'We clothe the dead in new garments, to signify their putting on the new clothing of incorruption.'

The corpse, thus robed in its funeral attire, and prepared for burial, was deposited in a chest, or coffin, which was commonly made of wood: for in this instance the primitive Christians adopted the practice of the Greeks and Romans, in preference to that of the Jews, who only wound up the body in linen clothes. The coffins were at first generally plain, and without any ornamental covering. Constantine, however, was put into a coffin of gold, or at least overlaid with gold; which was covered with a rich purple pall. At Rome likewise the coffins of the nobility, and other opulent citizens, had a covering inwrought with gold thrown over them. There is, however, reason to suppose that pompous and expensive decorations at funerals were not very common in his day.

From the time that the body was put into the coffin till it was carried out for interment, it was watched by the relations and friends of the deceased, by charitable neighbors, and other persons religiously disposed. The body in the coffin was sometimes taken into the church. This office was more especially performed in the night time, during which the company assembled sung hymns, psalms, and praises to God, as they were accustomed to do on the vigils preceding the festivals of martyrs.

The Jews, who did not bury in coffins, but simply wound up the body in linen, carried out their dead on a bier; but the Christians carried theirs on their shoulders. This office was commonly performed by friends or near relations, and oftentimes, in cases of plague or persecution, by charitable persons of distinction, who chose rather to run the risk of sacrificing both their fortunes and lives, than to leave this last office of Christian charity unperformed. In the first four centuries we have numerous instances where men and women of eminent sanctity were borne upon the shoulders of bishops, and of the clergy of superior order.

Both in the eastern and western Churches the priests at the funeral procession went before the corpse; and next to it came the more immediate friends of the deceased. After them the rest of the company followed. This order of the funeral procession, divines and moralists have remarked, is 'an admonition to the survivors, that their deceased brother is gone before them to the place where they must soon follow.'

In peaceable times the corpse was always carried forth with psalmody to the grave. The Apostolic Constitutions direct the bodies of the faithful to be carried forth with singing, and cite some of the passages that were more generally used. Chrysostom likewise acquaints us with various particular portions of the psalms and hymns selected from the Old and New Testament, which were sung on these occasions, and observes, 'The object of this psalmody, the prayers, and the solemn meeting of fathers, and the multitude of brethren, is, not to lament and mourn, but to give God thanks for having taken unto himself our deceased brother.' Jerome also frequently speaks of psalmody as a custom universally received from ancient tradition.

After the body was placed in the coffin, attired in its funeral robes, it was customary for the Greeks and Romans to bedeck it with garlands and chaplets of flowers; and it was not unusual among the early Christians to strew evergreens and flowers upon the grave.—*Saturday Magazine.*

A MONSTER FATHER.

A harsh, a horrid name; but if he does not deserve it, the reader may find a milder and apply it.

A few days ago I took my seat in the cars on the railroad. A gentleman of great wealth and widely known through the state came in, and met a friend whom he had not seen for some weeks. His friend congratulated him on having returned from a journey, and, in answer to an inquiry, the gentleman proceeded to state the object of his trip to the South, and the success with which he had met. I will give his remarks, very much in his own language; and I have no scruples of propriety on the subject, as the remarks were made before the cars started, when there was an entire stillness, and in such a tone of voice that they were heard, as they were designed to be, by all in the vicinity of the speaker. It is only just that I should add, that an occasional *oath*, with which his conversation was garnished, is omitted. He said:—

"I was determined not to stop till I found a school where there was no religion. I wanted to send my son to a school where the clergy were not allowed to come near the pupils, and where they could be taught what they go to school to learn, without being plagued for ever with a set of lazy priests hanging around and interfering with every body's business but their own. I had hard work to find such a place, but I did at last, away in the heart of Virginia. *There* I found a school, and there is not a church within seventeen miles of it, and they never have a minister near the premises. That is the place for me, and I left my son there; and when he is fitted for college, I mean to send him to the University of Virginia, and there's no religion there."

This is the substance of the remarks made by the gentleman. He repeated many of these views again and again, and expressed, in the most unqualified manner, his utter and bitter contempt of religion, and especially of religious ministers.

He was the first man from whom I ever heard the wish, that his children might grow up without religious principles. I have seen wicked men, and heard them profanely and vilely denounce the Bible and its blessed doctrines; but never did I hear of a father who had traveled four or five hundred miles to shut up his own son where the influence of that Bible could not find its way to that child's heart. And as I looked at him, there was certainly in his appearance, after the gross and shocking avowals, more of the MONSTER than the father or man. I hardly know whether to despise or pity him; if it were ignorance, he was to be pitied; but I knew it was not, and therefore it was necessary to suppress the strong emotions of loathing which his remarks awakened.

The temptation was strong to hand him Daniel Webster's speech (I had it my hand) on the Girard will case, in which the great statesman and orator no nobly and eloquently vindicated the American clergy against the dead man's calumny. And what a contrast was here, between the masterly argument of the first intellect in the country, defending the christian religion as indispensable to the formation of a complete American citizen, and the puerile declamations of this father, who would search the land over to find a Girard prison, in which to immure the immortal mind of his son!

And then I thought of *the boy*—the child of such a father—sent away for such a purpose, and to such a school. The father thinks his child is safe from the reach and power of religious truth! Is he? Perhaps, indeed, no Sabbath shines on that secluded school, and no Gospel sheds its hallowed influence on the youthful heart. Who will hinder the soul from finding God in every leaf that stirs, and every star that rolls? The boy has heard of him who made him, and one who died to redeem him; and away from home and friends, and perhaps away from a mother who prays for him, he will hear the voice of God in the melody of nature's voices, as above and around him all speak their great Creator's praise. He will hear the voice of God when conscience whispers to his soul, and tells him of sin and a hereafter. Perhaps the Holy Spirit will visit him there, and in the very place where, of all others, his wicked father thought it most unlikely that religion would find him, even there he may be brought, by grace divine, to the Saviour. While the father was speaking, the thought occurred to me, that that son might yet be a monument of sovereign mercy, a brilliant illustration that nothing is impossible with God.

I mean to watch that lad. The father has exposed him, more dangerously than Moses' mother did, and I will wait and see what the Lord will do for him. Let us pray for him; let us pray much, and perhaps after many days, he may be brought out in safety, and become a distinguished servant of God.—*Christian Parlor Magazine.*

THE APPROACH OF SPRING.—The caroling of the birds—the bursting of the verdant leaf and the unfolding of the crimson buds—the appearance of the pioneer flowers and the unceasing beauty of the green sward—the glitter of the gurgling stream, and the genial warmth of the sun already remind us of the approach of lovely spring. How beautiful is young life? how interesting is nature in all her movements? And how callous is that heart that is not vulnerable to her charms, that furnishes no echo to her gladness, no responsive throb to the pulses of her joy; let none confide in its friendship, nor trust it with the treasures of her affection.

MISCELLANEOUS ITEMS.

From the True Wesleyan.

School Teachers.—These are a numerous army! Immense in their responsibility and influence. There are in the United States 3,700,000 children, between the ages of five and fifteen, committed to the care of school teachers.

Colleges.—There are more than one hundred chartered colleges in the United States, exclusive of medical and law schools, and sixty theological seminaries. Their professors, students and alumni, make a college population in the United States of more than 50,000 men.

Luther and the German Language.—The influence of Luther is not felt merely in theological literature; it extends itself to the very language of Germany itself. Luther is in fact the FATHER of the German language. The language which Luther used in the times of the Reformation is almost entirely such as is used at the present day: hence, Luther's works are still read with pleasure by Germans of literary taste: while Tetzels, (cotemporaneous and raging at the time,) are neglected.

Newton and the Apple.—We owe the great discovery of Newton—of gravitation—and all its important consequences to a very trivial accident. When a student at Cambridge, he had retired during the plague into the country. As he was reading under an apple-tree, one of the fruit fell and struck him a smart blow on the head. When he observed the smallness of the apple he was surprised at the force of the stroke. This led him to consider the accelerating motion of falling bodies; whence he deduced the principle of gravity, and laid the foundation of his philosophy.

Scholars, Dictionaries and Lexicons.—Reference is frequently made by juvenile philogists to Lexicons and Dictionaries for authority in controversy. No scholar depends on Lexicons. He makes every book its own interpreter—to settle the meaning of doubtful words by a reference to other places where the same author uses the word. The known and settled sentiments of an author should bear weight in interpretations.

Learning is never underrated except by men who are destitute of it. Literature and Religion both sunk together in the dark ages, and both emerged at the same auspicious era.

Learning has this strong recommendation, that it is the offspring of a most valuable virtue; I mean industry; a quality on which I am ashamed to see pagans frequently set a higher value than we seem to do.

The learned Grotius.—Under the awful apprehension of a future account, at the close of life, the illustrious Grotius, who had with equal ability cultivated both secular and sacred studies, wished that he could change characters with a poor pious peasant, who used to spend most of his time in reading the Bible at his gate.

Walter Scott's Advice.—Walter Scott, in a narrative of his personal history, gives the following caution to youth:

"If it should ever fall to the lot of youth to peruse these pages, let such a reader remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance; and I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science.

Schools in Luther's time!—Chastisements and fears were the only impulses to education. Martin Luther, a fair representative of the boys of Mansfield, was frequently and severely flogged. It is said that his master flogged him fifteen times in one day. That was certainly the dark and cruel age in school-keeping.

Cicero and Cato.—Cicero spoke it as the highest commendation of Cato's character, that he embraced philosophy, not for the sake of disputing like a philosopher, but of living one. The chief purpose of Christian knowledge is to promote the great end of a Christian life.

Pitt, Burns and Southey. When applied to for some help for Burns, the poet, Mr. Pitt answered, "Literature will take care of itself." "Yes," answered Mr. Southey, "it will take care of itself, and of you too, if you do not look to it." Literature is wonderfully democratic.

Paul.—Louginus, the celebrated writer on sublimity, thus speaks of Paul: "The following men are the boasts of all eloquence and of Grecian genius, viz: Demosthenes, Lysias, Æschines, Hyperides, Jacus, Anarchus, Isocrates and Antiphon, to whom may be added Paul of Tarsus."

Whitefield.—Garrick, first of dramatic actors, rejoiced that Whitefield had not chosen the stage, confessing that if he had his own fame would have been eclipsed.

Reuchlin and the Scriptures.—Reuchlin was the first who took off the seals from the ancient Scriptures; this was done by the publication of the first Hebrew and German Grammar and Dictionary. This Luther used in his convent in studying the ancient Bible. The illustrious friend of Luther, Melancthon, was educated under Reuchlin, and through his influence became a Reformer.

From the Farmers' Cabinet.

THE SHEPHERD'S DOG.

In the ninth No. of the last volume of the Cabinet, was given a beautiful cut of the Shepherd's Dog, with an interesting account of him from a correspondent The following lively article we take from the Salem Register, Ohio, which credits it to a late English work.—ED.

The Shepherd's Dog in his own department is a perfect miracle of intelligence. He understands the sign, the voice, the look, of his master. He collects the scattered sheep at the slightest signal, separates any one that is indicated from the rest of the flock, drives them wherever he is told, and keeps them all the while under perfect control, less by his active exertions than by the modulations of his voice, which expresses every tone from gentle instruction to angry menace. These are his ordinary performances, visible every day in a thousand pastures. But he can do greater wonders. It chanced one night that seven hundred lambs, committed to the keeping of the Ettrick Shepherd, broke loose from his control and scampered away in three divisions over hill and plain. "Sirrah, my man," said Hogg mournfully to his *colly*, meaning it for an expression of grief, and not for a direction, "they're awa." Silently and without his master's knowledge, for it was too dark to see, the dog left his side, while the shepherd passed the hours till morning in a weary and fruitless search after his wandering charge. At the dawn of the day he was about to return home with a heart full of despair, when he caught a sight of Sirrah guarding at the bottom of a deep ravine, not as he at first supposed, one division of the lambs, but the whole of the vast flock, with a solitary exception. "It was," says James Hogg, "the most extraordinary circumstance that had ever occurred in my pastoral life. How he had got all the divisions collected in the dark is beyond my comprehension. The charge was left entirely to himself, from midnight until the rising of the sun, and if all the shepherds in the forest had been there to have assisted him, they could not have effected it with greater propriety." On another occasion the same famous shepherd saw a dog, when it was utterly dark, put upon the path of a ewe that had been lost by her owner near a neighbor's farm, and which was supposed to have mingled with her fellows that were feeding in the surrounding pastures. "Chieftain," said the master of the dog, pointing to the spot from which the sheep had gone off, "fetch that, I say, sir—bring that back; away!" And away he went, and back he brought, in half an hour, the identical sheep. A sheep-stealer, who was at last discovered and hanged, used to carry on his trade by secretly signifying the particular sheep that he desired out of a large flock, as he viewed them under the pretence of purchasing, to his dog, who returning by himself, a distance of several miles, at night, drove the selected sheep, which was undoubtedly the fattest, to his fastidious owner. Both Scott and Hogg relate this picturesque story more circumstantially from annals of the Justiciary Court, in Scotland. Sir Thomas Wilde knew an instance in which three oxen out of some score, had mingled with another herd. "Go fetch them," was all the instruction the drover gave his dog, and he instantly brought along with him those very three. A cattle dealer, accustomed to drive his beasts for nine miles to Alston, in Cumberland, once for a wager, sent them alone with his dog. The animal perfectly understood his commission. He kept the straight road, ran when he came to a strange drove, to the head of his own to stop their progress, put the beasts that blocked the path upon one side, then went back again to the rear to hie on his charge, and thus adroitly steering his way and keeping his herd together, he carried them safely to the destined yard, and signified their arrival by barking at the door of the dwelling.

From the Ohio Temperance Organ.

TEMPERANCE ELEVATES THE CHARACTER.

In the year '38, about 8 o'clock at night, 33 miles from P——, at the Widow B——'s tavern, might have been seen a poor miserable object of a man, begging for a night's lodging, to shelter him from the "pelting of the pitiless storm," for it was a stormy and gloomy night indeed, not to be easily forgotten. The man had evidently seen better days, but now, wobegone, ragged and dirty, his plea with the widow for shelter was vain. The only article left in his possession was a razor, which he proffered as a last resource for a night's lodging, but it was refused, and he was about being driven forth to the beating wind and rain, when a good natured Scotchman agreed with the landlady to pay for a night's lodging for him, and "*bitters in the morning*," for the razor. In the morning the landlady presented him the bottle, as per contract. He hesitated, and asked for bread in its stead, but her reply was, "the bargain was *bitters in the morning*; here is the bottle, you'll get no bread here." He grasped the bottle and filled a half-pint tumbler to the brim, and swallowed the contents down amid the gibes and jeers of the landlady and her customers. He journeyed on arriving at night at the city of P——. Who can imagine the feelings of his heart? In a strange city without a friend, or even an acquaintance, miserably clad, and literally starving, —no smiles from his children to cheer his stricken heart, for this miserable man had children, who were far away, and knew not whether he was living or dead. His wife had long since gone to her Father's home in heaven. His present houseless and hopeless condition had been brought on him by drunkenness. Who, I ask again, can tell the feelings of his desolate heart? He obtained employment with a kind hearted man in the city of P——, and after some few months, he began to resume his former appearance; but the drunkard's god still claimed him as his own. Another fit of drunkenness and wandering seized him, and he quit his place of refuge in P——, and started for another and yet another city, plunging at every fresh place still deeper into drunkenness and suffering, until at last he made an attempt on his own life, and would have rushed unbidden into the presence of his Maker, but Providence permitted it not. This picture is not overdrawn, in fact, the coloring is not strong enough.—Turn we now to the other side.

In the year 1844, in a Western city of some note we find this same man surrounded as far as a poor man can be, with the comforts of life, employed at his mechanical occupation, with his children smiling affectionately upon him, and cheering his happy hours with all the fondness of undying love, and he a member of a christian church, with authority to teach the doctrines of the Cross, encircled by the best of friends and neighbors, who rejoice in his happiness and redemption from the curse of the cup. This happy change in this man, reader, has been produced by total abstinence from all that can intoxicate. Hence we say that Temperance elevates the character.

JOHN HOPES,
A Reformed Man.

WRITINGS OF VOLTAIRE.

The following masterly analysis of the character of the literary giant, Voltaire, is extracted from Rev. George Putnam's Phi Beta Keppa oration before the Harvard University:

Voltaire is not read as living and ruling minds are read. His histories are not referred to as authorities, but have become notorious rather for their perversion, careless or fraudulent of dates and facts. His name, we are assured, is hissed when quoted by the Historical Professor in the lecture rooms of Paris. His poetry, with all its artistic perfection, is no fountain of inspiration or spiritual refreshment to any body; and the highest French critics, with all their national feeling, have ceased to glory in the Henriade. His dramas, which are his best things, will probably be retained on the stage for some time longer, on account of the felicity of their literary execution and dramatic adaptation. His batteries against religion, that bristled once so fierce and formidable, are dismantled, and that beyond repair. His philosophical speculations have scarcely a place of refuge left them, except in a few crumbling chateaux of the French provinces, where some octogenarian survivors of a graceless era still mutter in the ears of an unheeding world the last things they learned—the denials of infidelity and the dogmas of jacobinism.

Why is all this so? Why has it turned out thus with the great man, so brilliant in wit, of gifts so varied, an intellectual activity and productiveness so immense, and an influence so wide and triumphant? Considering the position he once held, and the power he once exercised, it is not too much to say, that Voltaire has come to naught. And why? His deficiences were, no doubt, many and radical. But one just reason, and a comprehensive one is, that the love of truth is not in him. It is not merely because there was error in many of his opinions; this must happen to all—to common men and great men. Errors of opinion will not sink a man, but indifference to truth will sink any man. It is not that he hateth truth, or desired wickedly to propagate falsehood, but he did not love and worship truth. He felt not the overawing divinity there is in it. He did not distinguish between it and the plausible and politic. He had no faith in the heart of anything.

If he had had but a loving faith, only some touch of a believing spirit, he had been saved; faith in anything—in God, or man, or nature; in things temporal or things eternal; in a problem of mathematics, or a Huttonian theory of the earth; in some conclusion of logic, or some deep aspiration of the soul; in some religion, whether of the Bible, the Koran, the Shaster, or the heart; in some priesthood, whether of papal appointment, or an inner, unrecognized and spiritual anointing from above; in some nobleness, whether by kingly endowment, or a God given patent, stamped on the brow of greatness; in some beauty, whether of heroic virtue or only a garden flower; only a faith, taking any direction, but clinging to *something* as true, and, therefore dear and sacred—then there had been something for him to love and labor for—to live and die for, for its own worth to him; then he had been a true and earnest man, and his whole intellectual destiny changed. But this load star of the soul was wanting. He never felt its heavenward attraction. The divine principle was not in him, and so he was given over to the sway of his vanity and lightness, his spite and spleen, and all the pack of infirmities which his temperament and position engendered. He sinks into the seat of the scoffer. His genius goes out in mocking and contempt. His greatness is in denial. His power is in pulling down. Such a man by the very turn of his mind, must be shallow, never profound. He seeks not the true in thought, but the striking, the available, the effective. The first mind of his age, and producing vast immediate effect, revolutionizing the ways of thinking for a whole generation or two, he had yet added nothing to the world's stock of knowledge, nor originating a single idea that bears fruit, nor an influence whereby souls grow larger and richer by partaking. He is henceforth no man's spiritual benefactor. For a great man, the first intellectual man of his age, this result I call a failure.

Stealing a free man and selling him for a slave in Kentucky, is punishable by imprisonment in the penitentiary for five years. Stealing a slave in Kentucky to make him free in Ohio or Canada is punishable by imprisonment for twenty years. So much more securely is it deemed necessary in the estimation of legislators, to guard the rights of property than of liberty.

PRICE CURRENT

ASHES,	
Pot, first sort	a 4 00
Pearl	a 4 50
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 8¼
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10¼a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11 75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc. ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15¼
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Cardn's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co.	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5⅝
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8½a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8¼a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅝a 10¾
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12½
Do. unwashed	5 @ 7
African	8 @ 14
Smyrna	10 @13
Mexican	12 @13

The Sabbath Recorder.

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The Recorder.

LETTER FROM WM. M. FAHNESTOCK.

The following letter was read before the Missionary Association at its late Anniversary in Plainfield, N. J. It presents thoughts deserving of a more extensive perusal, and we therefore publish it.

BORDENTOWN, May 13, 1845.

To the Members of the Seventh-day Baptist Missionary Association, and of the American Sabbath Tract Society, in their Anniversary Meetings at Plainfield, N. J.

DEAR BRETHREN:—Up to this moment I have indulged the *fond anticipation of meeting with you* in your assembled capacity to-morrow, and of enrolling myself as a co-worker with you in the great project of disseminating knowledge among the inhabitants of our extensive country, and eventually, I trust, throughout the whole world, on the subject of the desecration of the Holy Sabbath, and of endeavoring to restore the observance of that blessed institution; but other duties, solemn and imperative, to the afflicted, require me to remain at my post, and compel me to forego, for the present, the gratification of mingling in the exercises of these important movements.

Deprived of the privilege of that Christian interview, and of becoming personally acquainted with the operations of these *two arms*—the two *great working arms*—of your denomination, I still desire, by this my substitute,* to constitute myself a member of both associations; and cannot refrain from adding a few words of encouragement, to stimulate you to renewed exertions in prosecuting and carrying out the full design of this noble enterprise.

Accustomed, from my daily habits of investigation for more than a quarter of a century, to trace the reciprocal bearings of all subjects brought under consideration, and to group together all phenomena in their different aspects, to determine *final causes*, and deduce the laws of being and of the universe of God, both natural and spiritual, I have looked for many years past upon the movements of your denomination with intense interest, as I behold in it the *hope* of the *Sabbath cause*—the germ of a great and glorious revolution—the restoration, with all its blessings, of God's Holy Sabbath; of which he has been robbed, on this His footstool, by an arrogant and presumptuous Hierarchy; and which Protestants *in name*—Christians professing to take the Bible as the only Rule of their Faith, and protesting against all corruptions and perversions of that Holy Book—have, for ages, endorsed and upheld, even under the repeated taunts of the Church, which boldly boasts of having foisted the alteration of the day of rest upon them, and yet they conform to it, sustain it, defend it. "O consistency, consistency, thou art a jewel!" But, my friends, far as the Protestant Church has gone astray in this matter, there is still hope of her, still brighter prospects ahead. The period is rapidly approaching in which she will cast off every vestige of error and superstition, and return to her first love, the pure word of God. Yes, my dear friends, in looking out upon the different phases of the Church, and the buffeting currents of the jarring sects of Christendom, I see distinctly, upon the dark tumultuous billows, a distant speck rising from the surrounding gloom, and "shining like a star on eternity's ocean," which is destined to increase in brightness and diffuse a noon-day light over the troubled waters, and guide the benighted disciples who have made "shipwreck of their faith," by casting away the Bible as their Compass and following the Charts of man, until they have foundered on the shores of tradition, and become engulfed in the whirlpool of contention and discord. The Sabbath torn from the Decalouge and trampled upon, there remains no longer an oasis in the wilderness—no trysting time or trysting place for believers—no holy convocations of the general assembly of the saints, agreeably to God's own appointment, to mingle their sympathies and strengthen each other's hands; but all is confusion and warfare—turmoils, conflict and persecution. And what appears superlatively ridiculous in this violent contest is, that the one party, protesting most vociferously against corruptions and usurpations, yet actively sustains the worst, the most injurious of those usurpations, the perversion of the Almighty's positive institutions and express ordinances.

The Lord will end this conflict, and is now employing this their folly to its speedy consummation. Your denomination is the ark bearing the glorious germ of the Sabbath reformation. It is as a beacon, set up amid the warring elements and the blackness of the storm, by the Great Head of the Church, to draw the stranded and dismasted barques into a safe harbor, there to refit and clear again with clean papers and sufficient ballast, to ride over the surges of time, and be safely landed in the heavenly Canaan. Your organizations, I sincerely believe, are ordained to that honored office. Look upon yourselves, brethren, I beseech you, in this aspect, and give all your energies, all your strength, to its fulfillment. I urge it upon you the more, inasmuch as I am thoroughly convinced of its being your allotted sphere of duty in the vineyard of the Lord. Of one thing I am persuaded, God will vindicate his Sabbath—His Holy Sabbath—which He has sanctified and hallowed; and while I firmly believe that He will vindicate and restore it, which He can accomplish by any exercise of his power he may elect, yet as He always works by instrumentality, I also firmly believe that He has made your denomination the chosen vessel of honor, to achieve that great purpose.

This view of the Lord's determined purpose, and his using instrumentality in carrying out that purpose, is beautifully illustrated in a passage in the life of the Apostle Paul, and which will equally apply to this undertaking. Paul, you recollect, when he was sent with certain other prisoners to Rome, was overtaken on the voyage by a tempestuous hurricane called Euroclydon, and after casting out all things, even the tackling of the ship, to lighten the vessel, and all hope of being saved was abandoned, stood up, amid the gloom of the scene and the dismay of the crew, and declared, "There shall be no loss of any man's life among you, but of the ship;"—which assurance he had from Him "who rideth upon the whirlwind and directeth the storm," by an angel who announced unto him, "Lo, God hath given thee all them that sail with thee." Yet with this positive assurance directly from the eternal throne, and firmly confiding in that assurance, when they approached the rocks of Adria, and the shipmen, to flee out of the ship, let down the boat into the sea, Paul as emphatically declared to the centurion and the soldiers, "Except these abide in the ship, ye cannot be saved." The men who were about to leave the ship were the mariners upon whom devolved the management of the vessel, as they neared the shore, that the passengers might escape safely to land, "some on boards and some on broken pieces." Had these men deserted their post, all must have perished. So there is no inconsistency in asserting, that the great Sovereign of the Universe will vindicate and restore his Holy Sabbath, while it depends on the contingency of the people He has enlightened to carry out that pur~~pose. You, my friends, are to stand by the ship.~~ You are to do this work, and it shall be done. O, awake to your mission! Arise to your work? Arms, efficient arms ye have, if not suffered to be folded in supineness; but arms, efficient arms, to the pulling down of strong holds, in the cause of the mighty Jehovah. Strike them out, wide and deep, throughout the length and breadth of the land. Proclaim a crusade against the desecration of God's Holy Sabbath. Sound the tocsin. Raise high your banners. Send out the cry, "The Seventh Day is the Sabbath of the Lord thy God." Peal forth the sound, loud and long, till the ocean tell it to the mountains, and the mountains echo it through the distant forests, and the hills reverbate it again and again, till it reach every valley, penetrate every ear, and touch every heart—and God, our God, will bless you and bring you out more than conquerors.

Yours fraternally,
W. M. FAHNESTOCK.

"LITTLE FIRES."

"We can do little more in a world like ours," says the Rev. Mr. Todd, in his volume of excellent Hints to Young Men, "than to kindle little fires here and there, which will burn, and which will light other fires, after we have passed away and are forgotten. You may give bias to the character now forming, you may make an impression on the mind of some companion, perhaps unknown to him and to yourself, which will influence thousands yet unborn, for their good. I believe it is Lockhart, the accomplished writer of Sir Walter Scott's memoirs, who mentions that in those days of mirth and revelry which came near being his ruin, the room in which he and his associates met was opposite that in which Scott was writing. While thus assembled, he used to watch that unknown hand turning off sheet after sheet—untiring, unceasing. In the midst of mirth and folly, he would turn his eyes and feel a pang of severe reproof by that silent, unknown, everlasting hand! How little did Scott know that his diligence was rebuking and forming the character of a young man who would one day even honor him by writing his life! The hand that dropped the pebble into the smooth waters has passed away and is forgotten, but the wave is widening and spreading till it has been felt in every part of the lake. [Watchman of the Valley.

PREVENTIVE OF INFIDELITY.—John Randolph, in his best years, always gave the weight of his influence to Revealed Religion. But it is well known, that about the time when his character was forming, the atheism and materialism avowed by certain leading politicians, were making extensive havoc of the principles of young men in many parts of the land. Mr. Randolph, (as stated to us by the Rev. Dr. Alexander of this city, formerly a resident of the same section of the country,) was once speaking on this subject, to a distinguished Southern gentleman, and used this remarkable language: "I believe I should have been swept away by the flood of French infidelity, if it had not been for one thing—the remembrance of the time when my sainted mother used to make me kneel by her side, take my little hands folded in hers, and cause me to repeat the Lord's Prayer."

LINES

Suggested by reading the poetry, in the 37th number of the Recorder, over the signature of L. M. C., on the death of sister R. A. Davis.

And she did drink the proffered cup,
She drank it to the very dregs;
Her spirit then ascended up,
It flew to purer, brighter realms.

There round the Eternal's throne to dwell,
In rays of pure, celestial light;
With Seraphim, and Cheruim,
And saints aray'd in dazzling white.

Their harps will most melodious sound,
Joyful will be the glorious strain;
A Saviour for the nations found,
A Saviour's goodness they'll proclaim.

And this will please their Father well,
His Son to worship and adore;
Lord God of Hosts, of light and love,
With one accord they'll praise thee more.

No pain can there disturb their rest,
No howling storms their peace destroy;
They'll lean upon the Saviour's breast—
How calm the bliss they'll there enjoy.

Hark! hark! methinks I hear a strain
Melodious! Oh! it connot be;
For I on earth must yet remain,
And from earth's snares am not yet free.

May I her footsteps close pursue,
May I that Saviour too adore;
When call'd from earth, may I review
My friends on earth so lov'd before.

Oh may I join the angelic choir
Around that bright and dazzling throne;
His love my heart as deep inspire,
His praise as loud employ my tongue.

SHILOH, N. J. R. M. B.

LAST DAYS AND DEATH OF LUTHER.

The death of Luther was a scene of deep and solemn interest—an impressive illustration of the blessed influences of the great truths with which he had shaken the world. We subjoin an account of his last days, prepared by the Editor of the Vermont Chronicle, from an excellent article in the last number of the Biblical Repository, by Prof. Stowe.

The death of Luther occurred Feb. 18, 1546. On the 23d of January previous, he left Wittemberg for Eisleben, his native place, with a view to effect a reconciliation between the count of Mansfield, his brother, and the inhabitants. He was attended by Dr. Jonas and his two sons, the eldest of whom was then about 22 years of age. Owing to the season of the year, the journey was to him one of great fatigue and danger.

When they came in sight of the church tower of Eisleben, a rush of tender reminiscences crowded upon the mind of Luther with such an overwhelming force, that he fainted entirely away. When he recovered, he said, "the devil must needs insult me from the old steeple yonder. But I will give him a pull or two yet before I die." Luther found himself very much exhausted by the fatigues and inconveniences of his journey. He had an issue for the pains in his head. This had been neglected since he left home, and had become very painful. After a night's rest, however, he entered on business, and pursued it with unremitting diligence.

February 14th, he ordained two preachers, and received the Lord's Supper for the last time. The next day he preached his last sermon from Matt. xi. 25—30, which is given in full by Lomler, Vol. III. p. 182—197.

February 16th, at supper Luther spoke with great cheerfulness on the brevity of human life. Among other remarks, he said: "when an infant of a year old dies, he probably has from one thousand to two thousand of the same age to go into eternity with him; but if I die at the age of sixty-two, I shall scarcely have sixty or a hundred of my age who will die the same day." Being asked if we should know our friends in the other world, he replied: "Adam, when he awoke from his sleep and found Eve by his side, did not gape and stare, and say, 'Who are you? Where did you come from?' but he knew her at once, and exclaimed, 'Bone of my bone, and flesh of my flesh.' Though he had never seen her before, he felt, through marrow and bone, that it must be she and could be no other; and so shall we feel when we awake in eternity, and see our loved ones standing around us."

His appetite had been very good, and his meals remarkably cheerful; and he observed that, getting back to his native town, his food tasted to him as it did when he was a boy.

On the morning of February 17th, he appeared so unwell that the Count of Mansfield begged him not to attend to business that day, but keep his room. This he consented to do; he saw no company, and his dinner was sent up to his apartment. In the afternoon, he said he could not bear to eat his meals alone, it was so gloomy and unsocial, he would go down and take supper with the family. His two sons were with him, his friend Dr. Jonas, and his servant Ambrose. He walked thoughtfully up and down in his chamber, and at length said: "I was born here in Eisleben; what if I should die here?" He complained of pressure for breath; he walked to the window and opened it; his lips moved and a low murmur was heard, as if he were in earnest prayer. His servant Ambrose, supposing he might want assistance, came softly behind him, and heard him speak to the following purport: "Lord God, Heavenly Father, I call upon thee in the name of thy dear Son, Jesus Christ our Lord, whom I by thy grace have acknowledged and preached, that thou wouldst, according to thy promise and for the glory of thy name, graciously listen to my prayers at this time. Oh grant, according to thy great mercy and loving kindness toward me, that the light of the gospel, which now begins to shine on the earth, may every where take the place of the terrible apostacy and darkness and blindness of the Pope, before the great day of judgment, which cannot now be far off, but is at the door: and withal preserve thou the church of my fatherland pure unto the end in the steadfast profession of the truths of thy holy word, and graciously keep it, that all the world may know that thou lidst send me to do this work. Ah, dear Lord God, Amen, Amen."

Not a word was spoken by any of his attendants. They felt as Jacob did in Bethel, "how dreadful is this place!"

He resumed his seat and said to Dr. Jonas and his sons: "Oh, I wish this business of the count of Mansfield's were settled, that I might go home and lay myself in my coffin to sleep, and give this poor body to the worms!"

He took his supper with the family, and about nine in the evening returned to his chamber, but was at times in severe pain. About one o'clock in the morning, having laid down, he said in Latin:—

"Father, into thy hands I commit my spirit: Thou hast redeemed me, O Lord, God of truth." The countess of Mansfield wished him to take some of the medicines she had brought; but he said his poor dear Catey, in her abundant anxiety for him, had put up, just before he came away, a little case of refreshments and medicines, and if he took any thing he would rather have some of that. His son went to his trunk, took out the parcel he spoke of, and handed it to him. He took one or two things it contained, just put them to his lips, handed them all back to his son, and told him to put them away, and never to forget the kindness of his mother. Soon after, he said, "Dear God, I am in dreadful pain, I must be going." Mr. Cœlius said to him: "Venerated father, call upon our dear Lord Jesus Christ, our great high priest, our only Mediator; you have done a great work for Him; God will be gracious to us, you will yet recover." "No, (said Luther firmly,) I feel the cold sweat of death—I am breathing my soul out—my distress is increasing." He then prayed in German: "My heavenly Father, eternal, most merciful God, Thou hast revealed to my Thy dear Son, our Lord Jesus Christ; Him have I professed, Him have I preached; I adore Him as my only Saviour and Redeemer, while the ungodly and the vile persecute Him. O take my poor soul to Thyself." He then said in Latin three times in quick succession:—"Into Thy hands I commit my spirit," and added: "God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence, he again spoke in German: "O, heavenly Father, although this body is breaking away from me, and I am departing from this life, yet I certainly know I shall forever be with Thee, for no one can pluck me out of Thy hand." And then subjoined with a cheerful tone in Latin: "Our God is a God of salvation—our Lord delivereth from death."

He appeared to be fast sinking, and the countess of Mansfield again administered some cordials, and directed him to be bathed with spirits. Then Dr. Jonas said to him, "Most beloved father, do you still hold on to Christ, the Son of God, our Saviour and Redeemer?" His fading countenance once more brightened, his clear blue eye sparkled with intelligence, and he replied in a distinct and thrilling tone, "O yes." He then folded his hands across his bosom, turned his face a little on one side, and began breathing softly and gently as a sleeping infant. His eyes were becoming fixed in their sockets, the glassy hue of death was fast gathering on them, when one of the old men in attendance, who had been his companion in childhood, (and who, in bad weather, had often carried the favorite little Martin to school in his arms,) in that awful moment forgetting entirely the mighty reformer, and thinking only of the friend of his heart, knelt down by the sofa, and putting his arm across his bosom, and his face to his cheek, exclaimed in the plaintive notes of childhood, "Martin, dear Martin, do speak to me once more!" But there was no reply. The mighty spirit had already gone. Before the words were fully uttered, Luther was already with Moses, with Paul, with John, and with Christ—and in the last only did he find a superior. The countess of Mansfield would not be persuaded that he was dead. Even when she heard the death-rattle in his throat, and after that all was still—when she saw his lips open with a slight and scarcely perceptible gasp, and then move no more, still, with all a woman's perseverance and hopefulness, she stood intently watching his face, and anxiously rubbing now his feet, and now his hands, till at last perceiving that they grew ice-cold to her touch, and she could warm them no more, hope was forced from her, and she turned from the couch, threw herself into a chair, and covered her face and wept like one who refuses to be comforted.

Luther died of a cancer in the stomach, or *angina pectoris*, at half past two o'clock on Tuesday morning, February 18, 1546, at the age of 62 years, 3 months, and 10 days. As he seemed to anticipate, his native city, by a singular providence, became also the place of his death.

Luther's death, though peaceful, and full of unwavering confidence in Christ and his gospel, was not so joyous and extatic as that of many a Christian in humble life. For this, two reasons may be assigned:

1. His personal hopes were never of the exhilerating kind. Of himself he was often distrustful; it was only in respect to the cause in which he was engaged that he was always undoubtingly confident.

2. He was probably, during the whole time, suffering excruciating bodily pain. Though he said but little about it, it is evident from what he did say that his sufferings were extreme. And it must have been so, for he had a mighty muscular frame to be shaken down, and such a frame could not, in so short a time, have been brought to dissolution, without terrible torture.

ENORMOUS LEVIES OF SOLDIERS.—In the spring of 1793, the French Convention levied 300,000 men, and early in August, 1,200,000 more; in all, 1,500,000, in less than six months, from a population of some 26,000,000;—about one in seventeen, or one soldier to every third family! How long would it take such a process to exhaust a country both of its men and its property?

NEWSPAPERS.

The value of these swift winged messengers is becoming daily better appreciated. They are welcomed to every family, and read by every class of men. They may be made, therefore, most important instruments for disseminating moral and religious truth. The following remarks by speakers at the late New York Anniversaries, will show the estimation in which newspapers are held by them:—

Rev. Dr. Parker, of Philadelphia, in his address at the Anniversary of the American Tract Society alluded to it, as a subject of high congratulation and encouragement, that the *Newspaper Press* was chiefly in the hands of those favorable to the Bible and to correct religious sentiments. He felt truly thankful for the general readiness manifested by Editors to publish whatever might contribute to the furtherance of truth and Christian enterprise. They had, in this way, he said, rendered most essential service to the cause of benevolence and general improvement.

Rev. Mr. Kirk, of Boston, in the course of an eloquent speech before the Foreign Evangelical Society, said: Our meetings are more important in their bearings than we are apt to imagine. To-morrow, every thought uttered here to-night, may be flying on iron steeds, or with telegraphic despatch to every part of the Union, to move the mind and heart of a young nation, that God has made for great purposes. Let us remember, then, our responsibility; let us remember, not that we belong to this or that sect or party, but that we belong to God and immortality; and that every utterance of our lips—every resolution we here pass—every movement of our mind and heart, may with electric speed affect other minds and hearts, for good or for evil, throughout the nation and the world.

Rev. Mr. Spaulding, a returned Missionary from India, remarked before the Tract Society, that while the press in America was rendering such extensive service to the cause of truth, in his *adopted* country they had but *one* small newspaper, advocating the cause of evangelical religion, among *ten millions of Tamuls*; and he invoked the aid of Christians and patriots for giving the Press, with its happy instrumentalities, to all the millions of the East.

THE MIND IN ADVANCED LIFE.

Among other arguments for the cultivation of the intellect, there is one to be drawn from the perpetual progress of the mind towards perfection, without a possibility of ever arriving at it. The infant body springs into boyhood, hardens into manhood, dwindles down to the decay of age, and returns to the dust from which it was formed. The mind runs a similar career in its onward progress, but not in its retrogression. Though the inroads of disease or the feebleness of sensibility may fetter its powers and obscure their brightness, yet the fact that intellect is frequently retained in its pristine vigor by the advanced in years is an argument that the mind does not necessarily retrograde in old age. In one morning of advanced life, Johnson amused himself by committing to memory 800 lines of Virgil. At the age of 73, when staggering under an immediate attack of paralysis—sufficiently severe to render him speechless—he composed a Latin prayer, in order to test the loss or retention of his mental faculties. Nor is this a solitary instance. One of the most beautiful sonnets in the English language was composed by Mason on the attainment of his 72d birth day. Locke at 72, and Newton at 84, retained their faculties in unabated vigor. The feeble frame of the Earl of Chatham, at 70, sank under the effort to express the convictions of his mighty mind, after a speech so singularly eloquent, bold, ardent, and animated, as to rival, if not outvie, the most brilliant outpourings of his youth or early manhood.

AN INCIDENT.

"Will you please give me a drink of water?" said a little boy at the door of one our citizens on Saturday.

It was mid-day, and the weather was exceedingly warm. The door opened near the dining room, and the dinner had been placed upon the table.

"Come in my little fellow," said the gentleman at the house, while he waited.

"I thank you sir, but I have some chips here, and wouldn't like to leave them."

"Bring them into the entry and come in. Have you dined?"

"No, sir," said he timidly, "nor I didn't have my breakfast yet. Mother is sick and I have been tending to her to-day. I have now just got some chips to make a fire with, and shall go home to make her some soup."

"Soup. Then you are a cook too, eh?"

"Yes, sir, I got some cold meat last night and that will make her a good soup."

"Come, my boy, sit down first and eat a good dinner with us—you will feel better."

The boy laid his slouched hat in the corner, and after some coaxing, seated himself and ate hastily. He said but little, and rose to go.

"I am very thankful, sir," said he, and a tear stood in the little fellow's eye—"I wish I could pay you," he stammered, "but I am very poor, and havn't got anything." He brushed the drop from his cheek and turned to take his hat; but a smile played on his lips as he glanced at the chips and he added—

"O—I forgot—I have got two baskets of good clean chips here, and if you will take one of them, I shall be very glad; I can get another. You have been so kind to me, and they will be handy ma'am," said he, turning to the lady, "for you to kindle your fire with. Shall I leave them?"

"No, my good boy; keep them, and take this too," said the gentleman as he handed him some change. "When you are in need—come to me again."

The poor little fellow seemed almost alarmed at this—but with many thanks he departed for the dwelling of his sick mother.

[Portland American.

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* A ten-dollar bill.—ED.

The Sabbath Recorder.

NEW YORK, MAY 29, 1845.

WHAT WE NEED.

No one who was present at the Anniversaries of our Societies, of which we gave an account last week, could fail to receive from them deep and salutary impressions. He would see in those young benevolent organizations the germ of institutions which are destined yet to exert a mighty influence. It is true, they are but the germ, and much careful culture is necessary to bring them forward to perfection. But it is in this way that God works; first the blade, then the ear, after that the full corn in the ear; first a grain of mustard-seed, and afterwards a tree in the branches of which the fowls of the air may lodge. This we trust—nay, *believe*—is to be the course of those now incipient organizations. But in order that such results may be realized, several things are needed, and must be had. These needs are beginning to be felt, have been freely spoken of by many persons, and ought to be understood by all.

In the first place, we need men to identify themselves with our benevolent organizations, to furnish patterns of self-denial on their behalf, and to draw the churches up to their support. There are among us, it is true, ordained ministers and licentiates exceeding the churches in number; and to them the people naturally look as leaders in the benevolent movements of the day. But it cannot be disguised, that a considerable portion of these ministers and licentiates are from necessity or inclination so much occupied with other things as effectually to prevent their taking the lead. Indeed, in many cases they are the very last persons to engage in benevolent enterprises, and push them forward to their appropriate results. This is not said to blame them, but to call attention to a fact, against which it is not only vain but suicidal to close our eyes. A change in this respect is imperatively demanded, and is indispensable to the success of our efforts. It is our settled conviction—and in stating it we but express the conviction of many others—that at the present time we need *men* more than *money*; and that if properly-qualified men were at hand, ready to lay themselves out for God and the truth, the means of carrying forward our enterprises would not be wanting. Let us, then, with increased earnestness, "pray the Lord of the harvest that he will send forth LABORERS into his harvest."

In the second place, we need more systematic exertion, and more entire consecration, on the part of the members of our churches. We do not believe that the backwardness of the churches results wholly from a want of interest in the movements which are going on, or from indisposition to lend their aid. Indeed, there is reason to think, that scarcely any people are more ready to take hold when the work to be done, and the plan for doing it, are made perfectly plain. Systematic exertions among them would soon make them familiar with the field and the encouragement, and prompt them to effort. To this systematic exertion, let us add entire consecration, and it is impossible to over-estimate the results which might be achieved. We need to have the Christian motto written upon our hearts, "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." With this blessed spirit of consecration to Christ, we are all-powerful. God grant us a baptism of it!

In the third place, we need a spirit of prayer and faith. It should never be forgotten, that benevolent organizations are merely the machinery for doing good—the external preparations—the frame-work which is to be filled in and moulded by God's grace. Unless these voluntary organizations be pervaded and directed by the Spirit of God, they will be the most powerful agents of wickedness and confusion. This consideration should make us feel our need of the Spirit's guidance, and should drive every Christian to his closet and his knees. Benevolent efforts, which commence and are continued in the spirit of prayer, will not fail of success in the end. Delays may be experienced, and faith may be demanded. But the delays will only enhance the value of the final blessing; and the faith which we are called to exercise will fit us to receive that blessing. Be not discouraged then. Let our associated efforts be sustained by individual prayer and faith. Let our faith rest upon God's promise, that His Word shall not return unto him void. Let us persevere in the work which we have begun; and in due time we shall reap, if we faint not.

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AMERICAN AND FOREIGN BAPTIST MISSIONARY SOCIETY.—This Society, which was established for the purpose of carrying out anti-slavery principles, held its anniversary in New York a short time since. From the treasurer's report it appears that within the past year $2,294 have been received, and $1,809 expended, leaving a balance of $485. In view of the probability of a speedy division between slaveholders and non-slaveholders, it was resolved to support this Society until such division shall have been so defined as distinctly to mark the anti-slavery or pro-slavery character of the parties. It was also resolved to avoid all unnecessary conflict with other missionary organizations, and to act in concert with them so far as it can be done consistently.

SECRET SOCIETIES.—The probable influence of Secret Societies is fast becoming a subject for discussion among ecclesiastical bodies. The third Presbytery of New York had the subject under consideration at a late meeting, and passed resolutions against such societies. Other organizations have followed in their track. Among them we notice the proceedings of a Congregational Church in Massachusetts, where the position was taken that secret societies are dangerous in their civil and political tendencies; that they greatly obstruct the cause of religion, by transferring to the societies that interest which properly belongs to the church; that they promote social evils, by creating jealousies and strifes, and giving undue advantages to some members of the community; and that, therefore, it is the duty of Christians, and others likewise, "to keep themselves pure from all such associations." This is the true ground to take, and we are glad to see the interest which is felt in maintaining it.

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EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

[From our Correspondent.]

The Eastern Association of Seventh-day Baptist Churches closed a very harmonious and delightful session last week in Waterford, Conn. The meeting was opened by a discourse from Bro. W. B. Gillett, from Dan. 12: 4—"*Many shall run to and fro, and knowledge shall be increased.*"

The Officers of the Association were appointed as follows:—

DAVID DUNN, Moderator.
S. DAVISON, Recording Secretary.
P. STILLMAN, Assistant Rec. Sec.
G. B. UTTER, Corresponding Sec.

Letters from the churches being called for, were read, and their statistics taken; from which it appeared, that although the number of additions to the churches during the year has not been large—but in respect to some of them a diminution—there have nevertheless been some cheering indications of the continued care of the Great Head. Among the tokens of a healthy condition, we noticed that most, if not all, of the churches had taken hold of our benevolent institutions with much spirit, and seemed disposed to lay themselves out with new zeal in carrying forward the great work committed to us as a denomination. These tokens we hail with peculiar satisfaction, as they afford, in connection with those enjoyed at our anniversaries in Plainfield, N. J., proof that we are making progress towards that systematic organization in benevolent things which we have so long needed.

Bro. Alex. Campbell was appointed to represent the Association at the next annual meeting of the Missionary Association in Berlin, June 1846. Bro. Lucius Crandall was appointed a delegate to the Tract Society, at the same time and place. This is as it should be; and we wish our other Associations would not only vote to send their representatives, but actually send them.

A resolution contemplating the action of the General Conference in the preparation of a new Hymn Book for the denomination, elicited considerable discussion, and was at length indefinitely postponed.

The afternoon of Thursday was appropriated mainly to the consideration of a series of resolutions, prepared by the committee on resolutions. We select the following:—

Presented by Bro. W. B. Maxson, and seconded by Bro. Alex. Campbell—

Resolved. That this Association has heard with great pleasure of the determination of the Executive Board of the Seventh-day Baptist Missionary Association, to enter into Foreign Missionary labors, and that we commend the enterprise to the liberal support and devout prayers of the brethren of this Association, and that in view of its responsibilities, we again commend to all our brethren the more general attention to the monthly concert of prayer on the evening after the first Sabbath in every month.

Bro. MAXSON said that he was glad the Missionary Association had determined on an effort in the foreign field, and that that determination had been brought to the knowledge of this body. It is time we took a broader view of our duty. We had been troubled a good deal with sectional jealousies, and we wanted something to kill such feelings. God had appointed something which was just calculated for the purpose; it was the work of carrying the great commission into execution according to the full extent of its meaning. We must have something to draw us from our little squabbles. Satan always found something for idlers to do, and if we do not perform the Lord's work, it is inevitable that we will be doing the devil's. Some might object that we lack ministers, but this was rather the very reason why we ought to engage in it. God looks down on that people who are disposed to do something, and will give them the men. One reason why we have so few, is because we have so little for them to do. God will not send other worthy men into our ranks to have their hands tied. Again, he rejoiced in this effort because it would tend to promote the cause of education among us. For a foreign mission we must have educated men; hence the subject of education will be brought to bear upon our feelings in all our operations. He considered that our position hitherto was a good deal like that of a farmer eating up his seed wheat. A farmer that would sow so sparingly that he must eat his seed wheat could never prosper; nor could we in spiritual things if we engaged so sparingly in efforts to evangelize the world. In conclusion, he thought we were able in a pecuniary point to establish a mission, and place it on high ground.

Bro. CAMPBELL, in seconding the resolution, said that he wanted the resolution not only adopted by vote, but adopted into our very hearts. He felt it high time to wake up to this great work. God speaks to *us* in the language of the commission, "Go *ye* into all the world." None of us can admit that we have nothing to do in this work. We may imagine objections, that we are a small people, and have no means. But look at the means which were in the hands of the disciples to whom the commission was immediately given. Did they say, We are too few, we are too small? No. But they had a strong *faith* that God would bless his Word, and that is what we want—a faith that will *work*, and work out this commission to the ends of the earth. God will be with us.

Presented by Elder Daniel Coon, and seconded by A. B. Burdick—

Resolved, That we have heard with pleasure of the increased prosperity of the American Sabbath Tract Society, and commend it to an increased liberality as an institution indispensable to the promoting of correct Sabbath views; and that in view of the necessity of God's blessing to attend its labors, we also recommend a monthly concert of prayer to Almighty God for his blessing upon it, the evening after the third Sabbath in every month.

Bro. COON remarked, that there was something in this resolution that might by some be regarded as rather forbidding. The community was already so much flooded with tracts, that it was natural to conclude that much error had been spread among the people by their means. But if so, it was necessary to have an antidote, and we as a people claim to have that antidote in the system of theology which develops the true doctrine of the Sabbath. True, there is such a deep-rooted prejudice against this doctrine, that many suppose it to be a hopeless task to diffuse it; yet the means must be used, people could not believe that of which they had not heard. Indeed, something had already been done, which we might regard as a pledge that God will bless our well-directed efforts. He was glad to see that the resolution recognized dependence on the divine blessing, and he was confident that a real heart-felt prayer was never lost. God always hears it.

Bro. BURDICK said, it was of little importance for us to speak to resolutions and pass them here, if we forget them as soon as we go home. If we will *do* something, we may expect God's blessing. Here was a mode of operation in which we might effect much. The tract operation presents facilities that no other can claim. A cent or two will purchase a tract, and a child can present it. He mentioned the case of an intelligent man in public life, who confessed that one of our little Sabbath tracts had produced a greater effect upon his mind, than the most powerful and eloquent lectures he had heard on the subject, though he had heard many.

Elder W. B. Gillett submitted the following—

Resolved, That we heartily approve of the efforts that are being made by Protestant Christians to give the Word of God, correctly translated, without note or comment to all the inhabitants of the earth; and that the American and Foreign Bible Society meets our approval, and claims an interest in our prayers and contributions.

Bro. GILLETT sustained the resolution in a spirited manner, remarking that in view of our own efforts which we propose to make in the foreign field, it was important to co-operate with the Bible Society, for it was actually preparing the way for us. In sending a man into the field, we need not wait for him to translate the Scriptures; they would be already translated to his hand. The tools would be prepared for us, and we would only have to go to work and use them.

The resolution was seconded by T. B. BROWN, who briefly adverted to the state of Roman Catholic countries. Where the Bible was witheld from the people, the consequence was that Christianity was perverted into a soul-cursing and body-destroying system. An insulting priesthood, to be sure, would boast of their orphan asylums, their institutions for the poor, and parade with much show of piety their list of charities; but in reality their miserable system of superstition first created the necessity for such [illegible] the extortions it practiced upon its disciples. But true Bible religion not only teaches us to exercise our charities, but also to do away the necessity for them. This the people would discover if permitted to read the Bible for themselves. Mr. B. also urged, that nothing else than the Bible was adapted to the growing and expanding intellect of man. Other themes than Bible themes might be exhausted, and the mind might become satiated with them. But the Bible is like its Author, infinite. Its themes will be the subject of meditation through all eternity.

Bro. Lucius Crandall presented the following resolution—

Resolved, That this Association regard with great pleasure the establishment of our religious press in the city of New York, and do highly approve of the official duties of the Editor of the Sabbath Recorder, and recommend the paper to the patronage of the Christian public.

He said it was not necessary for him to say any thing by way of recommending the paper; it was a sufficient recommendation of itself. He thought we could not honorably refuse to sustain it. We have gone into the very camp of the enemy, and if we do not maintain our present position, it will be considered as settled that we cannot live either in or out of the camp. There was, therefore, no alternative; the war must be prosecuted. Some might talk of postponing action till we had acquired greater strength, but it was impossible to gain strength by inaction. He exulted in the power of divine truth, and though Rome might build a steeple tall as the moon, yet by the simple truth of God we were able to exert an influence that would reach beyond its shadow. After many other spirited remarks, he concluded by urging the resolution.

The above resolutions were all unanimously adopted.

The Association will hold its next anniversary with the Marlborough Church, Salem Co., N. J., on the fifth day of the week before the 4th Sabbath in May, 1846. Bro. L. Crandall to preach the Introductory Discourse; Bro. A. B. Burdick his alternate.

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MR. CRANDALL IN REPLY TO MR. MAGRUDER.

To the Editor of the Sabbath Recorder:

Mr. Magruder, in his letter published in the 34th No. of your paper, says, when speaking of himself in connection with those associated with him, "I do not admit the existence of the obligation, *in this dispensation*, to keep *any day* whatever as the *Sabbath* day." In close connection with this statement, he adds, "I believe heartily in the consecration of the Lord's day." Speaking of the duties of what he calls the Lord's day, towards the close of his letter, he says, "To do all this, the suspension of all secular business on Sunday is highly expedient, if not necessary." In my remarks upon Mr. M's letter, I said, "It is truly wonderful, that amid the multiplied shapes and shades in which opposition to the law of the Sabbath appears, it should invariably carry with it demonstrations of its own *impracticability*." Now what is here called impracticability, is the sentiment that there is no existing obligation in this dispensation to keep any day whatever as a Sabbath day, as contained in the first quotation cited from Mr. M.'s letter. And to show that the doctrine or sentiment is impracticable, even with Mr. M. himself, I bring his own words, in the second and third quotations above, from his letter.

Our positions, then, are simply as follows: Mr. Magruder says, "There is no Sabbath in this dispensation;" and I say, his sentiment is impracticable.

But what a mighty odds there is between these positions and those which Mr. M. presents in their place in the opening of his reply to me. See what he says—"Mr. Crandall supposes my position, that the ancient seventh-day or Sabbath is not now obligatory on Christians, is impracticable." Now, sir, this statement, as it now *stands*, is *false*. It *stands* as an exhibition of Mr. M.'s position or sentiment which I call "impracticable." But Mr. M.'s position which I call "impracticable" *is not contained in this statement;* and so I am made to *appear* to be accountable for saying what I never said. By thus substituting a denial of the obligation to keep the seventh day simply, instead of a denial of the obligation to keep any day whatever as a Sabbath-day, Mr. M. improves vastly upon his condition. First—He puts out of sight what is very offensive to a large portion of professing Christians, and difficult also to sustain, viz: the no-Sabbath-doctrine. Second—He makes himself very acceptable to the popular feeling, by narrowing down his position to simple opposition to those who keep the seventh day. Third—He is thus enabled to make his doctrine appear very practicable to the superficial and prejudiced Sunday-keeping reader, while he proceeds to an illegitimate effusion from his real original premise, in which he says, "The *old day*, the Sabbath—the *last* day of the week—fitly belongs to the *old* dispensation. The *new* day—the *first* day of the week—as appropriately becomes the new dispensation. God completed the work of *creation*, and instituted a monumental evidence of his power, by consecrating the *last* day. He, through his Son, now completes the work of redemption, and institutes a monumental evidence of his power by consecrating the first day." Now what talk this is for one to use who denies the existence of any Sabbath. Suppose this statement about the first day was as true as it is false, would it not make that day just as truly the Sabbath of the new dispensation as the seventh day was the Sabbath of the old? What becomes of Mr. M.'s dénial of the existence of the obligation, *in this dispensation*, "to keep *any day* whatever as the Sabbath-day," in view of this comparison, (which he improperly calls a contrast,) of the consecration of the first day of the week with that of the last? Again—Did God consecrate the last day of the week, and thereby obligate men to keep it as a Sabbath or rest-day; and has he now consecrated the first day, and at the same time imposed no obligation, even on Christians, to keep it "as a *Sabbath*-day in any sense of the word"? Can this be so, while it is highly expedient, if not necessary, to suspend all secular business on Sunday, in order to do the duties required on that day, as making up its proper observation?

I pass to notice another feature of Mr. M.'s reply to me. He says, "Your correspondent spreads a net for me, and gets entangled himself in its meshes;" and to make which appear, adds, "He says, in reply to my citation to Paul's authority in Col. 2: 16, that Paul's language in Gal. 4: 10, 11, forbids keeping Sunday, or any other day." In this way Mr. M. charges me with saying, that Paul forbids keeping Sunday or any other day. But I have said no such thing, as any one will see, if he will read the second paragraph of my article upon his letter. The truth in this case is, that Mr. M. urged in his letter that Paul, in Col. 2: 16, forbade the keeping of the seventh day. My response was this, "Now, if this view of the Apostle's doctrine be correct, does not Mr. M. set his authority at defiance by keeping, as he says, holy the Lord's day—[Sunday]? Will not this view of Paul's language forbid keeping Sunday or any other day? For the Apostle says to his brethren, Gal. 4: 10, 11—'Ye observe days, and months, and times, and years; I am afraid of you.' But this view of the subject is dubious." The sum of all this is, that Mr. M. adopts a principle of interpretation, according to which I proved to him that Paul may be made to appear to teach what neither he nor myself would believe Paul ever taught at all. And on account of the absurdity of the conclusion legitimately flowing from his principle of interpretation, I deny the soundness of his principle of interpretation, and also the truth of his conclusion; and yet Mr. M. charges me with affirming that this very absurdity is a truth.

My object in dwelling on these two points is only to show what is of the utmost importance here, viz. that so long as Mr. M. reads my articles as he seems to, and replies to them as he has in this case, our subject can derive no advantage from our controversy. Mr. M. assays to reply to me; but it is all a farce—an illusion. He makes, properly, no reply to me at all. Therefore, as touching his labor to make obedience to the fourth commandment take rank with that Judaizing which he says the Apostle to the Gentiles was combatting, or his declaration that God has consecrated the first day through his Son, I should be happy to speak in due time. But, unless Mr. M. will renounce his first position, viz. that there is no obligation now existing to keep any day whatever as a Sabbath-day, I shall regard his arguments for keeping the first day as sufficiently refuted by himself. For if his arguments prove any thing for observing the first day, they prove it should be observed as a Sabbath day.

"The Sabbath was made for man"—not for beasts, not for birds, not for angels. Such is Mr. M.'s interpretation of our Lord's words, if I can understand him. Or, again, the Jews being men, and having received the Sabbath, Mr. M. thinks the Saviour would inform his hearers that the Sabbath was made with *some* reference to the human family for that reason; although for the most part mankind had no interest in the institution. Now if Mr. M., as being in the presence of Christ, can honestly say, that he so understands his Master, then with all long-suffering and doctrine I will reprove him. But for the present I confide in his sense and candor, to correct so palpable a wresting of a plain and gracious declaration of the blessed Son of God.

LUCIUS CRANDALL.

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SOUTHERN METHODIST CONVENTION.—After nearly two weeks of deliberation, this Convention came to the conclusion, and unanimously resolved, that they could not sanction the action of the late General Conference on the subject of slavery, by remaining under the jurisdiction of that body, without deep and lasting injury to the interests of the Church and country; and that, therefore, unless the northern majority will recede from their position, they must separate from the ecclesiastical jurisdiction of the General Conference. This, we believe, is the third rupture of great ecclesiastical bodies occasioned by slavery. It is fast proving itself to be the "great disturber."

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SLAVERY IN NEW JERSEY.—An interesting case has been tried before the Supreme Court of New Jersey, involving the question of slavery under the new Constitution of that State. It seems that Alvan Stewart, Esq., sued out writs of habeas corpus in favor of certain persons held as apprentices and slaves, for the purpose of trying the constitutionality of the law by which they are held. The writs were granted, and on Tuesday, the 20th inst., the trial came on in full bench. The arguments in the case were closed on Friday last, but the decision of the Court is not expected until its next session. The number of persons so held as to affected by this decision, is stated at about 3000.

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A NEW BISHOP.—The Annual Convention of the Protestant Episcopal Church of Pennsylvania was in session last week at Philadelphia. The principal business was the election of a Bishop to fill the place of H. U. Onderdonk, who resigned the post about one year ago. After several ballotings, the clergy succeeded in electing Rev. Dr. Bowman by a majority of five votes, the whole number being 74. But when it was referred to the laity either to approve or reject the election, they *rejected* it by a vote of 55 to 37. The clergy thereupon went again into an election, and chose Rev. Alonzo Potter, of Schenectada, N. Y., whose election was unanimously concurred in by the laity. Dr. Potter is now a Professor in Union College, and a son-in-law of the venerable Dr. Nott, President of that College. It is thought that he will accept the office, at a salary fixed by the present Convention of $3,500 per year, exclusive of traveling expenses.

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ENLARGEMENT.—Although the Recorder for the present year has been as large as any paper ever issued for our denomination, some of its friends have wished to see it still larger; and we have therefore had the subject under consideration for a time past. It is well known, that in order to publish a denominational paper safely, "the coat must be cut according to the cloth," or, in other words, the outlay must be regulated somewhat by the income. In our own case, we can tell exactly what the outlay will be, and can calculate pretty nearly what the income will be. Having then so much money (*in prospect*) with which to print the paper for a year, the whole subject has resolved itself into two questions—1st. Shall we expend the money in printing a great blanket sheet, on poor paper, with several columns of advertisements?—Or, 2d. Shall we expend it in printing a medium sized sheet, on good paper, with no advertisements? We have referred these questions to several good advisers, and they unanimously say, *Give us a sheet of the present size, on good paper, and filled with reading matter.* This advice corresponds exactly with our own taste, and we have concluded to follow it. With the commencement of the new volume we shall make considerable improvements, by which means we hope to render the Recorder still more deserving of a liberal support.

General Intelligence.

LATE RELIGIOUS INTELLIGENCE.

Mission in Turkey.—From very recent intelligence from Beyroot, it appears that great religious interest is waking up among the Maronites, who have heretofore violently opposed Christian missions. The Missionaries in that region have just commenced open public Protestant worship, without molestation. In Constantinople the work is advancing, though amid much opposition. The Greek Patriarch persecutes, and as one consequence, the brethren, as in apostolic days, "are scattered every where, preaching the word."

The Mahommedans in Turkey are making no effort to sustain their system—are building no new mosques nor repairing old ones, and assign as a reason for this course, that according to the Koran, Mahommedanism is to pass away, and therefore it is of no use to do aught to maintain it. Important changes, it is known, are taking place in the Turkish Empire, and the Sultan is pressing on his ministers the duty of providing for the general education of the people. They have a hard task to accomplish—much like raising the dead to life. But in connection with the Christian Missionaries, every where so abundantly blessed, we may hope such efforts of the Government will be successful.

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China.—The law heretofore existing in China, that no man once leaving the country should be permitted to return on penalty of death, has been rescinded since the opening of the country to Missionaries, and permission given to all to return if they wish, and the consequence is, that many are returning from India and other countries, some of them, it may be hoped, imbued with the spirit, as well as knowledge, of Christianity.

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Missions in Southern India.—A recent writer from Madras to the American Board says, that in some of the chief seats of Heathenism of that region, where there has been the most determined opposition to Christianity, Missionaries are now, by invitation, distributing their books, and preaching to attentive congregations, sometimes numbering several hundreds.

Rev. Mr. Muzzy, of the Madura mission, holds similar language; and a correspondent of the N. Y. Observer speaks of great effects produced by native preachers, under the direction of Missionaries, in that region. He says the progress of the people towards Western civilization, in consequence of steamboat intercourse, is very manifest, and likely to increase.

It is rare now, he says, to see a Heathen temple repaired, but common to see one going to ruins; rare to see an Idolator become a Romanist, because the change is too slight to be thought worth making; but by no means rare to see both Heathen and Romanists embracing revealed truth.

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African Missions.—The London Church Missionary Society has recently sent out a large company of missionaries to commence a settlement in the interior of Africa. Mr. Crawthur, one of the number, is a native African of the Yoruba tribe, torn from his country in boyhood, by a slave-dealer—re-captured—freed—converted—educated—ordained, and now commissioned to preach Christ to his benighted countrymen.

The African Slave Trade.—The Sierra Leone Watchman of the 18th of February gives the following items:

It is stated that the slave traders at Seabar and in the river Gallinas had been much emboldened by the prosecution of Capt. Denman, in England, for his summary destruction of sundry harracoons, and openly asserted their determination to seek redress in the English Courts if they were again molested in their operations.

Rev. William Raymond, the missionary who went from this country with the Africans of the Amistad, writes from his Mendi mission-house, Little Boon River, January 8th, and gives a picture of his trials. It seems that Mr. R. had been the bearer of a letter from the Governor of Sierra Leone to the King of the Mendi country, by which that personage was greatly angered, as well as by various hostile demonstrations of the British against the slave establishments at Seabar; all which he imputed to the agency of Mr. R. He said if the English wanted to destroy the slave trade, they must destroy one half of Sierra Leone, for half of Sierra Leone was engaged in it, &c.

After much talk of this kind, in which the king inveighed bitterly against the English and their attempts to destroy the trade, he told Mr. R. that he must go; and finally gave him a written notification that he must 'clear out' before the 7th of February.

This king bears the name of Henry Tucker, but it does not appear whether he is an African with an English name, or actually a white man. Mr. Raymond ascribes his conduct to the instigation of Luiz and other slave traders. His letter, which was addressed to the superintendent of the Wesleyan Mission at Sierra Leone, asks for advice as to the course he had better pursue; whether he should go away, or remain and trust to the aid he might receive from the men-of-war, &c.

The Watchman says that Commodore Jones had resolved to protect Mr. Raymond and suppress the traffic by all the means in his power; that he had burned the factory of Luiz at Seabar, and several other establishments at Gallinas.

Later intelligence informs, that the difficulty was carried to a higher authority than King Tucker, and that Mr. Raymond was exculpated from blame.

The New National Name.—The proposition of the New York Historical Society to change the name of our country to "Allegania," has elicited all sorts of jokes and comments from the press. Some are disposed to view it with favor and have adopted it in every case instead of "United States." Others are satisfied of its propriety, but doubt that it can ever be acceptable enough to the mass of our people, to effect the change. The Boston Courier suggests the name of All-gain-ia, as more expressive of our national character. The N. Y. Express proposes *Yankeedoodledom* as more explicit still; while others have suggested such barbarisms as *Winnepisseogiana*, *Okefenokeania*, and *Apalachicoliana*. The N. Y. Plebeian goes in for "*Dollar-land.*" In view of the omnipotence of South Carolina chivalry in the affairs of the nation, *Quattlebumdom* has also been named.

The First Lion.—A correspondent of the Commercial Advertiser, under date of Rahway, N. J., May 5, 1845, gives the following account of him:—

The first lion that appeared in this country made his *debut* in the year 1798. He came to New York in a French brig belonging to the island of Gaudaloupe, which had made a voyage to Africa, for slaves, and, having landed them at Charleston, South Carolina, proceeded to New York to obtain an outward cargo of calicoes, beads, New England rum and tobacco, for the Congo market.

The lion was a small young whelp, not more than six months old, and was brought as a pet by the commander of the French slaver. While the brig was in New York, the lion became troublesome and mischievous, and the Frenchman, weary of him, sold him to a man who was a servant in a hotel situated where the old Tontine now stands. This man, whose name I think was Gold, paid ten dollars for the whelp, took him home and caged him till he was a year old, when he commenced exhibiting him. A lion, in that lionless age, was a downright wonder, and every body was anxious to say, "I have absolutely seen a sartin' live lion."

Mr. Gold, the owner of the animal, without the aid of the puffs of the press, soon became a lion himself, in consequence of the association; and the two lions were objects of universal curiosity. Mr. Gold was not unapprised of the fact, and made the most of it.

To obtain admittance to the lions, the curious had to pay one dollar, and that fee was deemed dog cheap by the admirers of the wonders of animated nature. Mr. Gold remained proprietor of the "only lion there was in the United States" till the year 1820, when he sold out for the sum of one thousand dollars, and with deep regret parted with the author of his fortune and his fame, his majesty the king of the beasts.

I met this Mr. Gold at sea, in the year 1832, and had these facts from his mouth. He was then an old man, possessed of a large fortune, all of which came through the lion; and he told me that before he sold the animal, he had produced him upward of thirty thousand dollars. He never exhibited him for less than one dollar "the sight."

Those were old and happy days; the men of that era about which Mr. Thomas Ritchie likes to talk, when Mr. Jefferson wore red plush breeches, and old John Adams and Timothy Pickering insisted that every man of taste and fashion should wear a cocked hat and perriwig. But,

> Old times have changed; old manners gone—
> A stranger fills the Stuarts' throne.

And now you can see a whole army of lions, tigers, leopards, zebras, elephants, rhinoceroses, and one third of the whole animal world, by paying the very small sum of twenty-five cents.

The Food of Man.—The Genesee Farmer gives this brief summary of the native countries of our most familiar plants:

The potatoe is a native of South America, and is still found wild in Chili, Peru and Monte Video. In its native state, the root is small and bitter. The first mention of it by European writers is in 1588. It is now spread over the world. Wheat and rye originated in Tartary and Siberia, where they are still indigenous. The only country where the oat is found wild is in Abyssinia, and thence may be considered a native. Maize or Indian corn, is a native of Mexico, and was unknown in Europe until after the discoveries of Columbus. The bread fruit tree is a native of South Sea islands, particularly Otaheite. Tea is found a native no where except in China and Japan, from which country the world is supplied. The cocoa nut is a native of most equinoctial countries, and is one of the most valuable trees, as food, clothing and shelter are afforded by it. Coffee is a native of Arabia Felix, but is now spread into both East and West Indias. The best coffee is brought from Mocha, in Arabia, whence about fourteen millions of pounds are annually exported. St Domingo furnishes from sixty to seventy millions of pounds yearly. All the varieties of the apple are derived from the crab apple, which is found native in most parts of the world.

The peach is derived from Persia, where it still grows in a native state, small, bitter, and with poisonous qualities. Tobacco is a native of Mexico and South America, and lately one species has been fouud in New Holland. Tobacco was first introduced into England from North Carolina, in 1586, by Walter Raleigh. Asparagus was brought from Asia; cabbage and lettuce from Holland; horse radish from China; rice from Ethiopia; beans from the East Indias; onions and garlics are natives of various places both in Asia and Africa. The sugar cane is a native of China, and the art of making sugar from it.

The Jews.—We find in one of our exchanges the following statistics in regard to the Jews. There are—

"*In America*—In the United States, 35,000; in other parts of America, 40,000. Total, 75.-000.

In Europe—Russia and Russian Poland, 1,700,000; Sweden, 1,250; Denmark, 6,000; Prussia, 194,588; Germany, 145,000; Holland and Belgium, 80,000; Great Britain and Ireland, 30,000; France, 80,000; Austria, 453,524; Switzerland, 2,000; Italy, 200,000; Turkey, 325,000; Gibraltar, 2,000; Portugal, 1,000; Ionian Islands, 8,000. Total, 3,228,362.

In Asia—Palestine, 120,000; remainder of Asia, 2,988,000. Total, 3,000,000.

In Africa—500,000. Grand total, 6,803,362.

Jews in New York, 12,000; Philadelphia, 2,500; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Amsterdam, 25,000; Hamburg, 9,000; Berlin, 5,000; Cracow, 20,000; Warsaw, 30,000; Rome, 6,000; Leghorn, 10,000; Constantinople, 80,000; Smyrna, 90,000; Jerusalem, 6,000; Hebron, 800; Tiberias, 1,900; Saphet, 1,800.

Mines.—The deepest shaft in the world is one in the Tyrol, which is 460 fathoms, or 3764 feet deep; the next is Sampson mine, at Andreaberg, in the Hartz, which is 360 fathoms, or 2230 feet deep. The Valenciana mine, in Mexico, is 295 fathoms, or 1770 feet deep. In our own country, the greatest depth to which a shaft has been carried is 244 fathoms, or 1464 feet deep. A comparison between the height of any great work above the surface of the earth, with one of these undertakings, will best show their extent. St. Paul's cathedral is 360 feet high, and comparative observation between that measurement and the shafts of some of the mines will show the magnitude of the work. Though the mines in England are not so deep as some others, yet they are, perhaps, much more difficult to accomplish. The mines in South America and in Germany are begun far above the surface of the sea. The Valenciana mine is 6000 feet above the top of the mine in Cornwall; whilst the Jarrow pit, near South Shields, which is the deepest of our coal mines, is 165 fathoms under the sea level, and one of the mines in Cornwall extends more than 200 fathoms below the level.

Professors of Religion in the United States.—The American Almanac for 1845, fixes the whole number of professors of religion in the United States at 4,181,292. Of this number, about 3,000,000 belong to denominations usually termed evangelical. The whole number as given in the Almanac is estimated to be about one half of our adult population over twenty-one.

Lightning Express.—A gentleman who was proceeding from London to Bristol by the Great Western railway, on Saturday last, discovered, just before the train reached Slough, that he had lost his purse, cantaining £900. On arriving at Slough he had the electric telegraph put in action, and in five minutes afterwards he received the happy intelligence that the purse had been found at the Paddington booking office, by a policeman who had searched for it on the news of its loss being received.

Irishmen in England.—The Dublin Nation says that Mr. Smythe, the M. P. for Canterbury, the original Coningsby, is an Irishman, and that at this very hour, Irishmen are at the head of every class and profession in England, fairly open to intellect. "Her great general (Wellington,) her great painter (Maclise,) her great poet (Moore,) her great sculptors (McDowell and Moore,) the greatest orator in the House of Commons (Shiel,) her great actor (Macready,) her great dramatist (Sheridan Knowles,) nay, even her great caricaturist (H. B,) and her great comedian (Farren) are one and all Irishmen." Maclise and Knowles were born in the city of Cork.

SUMMARY.

We see it stated, that ten Newfoundland dogs have been imported into Paris, for the purpose of watching the banks of the Seine, and experienced trainers are every day employed in teaching these magnificient animals to draw from the water stuffed figures of men, women and children. The rapidity with which they cross and recross the river, and come and go at the voice of the trainers, is truly marvelous.

"While I am asleep, I have neither fear nor hope, neither trouble nor glory; and blessings on him who invented sleep, the mantle that covers all human thoughts; the food that appeases hunger; the drink, that quenches thirst; the fire, that warms cold; the cold, that moderates heat; and, lastly, the general coin, that purchases all things; the balance and weight, that makes the shepherd equal to the king, and the simple to the wise." [Sancho Panza.

A party of 150 emigrants from London, arrived at Keokuk via New Orleans. Several of them have from one hundred to five hundred pounds sterling. They intend making a settlement, as agriculturists, in some one of our new countries, and will purchase at once, if an eligible location presents itself, some two or three thousand acres of government land; after which, if successful, more will annually follow.

A treaty has been negotiated between the United States and the Grand Duchy of Hesse, abolishing every kind of droit d'aubaine and tax on emigration. This will allow all aliens resident in either country, to inherit real estate and dispose of the same, paying only such duties as the inhabitants of the country where the property lies would pay in like cases.

Mr. Pitchlynn, the distinguished chief of the 25,000 civilized Choctaws beyond the Mississippi, will probably visit Washington next winter, for the purpose of applying to Congress in behalf of his nation, for the admission of the Choctaw country as a territory of the United States, with a delegate to Congress. The tribe is very anxious to be thus received, and there is no good reason for refusing this tardy justice to the red race.

The Charleston Mercury, referring to the anticipated division of the Baptist church on the subject of slavery, says:—"Mr. Clay thinks it endangers the Union. So do we. But are the southern people to submit to virtual outlawry—to an ignominious position, because their self-vindication will weaken the Union?"

Already the tide to the West has commenced. The papers in Ohio, Michigan, Indiana, Illinois, Wisconsin and Iowa, speak of the heavy emigration which, so unusually early, is coming in There is every indication that the current will set heavier this season in that direction than it has since the extraordinary times of '35 and '36.

Mr. Cornelius Mathews, formerly one of the editors of the Arcturus, has recently inherited a large fortune.

The celebrated writer, Frederick Adolphus Krummacher, author of the Parables, died on the first of last month, at Bremen.

The Printing establishment of the Presbyterian Board of Foreign Missions, at Lodiana, North India, was almost totally destroyed by fire on the 28th of Jan. last.

The Grenada Chronicle, of the 22d of March states that six refugee slaves had been picked up at sea by a vessel arrived there. They stated that seven of them had left Martinique with only one day's provision, for St. Lucia. They were however prevented from making that island by a strong current. They had been eight days at sea when they were picked up. On the preceding day, one of the poor fellows, in utter despair, had jumped overboard, preferring death to the risk of being enslaved.

An officer of the U. S. brig Truxton, now on the coast of Africa, writes that a good healthy negro costs there but 20 dollars; and is purchased for rum, powder, tobacco, cloth, &c. The price for the same negro in Cuba is four hundred dollars.

Rev. Theodore S. Wright, Pastor of the colored Presbyterian Congregation in Frankfort street, who has been absent since December on account of ill health, arrived at Boston from Nassau in the schooner Hudson on Wednesday. The Boston Chronicle states that his health is much improved.

Skillful Surgical Operation. Mrs. Thomas Woodland, Sen. of Plainfield, blind for several years past, from cataract, was restored to sight last week, by a surgical operation, skillfully performed by Dr. Stillman, assisted by his student Mr. Utter. The Plainfield Union adds—"this delicate and interesting operation was attended with the most complete success, not being followed by the least inflamation, or other ill effect."

EDITORIAL ITEMS.

The Central Seventh-day Baptist Association is to hold its Tenth Anniversary with the Church in Adams, Jefferson Co., N. Y., commencing on the 11th of June next, at which time Eld. Eli S. Bailey is to preach the Introductory Discourse.

☞ Will Brother Giles M. Langworthy furnish us with an account of its proceedings by the first mail after the session closes?

The Western Seventh-day Baptist Association, as we learn from the Minutes of last year, is to hold its Tenth Anniversary with the 2d Church in Adams, Allegany Co., N. Y., commencing on the 25th day of June. S. S. Griswold is to preach the Introductory Discourse; N. V. Hull is his substitute.

☞ Will Bro. James R. Irish see that an account of the meeting is forwarded to us soon?

Church Organized.—On first day, the 18th inst., a Seventh-day Baptist Church was organized in Ulysses, Potter Co., Pa., consisting of 16 members. Brothers Norman Palmer and Noah Halleck were ordained Deacons. The above are all converts from the observance of the first day, and it was the result chiefly of the distribution of a few copies of our Tracts and Vindicators. Post Office address—Ulysses, Potter Co., Pa.

S. S. Griswold.

Correspondents need not fear that their favors are overlooked, because they are delayed for a while. We cannot find leisure every day to revise and correct articles for the compositor. In the line of poetry especially, it often takes us considerable time to get into a mood for making alterations.

Large Newspapers.—The Rev. E. R. Tyler, formerly editor of the Congregational Observer, in a letter to the editor of the Religious Herald, makes the following remarks, which are the results of his own experience, and are worthy of consideration:—

"I rejoice," he says, "that you have had the good sense not to enlarge it (the Herald) to a mammoth size. *This has been the curse of most of our religious papers.* Some it has broken down The Congregational Observer was so enlarged as to embrace nearly double the matter of the old Connecticut Observer, without any advance of price, and the result was—*bankruptcy.*

MARRIED,

In Clarence, Erie Co., N. Y., on the 18th inst., by Eld. N. V. Hull, Mr. William G. Lee, and Miss Fanny J. Hill, all of Clarence.

DIED,

In Alfred, N. Y., in November last, Charles Benjamin, aged 50 years. Also in November last, in Alfred, Amos Burdick, in the 78th year of his age.

In Alfred, February last, Edward Green, in the 84th year of his age. He took an active part in the revolutionary war, for which he enjoyed a pension. He was a member of the 2d Church in Alfred, and was highly esteemed as an upright and useful citizen.

In Newsted, Erie Co., N. Y., of consumption, William, son of Joel and Catharine Jones, in the 18th year of his age, The subject of this obituary was a worthy member of the Seventh-day Baptist Church in Clarence. In his sickness he was patient, and his death was peaceful. "*Blessed are the dead that die in the Lord.*"

In Independence, on the 17th inst., after three hours illness, George, son of Allen Wood, aged about 6 years.

In Genesee, Allegany Co. N. Y., on the 4th inst., of bilious fever, Asa A. Langworthy, son of Dea. John Langworthy, in the 38th year of his age.

Bro. Langworthy was one of those who in early life left the land of his nativity to endure the fatigues and privations incident to the early settlers of the forests and uncultivated portions of our country. Soon after his settlement, he gave evidence of a change of heart, and united with the 1st Seventh-day Baptist Church in Genesee, and until the day of his death adorned his profession, evincing his love to God by a strict adherence to all his requirements. Few possess such intrinsic worth, or such an elevation in morality and religion, as he in the estimation of all who knew him. By this dispensation of God's Providence, one of the brightest lights of the church has been extinguished; that star which shone with peculiar effulgence and lighted up her religious atmosphere, has darted like a meteor from the cluster. But let us not murmer that Albert has left us; for we can feel the blessed assurance that our loss is his eternal gain. In this affliction, the impenitent have lost a dear friend—one whose soul was interested for their welfare, and whose ardent desire for their salvation was manifested by sweet counsels and mild admonitions. His companion is also bereft of an affectionate husband, the solace of her life, and hope of her declining years—one who made her home pleasant and desirable, and who when life's sea was ruffled, sought by the most kind attention to still the rising anguish of her troubled soul. But he has gone, leaving parents, kindred, and friends, to mourn the loss of one so universally beloved, and so unexpectedly called, in the prime of life, to fill a higher and better station—to dwell with saints in light. On the day of his interment a large and weeping assemblage met at the church, and with breaking hearts followed his remains to the tomb. Nought but a hope of meeting in a better world, and a reliance upon God, could have buoyed up the sinking desponding souls.

Genesee, May, 6th, 1845. J. L. Scott.

In Wirt, Allegany Co. N. Y., April 4th, of consumption, Lydia Rogers, consort of Clark Rogers, and daughter of Maxson Stillman, aged 34 years.

The subject of this notice experienced religion in early life, and united with the first Seventh-day Baptist Church in Alfred, where she remained a worthy member, until she removed to Genesee and united with the first church there, of which she was an ornament until called to join the church triumphant; where, judging from her life and the Christian patience and love manifested in her death, we fully believe she sits clothed in unfading and untarnished glory. Her sickness was of a lingering nature, yet she appeared reconciled to the will of her Divine Master, and in her death her language was, "Come, Lord Jesus, Come." She has left a husband, wounded and broken-hearted, to mourn her departure, and a groupe of children to sigh and grieve for one of the most tender-hearted mothers. The Church has lost one more of its lights. By this dispensation, we are reminded that the day of our redemption draweth nigh.

Genesee, May 6, 1845. J. L. S.

NOTICE.

The Ministerial Conference of the Western Association will hold its Annual Meeting with the Second Church in Alfred, N. Y., on Tuesday, the 24th day of June, 1845, commencing at 10 o'clock, A. M. All those having Essays to prepare are requested to have them in readiness for the occasion. Introductory sermon by Eld. A. A. F. Randolph. S. S. Griswold, Sec.

Independence, May 20, 1845.

WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association will convene with the Second Church in Alfred, N. Y., on Wednesday, the 25th of June, 1845. Eld. Griswold to preach the Introductory Discourse; N. V. Hull his alternate. James H. Cochran, Cor. Sec.

Alfred, May 20, 1845.

CENTRAL ASSOCIATION.

The Central Association will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. Langworthy, Rec. Sec.

Adams, April 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six mile south of Almond, Allegany Co., N. Y., under the care W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

BANK NOTE LIST.

Corrected Weekly.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	-	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	½ to 1½
St. Croix Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far.&Drov.Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	—	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅜ to 1¼
America, Buffalo	26	Baltim.&OhioR.R.Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¼
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1¼
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
StateBankN.Y.Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan.*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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TERMS.

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☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance.* We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to Geo B. Utter, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

From the Boston Recorder.

THE CHRISTIAN EDITOR,

CONTRASTED WITH ONE OF INFIDEL SENTIMENTS.

Thou hast an influence—God gave it thee,
And on it wrote, "For all Eternity:"
Thy jewels shall be bright, thy stars shall blaze,
When on earth's crowns and skies no eye shall gaze
It is thy work, truth's watchfires to supply
With fuel that shall flame toward the sky,
That storm-driven souls their proper course may know,
Nor strike those rocks where breaks the surge of woe

* * * * *

Amid those solemn scenes, that grand review
Of human counsels, false, as well as true,
Two beings stand, in different garments clad,
One's eye is bright, the other's sunk and sad:
One placed true beacons on the rocky main,
And souls in safety did the haven gain;
The other held false lights along the shore,
And lured by these, souls sank to rise no more.
One wrote the truth, and sent it far and nigh,
The other sold for gain, a fatal lie.
Each had its object, and succeeded well,
One wrote for Heaven, the other wrote for Hell.
And now, before the burning throne they stand,
One with a harp of gold in his right hand,
While spirits bright with smiles his course approve,
And talk with him of Jesus' dying love.
The other holds a dark and fearful scroll,
The changeless doom of his undying soul;
While on his head vast crowds their curses pour,
For things he wrote in ages long before.
He fed men's passions, and he pleased their taste,
But left their souls a frightful moral waste:
He lulled their conscience while they lived in sin,
Nor strove to quench those raging fires within.
Ah! who could envy now, the wreaths he gained,
Since they with blood of souls were deeply stained!
His sky is thickly set with stars, 'tis true,
But wand'ring stars, most mournful to the view,
Not so with him, whose eye is beaming bright,
He looked through darkness to a world of light;
He knew that earth and time would pass away,
And deeds he weighed, on this great final day;
That public sentiment rife here would show
What was true wisdom on the earth below;
That fame, when honored by the thrones on high,
Should live in triumph, never more to die.
That fame he sought,—that deathless, high renown,
He gained it, and receives a star bright crown;
The praise of men, no being more shall hear,
But God's applaudit welcome meets his ear,
"Well done, my good and faithful servant, 'come,
Dwell near my throne, my palace is your home;
For countless hosts your loyalty behold,
And see your deeds graved on your crown of gold.'"

D. H. B.

MINISTERIAL GRAVITY.

The following very appropriate remarks on the importance of gravity in a minister of the gospel, are taken from the Millennial Harbinger:

Gravity, from ancient times, has been opposed to levity, vivacity and mirthfulness; and very naturally associates with sobriety and sincerity, as kindred virtues of the same family. It is an element of authority so essential that we are apt to indicate a person of great authority by representing him as one of great weight of character. Gravity is but another name for authority. In ministerial character it is, on this account, an attribute of vital importance. It gives to the message of truth a passport to the conscience and to the heart, without which they could not be admitted.

We naturally associate gravity and sobriety as inseparable adjuncts: or, rather, we philosophically regard them as twin sisters, the legitimate offspring of sincerity and truth. It is owing to this intimate connection that we find them so often associated in the minds, not only of apostles and prophets, but in all persons of much reflection upon the subject of Christian character.

Indeed, there are not wanting persons who could not be persuaded that any preacher is honest who is not grave. Attempts at wit, at humor, at pleasantry, or any indications of levity, or of effort to obtain a smile, or even the reputation of saying a smart thing, while seeking to save men from everlasting ruin, is so perfectly incongruous and unsuitable, that it must always secure the reprobation of all men of sound discrimination. Indeed, it may be on this account that terms essentially indicative of honesty are here employed. Semnos translated grave, and Semnotees translated gravity, in those passages that treat of ministerial qualifications, are, on other occasions, translated honest and honesty. Hence, I conclude that a light, witty, humorous preacher, is a dishonest man. Any one who courts a smile when he would woo a soul, or that provokes any fleshly association when he announces the terms of eternal life and eternal death, is essentially a dishonest man—unfaithful to God and his fellow man. Cowper's portraiture of a Christian minister so well known, admirably touches this point.

Certain attributes of character are intimately associated with each other. Wherever we discover the one, on examination we may soon discover the other. Hence in all minds are associated, sobriety and sincerity. The philosopher, the poet and the Christian, alike regard them as confederates. Do we discover that a man is grave? He is certainly sober and sincere. Or is he sincere? Then he is sober and grave. This is pre-eminently so in matters of salvation. They are solemn, most solemn and grave affairs. Life and death are the most solemn and grave realities in the universe. And if there be a time and a place for everything suitable and convenient, surely the pulpit and the Lord's day, as well as the subjects of eternal death, imperiously require the delightful solemnity of religious fear, and the dignified gravity of infinite and eternal themes.

We have known preachers who wittingly say light and foolish things for the sake of securing the attention of their hearers! Miserable excuse! Wretched apology! Then the eternal joys of heaven, the almighty terror of the Lord, need puns, jests, and witty sayings, to gain them acceptance! Was ever folly more consummate, or more suicidal than this? To dispossess demons by a smile! Surely this is a new enchantment—a sorcery unknown to the ancients. To prepare the heart for the grace of God by attempts at wit and anecdote! Amongst all the proofs the apostle ever gave of his divine mission, or of the accompaniment of the divine Spirit, that of ability to produce a laugh, to tell an amusing tale, or to sport with fancy, never found a place.

A Rowland Hill, a David Jones, and a John Leland, effectually tried that scheme of bribing Satan with a jest, a witticism, or some such doceur, to let the people go and serve the Lord. The Lord plagued the wicked Pharaoh; but these amuse a still more ruthless tyrant, in the delusive hope of producing a relaxation of his vigilance or his hate, that they may cheat him of his prey. Converts won by such artifice, or hearts allured by such flimsy rhetoric, are unfit for the kingdom of heaven.

Not one of the undignified, fitful eccentric preachers was there, so far as we have learned their history, who did not finally repent, and some of them very bitterly indeed, of their follies in this particular. The son of one of them, of no mean fame either, informed me that his father, during his last illness, said that if the Lord would ever permit him again to preach the gospel, he would never give way to the temptation of saying any of those facetious, light and irreverent things that he had heard him utter. Would to God that all who have so far mistaken human nature, the Lord and his gospel, might profit from such examples, and in their teaching exhibit incorruptness, gravity and sincerity.

The Four Pistareens.

When John was about thirteen years old he left his paternal roof in the north of New Jersey, and went to Philadelphia to learn a trade. He entered as an apprentice with his brother, a coachmaker in the northern part of the city. On a certain occasion he was sent to a drug store for a half a gallon of oil. He had frequently been sent on a similar errand, and had been accustomed to pay 25 cents for the oil. But it happened that oil had fallen, and the price was now only 20 cents, of which however he was not informed. He had taken with him a one dollar note, and having obtained the article, he presented the note, and received in change—not as he expected, three quarters of a dollar, but four pistareens, of the value of 20 cents. John, who was ignorant of their value, supposed they were quarters of a dollar, and that the druggist had given him four instead of three.

He had been taught when a child to be honest.

He knew that he ought to do to others as he would have others do to him; and that it was dishonest to take advantage of another's mistake to take what was not his own, as to cheat in any other way. His first impulse, therefore, was to return one of the pieces to the man; but before he had time to carry out his feelings into practice, Satan and the evil in his own heart tempted him: the thought occurred that he would give three of them to his brother as the right change, and keep the fourth for himself. He closed his hand upon the money, took up his jug and left the store.

The jug in which he carried the oil had no handle, and he had to carry it by a string tied round its neck. This so cut his fingers, that after changing it from one hand to the other several times, he was compelled to stop at the distance of a square and rest, which he did at the first and the second corner, doubting each time whether to go on or turn back with the money.

The next corner brought John a third time to a stand. Rest relieved the smartings of his hands, but the cuttings of his conscience were not so easily prevented. He meditated some minutes. Conscience became urgent in its demands. He wished he had obeyed his first honest impulse.—He felt very unhappy, but he must not delay. He had already been a good while about his errand. He took his jug; was undecided whether to go forward or return. He stood one moment and determined——to go back.

It was a hard task to trudge back three long squares with a heavy jug without a handle; and more than once he had almost determined to give up his earnest resolution. But he persevered, reached the store and set down his load. "You have given me too much change," said he, presenting the four pistareens to Mr. W———; "you have given me four quarter dollars instead of three."

"You have your right change," said Mr. W———, "the oil is 20 cents, and those four pieces are not quarter dollars, they are 20 cent pieces." "Here is a quarter," continued the benevolent store-keeper, taking one from his drawer, "which I will give you. You can notice the difference between them as you go home; and let me advise you always to deal as honestly as you have to-day."

Who can imagine the feelings of the boy when he saw the true state of the matter; and knew in an instant that had he persevered in his sinful project he must, from the very nature of the circumstances, have been discovered! "Had I carried out my first intentions," said he, when he related his anecdote, "I should have handed my brother three of the pistareens. He would of course have asked for the balance, and I should have been driven to add falsehood to my crime, by saying that was all he gave me. In all probability I should have been detected, and sent back to my father in disgrace. It would have stamped my character with dishonesty, from which I might have never recovered." As it was he picked up his jug and with light heart and rapid step proceeded up the street. He was so rejoiced at the happy result, and so thankful for his preservation, that he set out on a run, and did not feel the string cut his fingers. During thirty-five years that he lived after this event, he never forgot the lesson it taught him; he became a most excellent man and a true Christian, and throughout his life, in private business and in public office, ever acted under the firm conviction that "*honesty is the best policy.*"

From the Church of England Magazine.

CHRIST DIED FOR THE UNGODLY.

ROMANS, V. 6.

Why, perishing sinners, your hearts will ye harden,
And reject the commandments of God in your pride?
O seek ye from heaven forgiveness and pardon;
For it is for your sins that the Saviour has died.

And will ye live on, still no Saviour revering,
And still refuse Christ as your king and your guide?
O why are you thus in your sins persevering,
When it was for those sins that Christ suffered and
died?

How sweet to the Christian, in moments of sadness,
To know that there is one in whom he can confide!
How oft will this thought fill his spirit with gladness—
That his sins are forgiven, since Jesus hath died!

And when, the death-bed of the Christian surrounding
His friends and his kinsmen watch life's ebbing tide
They rejoice that the Saviour, in mercy abounding,
Has come down from above, and for sinners has
died.

A Benevolent Girl.

A gentleman went to visit a woman who was sick. As he was going into the room, he saw a little girl kneeling by the side of the poor woman's bed. The little girl rose from her knees as soon as she saw the gentleman, and went out of the room.

"Who is that child?" the gentleman asked.

"O sir," said the sick woman, "that is a little angel, who often comes to read her Bible to me, to my great comfort; and she has just now given me sixpence."

The gentleman was so pleased with the little girl's conduct, that he wished to know how she had learned to love the word of God, and to be so kind to poor people. Finding she was one of the scholars of a neighboring Sunday school, he went to the school and asked for the child. She felt rather afraid when she was called to the gentleman; but he was very kind to her, and asked her if she was the little girl that had been to read the Bible to the sick woman.

She said she was.

The gentleman said, "My dear, what made you think of doing so?"

She answered, "Because, sir, I find it said in the Bible, that 'pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction.'"

"Well," said he, "and did you give her any money?"

"Yes, sir,"

"And where did you get it?"

"Sir, it was given me as a reward."

The gentleman was affected by the goodness of God, in making this little girl so obedient to his holy word, and prayed that the latter part of the text which she had quoted might also be fulfilled in her; that God would keep her unspotted from the world."

[Facts for Girls.

The Rum-seller's Dream.—'Well, wife, this is too horrible! I cannot continue this business any longer.'

'Why, dear, what's the matter now?'

'Oh, such a dream! such a rattling of dead men's bones! such an army of starving mortals! so many murderers! such cries and shrieks! such horrid gnashing of teeth, and glaring of eyes! and such a blazing fire! and such devils! I cannot endure it! my hair stands on end, and I am so filled with horror I can scarcely speak! Oh, if ever I sell rum again!'

'My dear, you are frightened.'

'Yes, indeed am I. Another such a night will I not pass for worlds.'

'My dear, perhaps—'

'Oh, don't talk to me. I am determined to have nothing more to do with rum, any how. Don't you think, Tom Wilson came to me with his throat cut from ear to ear—and such a horrid gash! and it was so hard for him to speak, and so much blood, and said he, 'See here, Joe, the result of your rum selling.' My blood chilled at the sight—and just then the house seemed to be turned bottom up, the earth opened, and a little imp took me by the hand, saying 'follow me.' As I went, grim devils held out their cups of liquid fire, saying, 'drink this.' I dared not refuse; every draught set me in a rage; serpents hissed on each side, and from above reached down their heads and whispered 'rumseller!' On and on the imp led me through a narrow pass. All at once he paused, and said, 'Are you dry?' Yes, I replied. Then he struck a trap-door with his foot, and down, down we went, and legions of fiery serpents rushed after us, whispering, 'Rumseller! Rumseller!'

At length we stopped again, and the imp asked me as before, 'are you dry?' Yes, I replied. He then touched a spring—a door flew open—what a sight! There were thousands, aye millions, of old, worn-out rum-drinkers, crying, most piteously, 'rum, rum, give me some rum!' When they saw me they stopped a moment to see who I was; then the imp cried out, so as to make all shake again, 'Rumseller!' and hurling me in shut the door. For a moment they fixed their ferocious eyes upon me, and then uttered, in a united yell, 'Damn him!' which filled me with such horror that I awoke! There, wife, dream or no dream, I will never sell another drop of the infernal stuff. I will no longer be accessary to the miseries that come upon man in consequence of the traffic in intoxicating drinks. I will not. [Religious Rec.

One thing at a time.—Many boys and girls will read this without once thinking that it is meant for them. Let me ask a question or two. 1. Do you never try to study and play at the same time? 2. Do you never try to study and play at the same time? 2. Do you never try to carry two articles at once, when one is as much as you can carry safely? 2. Do you never have more than one book or one piece of work on hand at a time? Watch yourself, and you will soon detect the fault. And

When it is detected
Let it be corrected.

Hunting Fugitives.

The editor of the Cincinnati Herald tells the following amusing story:—

A citizen of Cherry Fork informs us, that lately seven slaves, of all sorts and sizes, made an exodus from Kentucky, and that a formidable band of knights, some on foot, some on horseback, soon followed on their track, as anxious to overtake them as the ancient Egyptians were to catch the Israelites. The gallant cavaliers made a bold descent upon the residence of General McIntyre, of Cherry Fork, but the General disputed the entrance to his castle, and by the help of friends, made good his defence. The neighborhood was then ransacked for a magistrate, to see whether the law could not do, what brute force failed to do—open Gen. McIntyre's door. The very man was at last found, and he issued a search warrant for certain garments which had been stolen from Kentucky, and which were supposed might be in the General's house. A very pretty device! Divers armed cavaliers, ready to eat fire if need be, came all the way from Kentucky, to hunt after old clothes! The General, like a very dutiful citizen, suffered his house to be searched; but the things wanted, were not, and had not been seen. Meantime, while these men were amusing themselves in looking after old clothes, the seven two-legged chattles, it is said, had placed themselves at a non-comatible distance. And there the matter rested.

What the magistrate got for his search-warrant, or what the band of knights-errant received for their search after old clothes, the deponent saith not.

ANOTHER.

Arrest of a Fugitive Slave.—A great ferment was excited in Crosswicks, N. J. last week, by an attempt made by the Sheriff of Burlington, Joseph Kirkbridge, and Constable Alexander Pearson, to arrest a colored man named Lewis, said to be a fugitive slave. They found him at the house of William Idell, where he was at work, claimed him as their prisoner, and called upon Garret Bennett and Charles Applegate, who were at work near by, to bring a rope and help secure him. While these men were hesitating whether to obey the Sheriff or to follow their own feelings, Lewis, who was firmly grasped by each arm, with an almost superhuman effort, dashed the officers from him to some distance, and jumped at a bound over a high gate, and then over a high pale fence, without touching either. He then ran across a field partly through the creek, but recollecting that if his clothes were wet they would impede his flight he returned and crossed the creek by a neighboring bridge. He ran to the house of a friend near by, in great alarm, crying out, 'they have had me! they are after me!'

Finding his pursuers were near, he fled to another house, and there concealed himself. The same night he was landed in New York, and is presumed to be now safe from all pursuit.

We are informed that the colored man was much esteemed in Crosswicks, and that the attempt to arrest him has produced a great excitement against the officers. It is presumed, however, that those officers considered that they were performing their duty under the law; though it is the opinion of many, that in consequence of a recent decision of the Supreme Court of the United States, no State law, in regard to the arresting of fugitive slaves has any force, and that no State officer is bound to arrest such persons.

Not a Cent.—In the town of S. the good ladies started the project of making their minister a present of a new suit. Among those zealous in the work was the mother of a sailor absent at sea. Before a sufficient sum was raised, he returned with his wages in his pocket, when his mother boarded him again and again for a donation. Each time he met her impunity with a shake of the head and an emphatic *not a cent.* She remonstrated, and asked the reason. "Why mother," said he, "I have now been home six weeks, and he has not prayed for a sailor once, and he shant have a cent."

A Just Reproof—A minister of a certain denomination, who was not very noted for his fiery zeal, visited one of his flock, who had been for a long time sick. And upon enquiring after his health, the brother told his minister that he was mending; but said he, I can't sleep, I am quite restless day and night, I can get no sleep, I had a thought of sending for you to make an appointment at my house and come and preach to me, for I recollect that when I used to go to church to hear you preach I could sleep very soundly under your preaching.

[South Western Christ. Adv.

Benevolence in Great Britain.—From a table published in the Christian Almanac for the present year, we learn that the people of Great Britain contributed to various benevolent societies, during the year 1844, the very large sum of nine hundred and twenty thousand six hundred and five pounds sterling. This fact shows that, with all the corruption that exists in that kingdom, there must be a large amount of Christian principle which could induce their citizens, after paying such heavy tithes as the government exacts for the support of religion, voluntarily to contribute so large an additional sum to advance the general cause.

The Yazoo Democrat tells the following:—"Hallo, mister, did you see a dog come by here that looked like he was a year, or a year and a-half, or two years old," said a Yankee to a countryman at the road side.

"Yes," said the countryman, thinking himself quizzed, "he has passed about an hour, or an hour and a-half or two hours ago, and is now a mile, or a mile and a-half, or two miles ahead, and he had a tale about an inch, or an inch and a-half, or two inches long."

"That'll do," said the Yankee, "you're into me a feet, or a feet and a-half, or two feet."

Evening Hymn.

BY WILLIAM BLAKE.

I know, when I lie down to sleep,
The Lord is near my bed;
That angels watch, by his command,
Around my infant head.

I know, when I kneel down to pray,
That still the Lord is there,
He hears my words, he sees my thoughts,
And listens to my prayer.

I know, when I go forth to play,
The Lord is by my side;
Through every hour, at every step,
He is my guard and guide.

I know his eye sees every thing
In earth and sea and air;
That he in darkness, as in light,
Can see me everywhere.

Then let me guard each thought, each word,
Lest he should chance to find,
Evil within a heart that should
Be gentle, meek, and kind.

THY WANDERING BOY.

TO A PARENT.

By W. B. Tappan.

Has he thy tireless love forgot?
Thy early, anxious care;
Are thy gray hairs remembered not?
To prayer, then, sire! to prayer:
For if thy boy has turned aside,
And chosen Folly's way,
And for thy tears but scoffs repaid,
What canst thou do but pray?

Is he a wanderer from thy dome
On the world's tossing sea,
Where, dreaming not of heaven or home,
Thy son is lost to thee?
Still, as sad rumor to thine ear
Tells heavily how frail thy stay,
To Him who vials every tear,
Go, stricken man, and pray.

Perhaps upon the bed of pain,
Away he lies a victim now,
And he seeks a father's hand in vain,
Whose touch might cool his burning brow:
While thinking of the holy joy
Thou knew'st e'er sin knew to betray,
For him, that lovely, ruined boy,
Do thou in earnest pray.

By the bright spring of childhood's love,
That in his countenance once shone;
The eyes that meekness, like a dove,
Sat on the brow—Contentment's throne:
The beauty that unto thy heart
Appeals with power of boyhood's day,
Go, aged father, weep apart,
And, trembling, hoping, pray.

And if, for thee, there linger yet
The dregs of this world's bitter cup,
The God thou serv'st will not forget
To give thee grace to drink it up:
Yet no! not thus will prayer be lost,
Thou yet shalt bless that cast-away,
And see for him, the Folly-tost,
The penitent, 'twas good to pray.

ANTI-SLAVERY REPORTER.

The American and Foreign Anti-Slavery Society has decided to enlarge its operations, and prosecute them with vigor. To this end, the Executive Committee have secured the services of the Rev. A. A. Phelps, late of Boston, as Secretary of the Society and Editor of the Reporter. The Reporter will be issued in a form and style suitable for binding and preservation, as well as general distribution. Besides the discussion and defense of the great principles of the Anti-Slavery cause, the Committee design it to be a register of the more important movements and events, affecting the cause, both in this country and abroad. In the promotion of the cause in this country, it will give attention to its moral, ecclesiastical, benevolent, social and political relations and aspects. The Committee intend it to be especially suitable for distribution among those not yet converted to Anti-Slavery principles, both in the free and slave States; and such, in all respects, as the organ of a National Committee should be. No pains will be spared by the Editor or Committee, to realize the design.

The paper will be issued monthly on the following terms, viz. 1 copy, to one address, 50 cents; 5 copies do. $2, 8 copies do. $3; 14 copies do. $5 24 copies do. $7; 50 copies do. $12; and in the same proportion for intermediate and larger numbers—all payments to be *in advance*; and all communications to be addressed to *A. A. Phelps*, 118 *Nassau street, New York.*

Individuals wishing the Reporter should order it, as above, at once; and the Committee earnestly request the friends of freedom, in different parts of the country, to make immediate arrangements to take it in parcels. Subscriptions for a parcel of five, ten, or more, can be secured at once as well as at some future time—in most cases better. The Committee hope for a prompt and generous response.

New York, May 10th, 1845. 124—3t.

PROSPECTUS
OF THE
LITERARY EMPORIUM.
A COMPENDIUM OF
Religious, Literary, and Philosophical Knowledge.

"MULTUM IN PARVO."

We shall be modest in our pretensions, while we give as true a description of our intended course as we can, in plain English. In the first place, light literature will find no place in its pages, *i. e.* love tales, literary trash, &c. In the second place, sectarianism will not be admitted into the Emporium; that is to say, it will favor no particular denomination of Christians; but we do not mean by this that it will not advocate the religion of the Bible. It is intended that it shall do this, and in the strongest terms. It will urge the necessity not only of a change of heart, but of a virtuous and holy life, in order to be truly happy in this world, and to be prepared for that which is to come. It is intended that its religious matter shall be of such a nature as will be calculated to cultivate, to inspire and please a good and correct taste—that which will inform, expand, and elevate the mind, and also excite in the soul love to God, holiness, virtue, and humanity. In regard to its literary character, it is designed to be of such a nature as to water the thirsty soul that is studiously endeavoring to acquire a knowledge of man in his past and present condition; also, some information in relation to the different sciences and arts, and the variety of the works of nature, with such miscellaneous reading as will invigorate the faculties of the mind, give scope to the imagination, while it shall address itself to the good sense of all who desire to be truly elevated by reading.

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3m

PRICE CURRENT

ASHES,	
Pot, first sort	a 4 00
Pearl	a 4 50
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 8½
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6½a 7½
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8½
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 30
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11 75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc. ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M.	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Cardn's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12½
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8½
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5¾
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8¾a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8½a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10½a 10¾
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12
Do. unwashed	5 @ 7
African	8 @ 14½
Smyrna	10 @13
Mexican	12 @13

The Sabbath Recorder.

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 17.

LONDON TO OXFORD.

It was a bright cold morning in October that we mounted the stage-coach "Diligence," at Ludgate Hill, for a sixty-miles ride to Oxford. For half an hour we were passing through thronged streets of calling here and there at the different receiving stations. At length we were assured that "all's right;" and our horses set off in their accustomed direction, prancing gaily as if conscious of the importance of their mission.

An English stage-coach has its peculiarities. It is so arranged that only four persons can be accommodated inside, while sixteen can ride outside. By this means the *few*, who are anxious to keep up their dignity, and are willing to pay for it, may be set apart from the *many*, who prefer to consult economy or their own comfort. A place is provided on the top of the coach for depositing the luggage, and another place in the rear, under lock and key, for depositing such parcels as may be committed to the care of the coachman. The latter provision is a great convenience, as it enables one to send valuable articles in this way without the least danger. The regularity with which journeys by stage are performed is truly surprising, and could only be secured by the most judicious arrangements. On the way-bill is marked the exact moment at which the coach should reach each place of consequence on the route; and every coachman is provided with a time-piece, by consulting which he is able to direct his speed so as neither to over-step his time nor over-fatigue his horses. Fresh horses are stationed once in about eight miles. On approaching a station, the horn is blown to give notice, and the relay stands ready, so that the delay of changing need not exceed two minutes. The roads are perfectly smooth, and in cases where there is any considerable ascent an extra horse and rider stand ready to lend their assistance. It is not uncommon for the horses to pass from station to station without breaking that peculiar gait to which they are trained. In our own case, the distance of fifty-eight miles was performed in exactly six hours.

The ride from London to Oxford brings before one many things worth seeing. The splendid mansions and rich lawns of the wealthy; the old thatched-roof houses, and small but tasty gardens of the poor; the various and widely-different styles of architecture and agriculture—all together are sufficient to interest the stranger. To this may be added the beautiful scenery of some parts of the route. That around Henley-upon-Thames especially has been long and justly noted. It was in one of the inns of this town that Shenston wrote his poem, "On an Inn." Near by is Fawley Court—a place which suffered much in the civil wars from a troop of horse in the service of Charles I., who tore the books of the library to pieces and destroyed many valuable manuscripts and papers. Several other towns of more or less historical interest lie near the route. Among them is Wallingford, in the castle of which Edward Stennett formerly resided and preached. It is situated on the river Thames, and now contains a population of about 3000.

Oxford is a place of great antiquity—so great that its origin is involved in obscurity. In the reign of Alfred, who once resided at Oxford with his sons, the place was noted for a monastery found in the year 727. Since then it has been the frequent residence of kings, and the scene of several sanguinary conflicts. Henry II. resided at Oxford during the greater part of his reign, and here his son Richard Cœur de Lion was born. Here it was that John Wicliffe delivered his lectures which occasionad so great an excitement. It was here also that Latimer, Ridley, and Cranmer, were burnt, in the reign of Mary. A monument in front of Baliol College marks the spot of their martyrdom. During the civil wars Oxford twice changed masters, and finally became the head quarters of the King. But since the revolution no event of much importance has occurred in the history of the town.

But Oxford is interesting now mainly as the seat of one of the most celebrated Universities of Europe. Indeed there is little else of the town than a collection of college buildings, with such residences and shops as naturally spring up in the vicinity of colleges. The origin of the University, like that of the town, is involved in obscurity. Very early there appear to have been schools here for the instruction of youth. The first charter of privileges to the University, however, was given by Henry III., and it was not until 1603 that the privilege of sending representatives to Parliament was obtained. The University consists of twenty Colleges and five Halls, and has on its books the names of between five and six thousand students. University College is said to have been founded by Alfred, but there is some uncertainty about this. The college, as such, was erected by funds bequeathed by William of Durham, who died in 1249. Baliol College was founded in 1263, and Merton College in 1264. Lincoln College, of which John Wesley was a fellow, was founded in 1479; and Wadham College, where Francis Bampfield had his conflict with the Devil, was founded in 1613. The other colleges were founded at different dates from the beginning of the thirteenth to the eighteenth century. The Bodleian Library contains, perhaps, the most valuable collection of books and manuscripts in Europe. It was founded by Sir Thomas Bodley at the close of the sixteenth century on the remains of one established by Humphrey, Duke of Gloucester.

There are many curiosities in and about Oxford which will attract the attention of a stranger. Among them are the Ashmolean Museum, built for the reception of Ashmole's collections in natural history; the Radcliffe Library, one of the most imposing architectural ornaments of Oxford, from the top of which may be obtained a complete view of this city of colleges; the city bridewell, where is preserved the door of the prison in which Cranmer, Ridley, and Latimer, were confined; the Radcliffe Infirmary, the Clarendon Printing-House, etc., etc.

For the Recorder.

JEROBOAM AND HIS IMITATORS.

"And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, . . . in the month which he had devised in his own heart."

When we trace the origin of the keeping of the first day of the week as a Sabbath, laying aside tradition and the force of education, and examining impartially the subject in the light of Scripture, we are constrained to acknowledge there is a striking similarity to the case of Jeroboam. The object of Jeroboam was to serve his personal aggrandizement, which he feared might be endangered by the people's going to Jerusalem to worship. Christian emperors, in order to establish their authority, ordained the first day of the week to be kept as the Sabbath. Both were the devices of their own hearts. Jeroboam made two calves of gold, and placed one in Dan and the other in Bethel, that the people might have a visible object to worship, crying, Behold thy Gods, O Israel! Popes have encouraged the invocation of saints, and imagery in the churches, that their followers may have visible objects before their eyes, and they teach their followers that such is the way of salvation. The majority of the house of Israel was led away by Jeroboam's advice, although they had the law, and were often and sharply reproved by their prophets. The majority of professing Christians are more or less led away from the simplicity of the Gospel, although they have the sacred oracles, by papal mummery. If one of old, in view of the degeneracy of God's people, was constrained to cry out, "Be astonished, O heavens, and wonder, O earth; I have nourished and brought up children, and they have rebelled against me;" how much more shall we who live in this age of Bibles be astonished at the inconsistences of those who profess to take the Scriptures as their only rule of faith and practice, and preach the law, and the whole law, yet live in open violation of the fourth commandment, and teach others to do the same.

I have often heard it repeated in the sacred desk, that not one jot or tittle of the law shall fail till heaven and earth shall pass away. Indeed, I have heard it asserted that the moral law of the ten commandments was the rule by which God himself was governed, and would be the standard that would govern all intelligent beings in the kingdom of heaven throughout eternity. Now does it not become the imperious duty of every one to be up and doing? Let us not be discouraged; truth is strong and must prevail.

C.

MOUNT SINAI.

President Durbin, after he had visited this renowned and holy mountain, and had felt his mind filled with the vast associations of the spot, broke forth in the following beautiful train of thought when contemplating the scene anew, with his pen in hand to record the sentiment:

"I have stood upon the Alps in the middle of June, and looked around upon their snowy empire—I have stood upon the Appenines, and looked abroad upon the plains of beautiful, eventful Italy—I have stood upon the Albanian mount, and beheld the scene of Æneid from the Circean promontory, over the Campagno, to the eternal city, and the mountains of Tivoli—I have sat upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron on the part of God and his people, contended with Pharaoh and his servants, the death of whose "first-born of man and beast in one night" filled the land with wailing; but I have never set my foot on any spot, from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reigns around, but infinitely heightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breathes around and seems to inhabit this holy place. I shall never sit down on the summit of Sinai again and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the thunders at the last day, which once reverberated through these mountains, but have long since given way to the Gospel of Peace. I can scarcely tear myself away from the hallowed summit, and I wish I too could linger forty years in converse with the Lord."

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

REPORT ON THE STATE OF RELIGION. D

The Report of the Committee on the State of Religion is somewhat lengthy; but it contains thoughts of so much value, and so appropriate to the present time, that we cannot refrain from publishing extracts from it. The Committee report as follows:—

That after a careful examination of the letters from the several churches, and a free conversation with the messengers delegated to attend the anniversary, they are brought to the painful conviction, that the state of religion is unusually low among us; the additions have been but few, and the work of the Lord has not made the progress around us which we fondly hoped for at the commencement of the associational year.

As a denomination, we had agreed to observe the 1st first day of the week in 1845, as a day of fasting and prayer for the blessing of God upon our efforts to make known the claims of his holy Sabbath among our fellow men, and to revive the work of grace among our own churches and congregations. We know that many, if not all, of our churches, did so seek the Lord; yet it is remarkable that not one of the letters sent to this meeting makes any mention of that exercise, nor of their continued waiting on God and looking for an answer to those prayers. We fear that this fact indicates a lack of that living faith in God and his promises, which would lead us as a people to wrestle with God and say, "I will not let thee go except thou bless me." Our Saviour has taught us that there is a kind that goeth not out but by prayer and fasting. Such, it appears to us, is the inveterate prejudice, in the minds of our fellow men of this age against Sabbath-keeping; and we think that in all our attempts to promote it in the world around us and in our families, we have peculiar need thus to seek the interposition of the omnipotent arm and spirit of Jehovah. The same blessed Teacher has assured us, that holy and united importunity in our approaches to the mercy seat of the Lord, is peculiarly acceptable in his sight, and ultimately avails much before him who loves to grant his children the desires of their hearts. In making our report on the state of religion among us, we could not satisfy ourselves without expressing our conviction, that as a people we have not WAITED enough on the Lord; our desire and our expectation have not been enough unto him. O that every one of us may hereafter examine ourselves, and inquire—Have we asked in faith? Have we asked aright?

We would not have any suppose, however, that we regard the cause of Christ as retrograding among us. No—blessed be the name of the Lord, he has not withdrawn his loving kindness from us. Our churches uniformly speak of union, peace, and brotherly kindness, and of edification under the means of grace, as enjoyed among them, with a growing steadfastness in attachment to that form of sound words which embraces the commandments of God and the faith of Jesus. It will be seen, also, by our statistics, that some additions have been made to our numbers, both by baptisms among ourselves, and by others forsaking the traditions of men to keep the law of the Lord. While, therefore, we regard the general apathy among us as calling for profound humility and great searchings of heart, that we may turn afresh unto the Lord, we feel also that great gratitude is due unto the Lord that he hath not in anger for our lukewarmness wholly removed his loving kindness from us, but hath granted us the continuance of all our privileges, and hath made some of our churches to rejoice in additions to their number of such as have taken hold of God's holy Sabbath to keep it, to love the Lord our God and to serve him.

* * * * *

From the First Church in Hopkinton we have but little information beyond what is contained in their statistics. We learn, however, that the ministry is continued among them as in past years, and the members evince an immoveable stability in the faith for which they are distinguished.

The Second Church in Hopkinton lament their want of advancement in divine things, but speak of enjoying union and peace among the brotherhood of faith. The ministry and ordinances continue with them as in past years.

The Third Hopkinton Church is one of a number of years' standing, but became a member of this body at the present session. It occupies the site of a growing factory village. They are hoping for enlargement from the population coming in, and are preparing for corresponding efforts. They have recently called Bro. A. B. Burdick to the pastoral charge of the church, whose labors they and we hope may be attended with great success among them.

Marlborough, N. J., lament that they have made no more progress during the past year than their statistics show. Yet they enjoy union and brotherly love; and feel much interested in the promotion of God's cause in our connection. They occupy an important place, in the prospect of a growing population around them, and no other religious interest to interfere.

Newport, R. I., the oldest church of the denomination in America, aided by the Missionary Association, has continued to have the ministry among them the past year, which has not been in vain, it having been sanctified to their encouragement and comfort, while a few have by the same instrumentality been added to their numbers. Invincible prejudice keeps the multitude from examining the claims of God's holy Sabbath, and a fatal want of principle deters some, who are convinced of the truthfulness of those claims, from obeying the Lord in that important institution. "Almost thou persuadest me," say they, but they have not found it convenient yet. Though few in numbers, the church hold on their way, and labor to convict their neighbors of this neglected truth.

Piscataway, N. J.—This Church presents but little variation in its course and condition during the past year. Enjoying the labors of a worthy minister, and a body of intelligent and active members, it contributes its share towards the great objects our denomination have in view. Death has removed two beloved brethren of the church during the past year; and having no additions by conversions or baptisms, they feel conscious of cause for heart-searchings before the Lord.

The Church in Plainfield, N. J., though favored with the ministry during most of the year, have to lament that there have been none baptized—none turned unto the way of the Lord among them. They however feel that their privileges are great, and their hopes are strong that they shall yet see the work of the Lord prosper, to the enlargement of his people who honor him.

The Church at Pawcatuck, R. I., is a benevolent body, and has a prospect of increase before them, although their efforts have met with but little success during the past year. The congregation has been steadily increasing, and two have embraced the Bible Sabbath during the past year and been baptized.

Waterford, Ct., has enjoyed a pleasant season of revival during the past winter, the issue of which was an addition of seven by baptism, and one who turned from the traditions of the fathers to keep the commandments of God. The ministry has likewise been greatly blessed to the strengthening of the faith of God's people, and their joy of soul in the great things of his word.

Westerly, R. I.—In the letter from this church the brethren speak of trials and of mercies, of sorrows and of joys, of fears and of faith triumphing in expectation of grace yet to be revealed. They rejoice that God has manifested his love to them at different periods since the last anniversary by the divine influences of his Holy Spirit attending their worshiping assemblies.

Our Associational Messenger having during the year visited the churches in Berlin and Petersburg, Rensselear County, N. Y., and Shiloh, Cumberland Co., N. J., was very kindly received by all. He preached with them on Sabbath days and other occasions, visited from house to house, and found them generally well established in the faith that distinguishes us from other Christian denominations. There were in Petersburgh a few instances of delusion respecting the immediate appearing of Jesus Christ in his second advent to earth; but even these held fast their attachment to God's holy Sabbath. But both in Petersburg and Berlin the anti-rent difficulties so filled every mind that little place was left for attention to the great interests of religion. * * * * We are happy to say, that Brother William B. Maxson has recently been called to labor with the church in Berlin, whose labors we hope will prove a great blessing to the cause in that region.

The church in Shiloh, N. J. is an able and benevolent body of Christians, who are doing considerable for the Missionary and Tract Societies, and exerting a salutary influence in their own neighborhood.

In view of the whole, we hope the cause of religion is progressing among us; but we feel also that in view of the state of religion in the world, we as a people are not awake to the magnitude of the work set before us, nor to the responsibilities that necessarily devolve upon us to seek the restoration of God's holy law to the observance of the world and the Church. We want more of the living faith of God's ancient servants, and the self-denying zeal with which they sought the promotion of his glory among men.

LUTHER'S COMPLAINT OF ABSENCE OF MIND IN PRAYER.

I know not how strong others may be in spirit, but I confess, that I cannot be as holy as some profess to be, for whenever I do not bear in mind the Word of God, I feel no Christ, no spirit and joy. But if I meditate on any portion of holy writ, it shines and burns in my heart, so that I obtain good courage and another mind. The cause is this: we all discover, that our minds and thoughts are so unsteady, that, though we desire to pray earnestly, or meditate on God, without his Word our thoughts scatter in a thousand forms, ere we are aware of it. Let any one try how long he can rest on one idea, he has proposed himself, or take one hour and vow, that he will tell me all his thoughts. I am sure, he will be ashamed before himself and afraid to say what ideas have passed through his head, lest he should be taken for a mad dog and be chained. This is my case, though engaged in serious thoughts. But I must explain myself by an example. St. Bernhardt once complained to a friend, that he found it very difficult to pray aright, and could not even pronounce the Lord's prayer once without a host of strange thoughts. His friend was astonished, and gave it as his opinion, that *he* could fix his thoughts on his prayer, without any difficulty. Bernhadrt offered him the wager of a fine horse, on condition he should commence forthwith. The friend commenced; "Our Father," &c., but before he had finished, the first petition, it occurred to him that if he should gain the horse, whether he would also receive saddle and bridle. In short, he was so entangled in his own thoughts, that he had to quit, and give up the prize. This I state, in order to show how necessaay it is, to keep guard over our hearts, that they may not become distracted, but may cleave to the letter as a guide. On the other side, beware also against the danger of falling into formality, but let the heart commence, then lips, words and external position will naturally follow.

FOREIGN MISSIONS AND REVIVALS.

A most philosophical remark was made at the close of the meeting in behalf of the American Board, held during the Anniversary week, by the venerable Dr. Beecher, of which we would perpetuate the remembrance. The good Doctor rose, as it was thought, to pronounce the benediction; but he took the occasion to utter a last remark—the last, he feared, that he should ever make on a like occasion. He was not insensible to the testimonials of regard which had been rendered to him during the week; but they only made him feel his utter nothingness, and his infinite obligations of gratitude. His soul had indeed been re-animated by the zeal and eloquence of his younger brethren; and though Heaven with its many crowns, was full in his eye, as the object of humble hope in Him who alone was worthy, still, in view of all those crowns, he would readily accept a furlough of ten years more, were such the Sovereign will. He would cheerfully gird on his armor for another campaign. This, however, could not be anticipated. And though he felt no indications of being speedily called home, yet he could not but be affected with the probability that he might never again stand in this place, or greet these brethren in the flesh. Under this impression, he would gladly say a word to be *remembered*. The question had often been started—what could be the occasion of the mournful suspension, for some years, of Divine influence? There was but one answer satisfactory to him: *The church had faltered in the work of Foreign Missions.* For want of full trust in God, she had, in troublous times, dared to withhold the silver and the gold which were clearly his, and had ungratefully left the missions, planted by his providence and watered by his heavenly grace, and demanding continued care and sacrifice—had left some of them, at least, to fearful reproach and threatening ruin! The Saviour has thus been deeply wounded—the Holy Spirit *grieved.* And now, at parting, he would affectionately urge, as *the thought to be remembered*—TAKE CARE OF FOREIGN MISSIONS, AND GOD WILL TAKE CARE OF YOU AND YOURS. Never again falter. Take care of Foreign Missions, and God will revive his work in your midst, and give his Spirit, so that nations may be born in a day.

[N. Y. Evangelist.

THE JEWS AND PALESTINE.

The Rev. Ridley H. Herschell, on Wednesday evening of last week, delivered a lecture on this subject in New York. Mr. H. has resided for the last two years in Palestine, Syria, and Asia Minor, on which account his information is both interesting and authentic. The following report of the lecture is given by a daily paper:—

"He commenced by saying it was a grateful token to see so many of the Gentile race present to express sympathy and interest in the cause of Israel. A description of the present state of the city of Damascus was given, from which it appears that the glowing descriptions which are often heard of it are not very correct, the city being unprepossessing in outward appearance, and a mass of humble dwellings of the most wretched and uncleanly appearance. The last massacre in Damascus was alluded to, and a lucid history of the unfortunate event given. Mr. Herschell here mentioned that the Jews were a grateful, affectionate, and kind-hearted people, and that these qualities have been shown in their appreciation of the efforts of those who at that time aided them with efficient succor. The state of education in Damascus was represented to be in a most neglected condition, seldom more than one member of a large family being able to read. Very few of the Jews here had any idea of the history or death of the Saviour, or any of the acts named in the New Testament. The city of Tiberius was alluded to as one of the four Holy Cities of the Jews, and now in a most melancholy condition. On the sites of Capernium and Bethsaida no vestiges remain—the word of the prophecy has been fulfilled.

"The approach to Jerusalem is represented to be desolate in the extreme—no road can be traced—"the highways are desolate"—and this desolation seems to be purposely kept up, as if to fulfill the truth of the prophecy. A description of Mount Zion was given, of which it is said it "shall be ploughed as a field"—such is now literally the case, and a poor crop of barley is annually gathered from its sides. A gloom seems to hang over Jerusalem as if sadness and mourning were its constant attendants. On Mount Moriah there is now a Turkish Mosque, and if the prophet Micah had been a painter he could not have given a more exact picture of its existing state than is in the inspired volume. Mr. H. expressed his belief that the time was approaching when the aspect of these things shall be changed—where the Turkish Mosque now stands will be the House of the Lord. The Church of the Holy Sepulchre was mentioned as the scene of the grossest idolatry that can be imagined. At certain seasons thousands of pilgrims come to see the ceremony of bringing Holy Fire from Heaven, which is pretended to be done by the priests, with the most impious and ridiculous associations. Many of the so-called Christians there are only so in the mere name. The Jewish population of Jerusalem Mr. Herschell estimates at between 3000 and 4000; there they are generally computed at about twice that number. Their condition is generally very wretched, and starvation is more common in Jerusalem than in any other part of the world. The endurance and self-sacrifice of the Jews is however the same, and no suffering can alienate them from the promised land of their fathers and their religion. Their faith and sincerity is alike unshaken and abiding. Mr. Herschell expressed his opinion that the Restoration of Israel is approaching to the long-desired consummation—that events seem to shadow the prospect, and that it will occur in the manner most to be desired by the pious Christian and Philanthropist."

The Sabbath Recorder.

NEW YORK, JUNE 5, 1845.

THE FESTIVAL OF SUNDAY A HUMAN ORDINANCE.

"The festival of Sunday, like all other festivals, was always only a *human ordinance*, and it was far from the intentions of the Apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

Thus writes Dr. Augustus Neander, of Germany, who has been called by an able reviewer of his Church History, "the great ecclesiastical historian of the age." His declaration is a bold and startling one, which ought, if true, to produce important practical results. Nothing is more common than to hear the terms *Sabbath*, *Sunday*, and *Lord's Day*, applied indiscriminately to the day of rest which is here declared to be a mere "*human ordinance*." Nor is this all; but when the name *Sabbath* has been given to the day of rest—the first day of the week—it is not uncommon to hear all those texts of Scripture wherein mention is made of the Sabbath, quoted in support of its claims. This course has led many persons to oppose the sabbatic institution altogether, and to regard the advocates of the "Lord's day" as conveying impressions in respect to it which they do not themselves really believe. If, say they, we are bound to observe a Sabbath *because* God commands it, then we are bound to observe it *as* he commands it, when he says, "The *seventh day* is the Sabbath of the Lord thy God; in *it* thou shalt not do any work." But if, on the other hand, the Lord's day is entirely a different institution from the Sabbath, by what right is it called the Sabbath, and enforced by the law of the Sabbath? Such inquiries make it important to examine into this matter, and decide if possible whether Dr. Neander's assertion is true or false.

It is universally agreed, we believe, that wherever the Scriptures speak of a Sabbath they mean the seventh day of the week. It is also admitted, that until the death of Christ this day was strictly observed by his disciples. We are assured by an Evangelist, that immediately after his death they "rested the Sabbath day according to the commandment;" and it is apparent from the Acts of the Apostles, that for years afterwards it was their custom to reason in the synagogue every Sabbath, and persuade both the Jews and the Greeks! But here we are told that a regard was likewise paid to the first day of the week. In reply to which we ask, What of that? Was the first day regarded as the Sabbath, or as a substitute for the Sabbath? Every thing which is said to have been done on that day might have been done with perfect propriety on any day of the week; and not a single transaction is mentioned as having occurred on the first day which is exclusively appropriate to the Sabbath. In such circumstances—without any abrogation of the seventh day, or any command to observe the first day—it is impossible for us to see why the one institution should be regarded as having taken the place of the other.

If we pass now from the Scriptures to the History of the Church, we shall find our view equally confirmed, that the Sabbath has not given place to another institution. The first intimation to be found of a regard for Sunday, in any writing of acknowledged integrity, is that by Justin Martyr, A. D. 140. He is cited as saying, that the Christians in city and country assembled on the day called Sunday, and after certain religious devotions all returned home to their labors. This fact alone, that after their worship they returned to their avocations, shows conclusively that the day was not then regarded as a Sabbath. The custom of engaging in labor after the religious services of the Lord's day were over, was common at a much later period. Dr. Francis White, Lord Bishop of Ely, in his "Defence of the Orthodoxal Doctrine of the Church of England against Sabbatarian Novelties," tells us that "the Catholic Church for more than six hundred years after Christ, permitted labor and gave license to many Christian people to work on the Lord's day at such hours as they were not commanded to be present at the service of the Church."

But how fared it with the Sabbath during this time? Theophilus Brabourne, a writer in 1632, says that "the Sabbath was in use in the primitive churches after Christ for three or four hundred years, being so long as the church retained her best purity." In proof of this assertion, we may refer to Ignatius, who says, "Let us not keep the Sabbath in a Jewish manner, in sloth and idleness. . . . But *let us keep it* after a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God. . . . And *after* we have kept the Sabbath, let every one that loveth Christ keep the Lord's day festival." From this it is apparent that he would have the Sabbath kept first as such, after which the Lord's day, not as a Sabbath, but as a festival.

And here it ought to be noted, that Lord's day, or Sunday, was not the only holy day of the church during the first three centuries. Origen names Good-Friday, the feast of Easter, and Pentecost. Indeed, anciently not only the day of Pentecost, but all the fifty days from Easter forward, were accounted holy, and solemnized with no less observation than the Sundays were. The day of the Ascension, also, or Holy Thursday, soon after the period of which we are speaking, was more highly esteemed than all the rest.

Such was the estimation in which the "festival of Sunday" was held during the first three centuries. It stood on a level with other holy days which are now disregarded by the body of the Church in this country. The term Sabbath, during this period, was applied exclusively to the seventh day of the week, or Saturday. Indeed, wherever, for a thousand years and upwards, we meet with that term, it must be understood of no day but the seventh day or Saturday. Up to the present time, on the Records of England, particularly on the Journals of the House of Lords, the highest court of England, all things entered as done upon the seventh day are entered as done *Die Sabbati*, upon the Sabbath day.

Thus the matter stood until the time of Constantine, in the early part of the fourth century. The Sabbath was generally observed, while the Lord's day was regarded as a festival of no greater importance and authority than Good-Friday or Holy-Thursday. No text of Scripture, or edict of Emperor, or authoritative decree of Council, could be produced in its favor. But from this time forward may be found emperors and councils combining to give importance to the Lord's day and to oppose the Sabbath. The Emperor Constantine was the first prince that publicly professed the Christian religion, and the first that passed any law about the keeping of Lord's day or Sunday. This he did A. D. 321. *Eusebius*, in his life of Constantine, says, "He appointed as a suitable time for prayers the Dominical day," "therefore he determined that those obeying Roman power should abstain from every work upon the days named after the Saviour, that they should venerate also the day before the Sabbath, in memory, as seems to me, of the events occurring in those days to our common Saviour." "An edict also by the will and pleasure of the Emperor was transmitted to the Prefects of the Provinces, that they thenceforth should venerate the Dominical Day, that they should honor the days consecrated to the Martyrs, and should celebrate the solemnities of the festivals in the Churches." *Sozomen*, speaking of this honoring of Sunday and Friday, says, "He honored the one as being the day of our Redeemer's resurrection, the other as the day of our Saviour's passion." Such were some of Constantine's laws in favor of Sunday. They did not place it in the stead of the Sabbath, but consecrated it with other days to commemorate interesting incidents in the life of Christ. Dr. Chambers says, "Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday."

But these laws, though sustained by royal authority and example, did not lead to entire neglect of the Sabbath. This was not secured until a much later period. As late as the sixth century we find councils forbidding labor on Sunday, and forbidding to keep the Sabbath, as though this Sunday labor and Sabbath resting were common.

The reasons for Constantine's opposition to the Sabbath are apparent to any one acquainted with the history of the matter. Prejudice against the Jews, and a disposition to remove as far as possible from them, had great influence over him. This prejudice shows itself in many ways. Speaking respecting the observation of Easter according to their custom, he says, "Let us have nothing in common with that most odious brood of the Jews," . . "withdrawing ourselves from that deceitful nation," . . . "having nothing in common with murderers of fathers, and such as have put their Lord and Master to death," . . "which also hath no fellowship with the damnable perjury of the despiteful Jews." Here is seen the feeling which prompted his opposition to the Sabbath, and his favor of the Sunday festival. So strong was it, that even *Athanasius*, Bishop of Alexandria in Egypt, in the fourth century, while he felt bound to keep the Sabbath, yet apologizes for himself thus: "We assemble on Saturday, not that we are affected with Judaism, but to worship Jesus the Lord of the Sabbath."

Many quotations might be made from civil and ecclesiastical histories, showing that although much was said in favor of observing Sunday from the time of Constantine to the Reformation, yet that it never was regarded as the Sabbath, nor called by that sacred name. The result of the civil and ecclesiastical laws in favor of Sunday and against the Sabbath was, that the institution fell into general neglect. Those who professed to regard the day, often devoted its hours to labor and amusement. Here and there were found individuals who observed the Sabbath, the seventh day of the week, strictly, though exposed to many privations and frequent persecutions. As witnesses for the truth always have been, so were they, few and misrepresented. The mass of men regarded the Sabbath as abolished—Sunday as no Sabbath, but merely a church holy-day, to which, of course, they paid no conscientious regard. In this case, as in most similar cases, the attempt to alter and improve upon divine law only served to defeat the object which was sought.

With the commencement of the Reformation, a new spirit of inquiry was awakened in regard to the duties of practical godliness. Among the subjects for discussion we find the Sabbath early introduced, and thoroughly examined. There was one class of Reformers, who, dwelling alone on the sufficiency of faith and the freeness of the Gospel, trembled at the thought of imposing rules upon men, and expressed a sort of holy horror of the term Law. These declared that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the Church, which had been appointed, and might be altered at its pleasure. A second class there was, who contended that an institution given in Paradise, and enforced by one of the precepts of the Decalogue, could not have been abolished; yet, finding themselves in the dilemma of observing another day than that originally appointed, they maintained that the day had been changed so early as to justify us in allowing it. A third class contended that an institution so early given and so often enforced, could not have been abolished or changed without explicit authority; that this explicit authority had never been given; and that, therefore, the seventh day of the week, and that only, was to be observed. The number who acknowledged the morality and perpetuity of the Sabbath, and manifested a sacred regard for either the first day or the seventh day, was small in comparison with the whole. They were sufficient, however, to prove that wherever the subject of the Sabbath has been considered, there have always been found those who, by precept and example, have witnessed for the Sabbath of the fourth commandment.

Probably the first book published in England advocating the morality of the Sabbath, and the change of the day, was that by Dr. Bound, in 1595. This was soon followed by several others both in favor of and against his view. The "orthodoxal doctrine of the Church of England," as explained by its bishops and historians, then was, that the Sabbath had been abolished, and that the Lord's day so-called was altogether another institution, which could not be enforced by the fourth commandment, since that distinctly says, "*the seventh day* is the Sabbath of the Lord thy God." Among the men who held this view we might mention Dr. Francis White, Lord Bishop of Ely, Dr. Peter Heylyn, Edward Brerewood, Gilbert Ironsides, and others. Against these men were arrayed the leading Puritans, who maintained the morality of the Sabbath, and the necessity of restraining men by the sanctions of the fourth commandment. The true Sabbatarians stood opposed to both these parties, maintaining not only the morality of the Sabbath, but the obligation to observe the seventh day of the week. A work supporting this view, of great force and candor, from the pen of Theophilus Brabourne, appeared in 1628. He took the position that the fourth commandment was simply and entirely moral; that the seventh day, of every week ought to be an everlasting holy day in the Christian Church; and that the Sunday is an ordinary working day, which it is superstition and will-worship to make the Sabbath of the fourth commandment. This view was adopted by considerable numbers in England, and has been represented from that day to this by men of learning and piety. Among them were Thomas and Francis Bampfield; Edward, Joseph, Dr. Joseph, and Samuel Stennett; John Maulden, and Robert Coruthwaite—men whose memory ought to be cherished by every admirer of a truth-loving and self-denying spirit.

The result of this discussion is familiar to most friends of the Sabbath. The consequence of the no-Sabbath principles adopted by the German Reformers, is seen in the almost universal neglect of the day of rest which prevails all over the Continent of Europe. In England, it is true, the case is somewhat better, because the leaven of Puritanism and Sabbatarianism has more or less affected the whole body of professing Christians in that country. But who can estimate the influence of the Puritans in favor of the Sabbath, if they had been free from the charge of inconsistency in observing a different day from that which the fourth commandment required? Except for that inconsistency, their influence would have been irresistible, and the claims of the Sabbath would have been universally acknowledged. As it is, they must expect, what they have long seen, that Episcopalians will continue to refer to the change of the Sabbath as proving the necessity of aid from tradition; that Catholics will continue to urge the power of the church to command feasts and holy days from "this very act of changing the Sabbath into Sunday;" and that those who see the inconclusiveness of the reasoning for the change, will continue to charge such as teach it with "befooling and misleading the people." The only safe course in this case is to acknowledge, what the best historians assert, that "the festival of Sunday is only a human ordinance;" and then, forsaking that human ordinance, to return to the observance of the Sabbath of the Lord.

HOSTILITY TO THE SABBATH.

In a late number of the Philadelphia Christian Observer, we find an editorial reviewing an article which appeared some time ago in the United States Catholic Magazine. It seems that the Catholic editor had been favored with a copy of the Address to the People of the United States from the Baltimore Convention. On reading it, he found many positions taken which seemed to him erroneous; he therefore took the liberty of expressing his dissent from them, and of giving his reasons therefor. This drew out the editor of the Christian Observer, who comments somewhat severely upon the article, and charges Catholics with a most wicked and successful hostility to the Sabbath.

Again—In a late number of the New York Evangelist we find an article under the heading, "Anti-Sabbath Efforts," in which the writer professes to bewail the publication of Archbishop Whately's Essay on the Sabbath. In that Essay, Dr. Whately takes the ground that either the Sabbath law has been abolished, or else the seventh day ought to be kept. For his own part, he prefers the former alternative, and therefore maintains the abolition of the law. The whole Essay has lately been published in pamphlet form for sale and gratuitous distribution. This the correspondent of the Evangelist regards as an attack of human depravity upon the truth, because it has become too formidable to be passed by in contempt. He frankly says, "There is no denial of the fact, that the pamphlet is well adapted to make an impression upon the multitude, and even upon thinking minds, unfavorable to the cause of the Sabbath. The argument is specious, and it has the influence of a great name to recommend it. The well-known evangelical character of Archbishop Whately, his eminence as a profound thinker, a forcible writer, and a sound logician, will give weight to his suggestions." . . . "There are thousands among certain denominations professedly Christian, who do not believe in the obligation to keep the Sabbath day holy, and there are many others who oppose all denominations."

—Now we confess ourselves unable to sympathize with the Observer in its denunciations of the Catholics, or with the Evangelist in its lamentations over the publication of Whately. The hostility of the Catholics and the movements of the Anti-Sabbatarians will serve to call attention to the necessity of following the divine commandment in order to have any thing deserving the name of a Sabbath reform. They will show, likewise, what has all along been denied, that the people *are not* unanimously in favor of compelling men to refrain from labor on the first day of the week. By this means they will prepare the way for a candid examination of the claims of the Sabbath of the Lord—that day upon which alone he has pronounced his blessing.

"AMERICAN AND FOREIGN SABBATH UNION."

Last week was the Anniversary season in Boston. Among other Societies, we notice that the American and Foreign Sabbath Union had a meeting. The Secretary, Dr. Edwards, reported, that in carrying out the designs of the Society, he had traveled more than 8000 miles; fifteen Sabbath Conventions have been held; the 'Permanent Sabbath Documents' have been stereotyped in Boston, New York, and Philadelphia, and it has also been translated into German, and arrangements made to put 60,000 copies into families, etc. Dr. Beecher of Cincinnati, Ohio, preached a sermon on the Society's behalf, from the text, "Wherewithal shall a young man cleanse his ways." After alluding to some of the prominent perils to which young men are exposed, he spoke of the importance of the Sabbath to them. It is a birthright blessing; it affords young men an opportunity of safe relaxation and needful physical repose; if abused, it is the most corrupting day of the seven; rightly used, it is a security for the integrity of young men in all periods of temptation; it is necessary to the existence of an intelligent republic. The sermon closed with a variety of incidents illustrative of the blessings of the Sabbath, and an earnest exhortation to young men to honor it themselves, and lend their influence to promote its better observance in the community.

MAXSON *vs.* ANNAS.

It appears that this suit, which has been for some time pending in the Supreme Court of the State of New York, has been decided against the plaintiff.

It will be remembered, that some two years since Mr. John Maxson was summoned to answer, on the Sabbath, to a suit brought against him by Mr. Annas. Of course Mr. M. did not appear; judgment was rendered, and an execution levied, on the Sabbath, by which he suffered heavy and unjust damage. Thinking that the law which had just been passed for the protection of Sabbath-keepers was really a security, he appeared as plaintiff in a suit for damages. The Judge decided without trial that the law only exempted Sabbath-keepers from being summoned on the day of their Sabbath, but did not exempt them from answering on that day to a summons served on a previous day. This makes the law but a farce, and exposes us to the malice of evil-minded men even worse than before; and that there are those bad enough to take advantage of this defenceless condition, we have had abundant evidence. At the instigation of many friends of the Sabbath, Mr. Maxson carried his cause to the Supreme Court, where the decision of the Circuit Judge is confirmed. It now remains to know what the intention of the Legislature was in the passage of the law. Their intention will govern the decision of the Court of Errors; and that it was their purpose to give Sabbath-keepers the same protection enjoyed by others in the observance of their day of rest, the minutes of the Legislature fully show. We hope, therefore, that the case will not be permitted to rest where it is. If the law is not what we petitioned for, we ought to know it; means ought not to be withheld to carry this case up; and as the friends generously volunteered to sustain the responsibility of an appeal to the Supreme Court, they should not allow the case to be abandoned until we know the worth of the law. S.

PRESBYTERIAN GENERAL ASSEMBLY, OLD SCHOOL.

The meeting of the Assembly for the present year took place at Cincinnati, Ohio, commencing on the 15th day of May. Three questions of somewhat general interest were under discussion. The first was, whether baptism in the Church of Rome is valid, which was answered in the negative by the voice of nearly nine-tenths of the Assembly. The second question related to slavery; upon which a long report was made, and resolutions passed to the effect, that the Assembly was organized upon the conceded principle that the existence of domestic slavery was no bar to Christian communion, and that the petitions asking the Assembly to make the holding of slaves a matter of discipline do virtually require this judicatory to dissolve itself and abandon the organization under which it has so long prospered. The third question was about the propriety of a man's marrying the sister of his deceased wife. The Confession of Faith says, "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's nearer in blood than of her own." A minister some years ago saw fit to marry the sister of his deceased wife, and was condemned therefore. This first brought up the subject. It is now proposed to strike out that part of the Confession of Faith. After much discussion the whole subject was indefinitely postponed.

Our Sabbath-Keeping Churches in London.—We are pained to learn, by a letter from Rev. Mr. Black, that the Mill Yard Church has met with a heavy loss in the death of a beloved and much-valued Sister, Charlotte Slater. Miss Slater was a daughter of the Rev. Wm. Slater, former Pastor of the Mill Yard Church, of which she had been for several years an active and useful member. May it please the Head of the Church to grant a spirit of resignation, and to raise up those who shall fill the place now left vacant.

From the same letter we learn, that William Harris Murch, D. D., late Principal of Stepney College, now exercises the ministry of the word and ordinances in the church of our late brother Shenston.

Encouraging.—We find in the April number of the Biblical Repository an article some ten pages long, in review of our series of Sabbath Tracts, the Sabbath Vindicator, and the Address to the Baptists. The article is written with little candor and a bad spirit. It shows plainly, however, that our publications are read, and that they are exerting precisely the influence they were designed to exert. Among other things, the writer frankly acknowledges, that "the preachers of this sect seem at this very time, to be making more systematic and vigorous efforts for the dissemination of their peculiar notions, than have perhaps ever been made in any age or country." The article is too good to be passed without notice, and we shall therefore publish it entire, or make copious extracts from it, soon.

Desecration of Sunday.—On Sunday, May 25, upwards of 1500 persons assembled at the Camden race course, N. J., to witness the training of the horses preparatory to the race which took place on the following Wednesday. There was plenty of rum-drinking and gambling, as well as some small accidents. One horse ran away, and in his course overturned several light vehicles, which were broken to a greater or less extent. Several men narrowly escaped injury.

For the Sabbath Recorder.

MORAL AND CEREMONIAL LAW.

Although much has been said, and well said, upon this subject, yet there appears to me to be one form of argument which has not been introduced, and which has much weight in favor of the commonly-received notion.

All laws, in a perfect government, are adapted to the circumstances and capacities of the people placed under them. Such unquestionably was the case in God's government over men before the *fall*. Man was at first a holy, intellectual, and moral being; but in the fall he became corrupt. In this condition, the first law was not adapted to him. He sustained a character which he did not originally sustain, and consequently another law became necessary. Paul says, "The law was *added* because of transgression." The first code of laws was given to man at his creation. The second was given "four hundred and thirty years after the promise was made." The first was a rule by which he was to perform the high duty of loving God and man, and retain his original holiness. The second was given to man as "a schoolmaster to bring him to Christ." The first was given by God in the garden of Eden; the second by Moses in the wilderness. The first was obligatory on all mankind; the second on the Jewish nation only. Thus it appears that these laws were given to different classes of men, at different times, in different places, for different purposes, by different persons, and for a different duration. There is, therefore, an actual *difference*. The terms used to express this difference may be scholastic; but that does not destroy the fact of there being a DIFFERENCE.

One who Differs.

Preston, N. Y., April 28.

From "The Perfectionist," Putney, Vt.

TROUBLES OF THE SABBATARIANS.

Providence has manifestly frowned on every special effort that has been made by the popular churches for the last twenty years, to perpetuate and strengthen Sabbath legality. The Sunday Mail petitions in 1828-9 were quashed by Johnson's report. The Sabbath Union died of imbecility in 1831, after its third anniversary. The movement in favor of the Sabbath in the General Assembly of the Presbyterian Church, in 1837, ended in an indefinite postponement of the subject, for fear of exposure of Sabbath breaking on the part of its own members. But notwithstanding all these disasters, the clergy have lately made another attempt to carry their point. They have had a great Sabbath Convention at Baltimore, and the whole machinery of clerical influence has been set in motion within the last year to get up public opinion in favor of the idol. Learning from past failures that they cannot *drive* the politicians, the Sabbatarians have turned to flattering them. And they appear to have had some success in this line. The Post Office department is probably administered at the present time with more respect for the Sabbath than it has been at any previous period. 'Devout and honorable women' have clubbed together and made Henry Clay and Daniel Webster life-members of Sabbath Associations, and these compliments have drawn forth from those *pious* souls some 'good words and fair speeches' about the Sabbath. This 'going down to Egypt for help' promises well, and great hopes are doubtless entertained of out-flanking the adverse Providence which has baffled past efforts. But in the mean time a new enemy has arisen, that threatens to give the advocates of the Lord's day more trouble than any heretofore encountered. The *Seventh-day* Baptists are just now bestirring themselves with great vigor. This time, the Lord 'sets fire to fight fire.' The first-day men complain bitterly of this untimely interference.

The First Anniversary of the Rhode Island Sabbath Union was held in Providence on Wednesday afternoon. Addresses were made by Gov. Jackson, Dr. Wayland, and others. Dr. Wayland was chosen President for the year ensuing.

General Intelligence.

THIRTEEN DAYS LATER FROM EUROPE.

The steamship Great Western arrived at New York on Sunday last, bringing English news to the 17th ult.

The possibility of a war with the United States about the possession of Oregon, occupies the public mind to the exclusion of nearly every other topic, and the news from this country is looked for with absorbing interest. The general opinion in England seems to be, that Oregon is not worth fighting for, but that the arrogant, overbearing, bullying style in which it is claimed by this country cannot be brooked. Hence the English Government is determined to press the matter to some decision immediately.

It is thought beyond a doubt that the bill to increase the grant for Maynooth College will pass.

Large sales of cotton have been made, but no material change in prices. Business was good in the manufacturing district, and the country generally was prosperous. Iron had fallen off in price since the last news, and the market was dull.

A war between England and Brazil is looked for.

They continue to talk of the Queen's visit to Ireland.

The Irish Repeal Rent averages £350 to £400 weekly.

Green peas, imported from Lisbon, made their first appearance in the London market on the 6th ult.

Fifty thousand accidents requiring surgical aid occur annually in London.

The official return of the military force in Ireland shows that on the 1st of May there were, including the Royal Horse and Foot Artillery, 21,000 men; to which may be added 9,000 police and the recently embodied out pensioners that can be called into active service if required.

Thursday, the 1st of May, being the birth-day of Lord Wellington, the distinguished veteran soldier and statesman, the House of Lords, principally in compliment to his grace, adjourned over that day. He has now completed his 76th year, and is yet wonderfully healthy.

On Sunday, May 4th, four persons read their recantation from the Church of Rome, and received the sacrament according to the rites of the Church of England, in St. Andrew's Church, Dublin.

John Dent, Esq., of Ribston Hall, near Knaresborough, has offered a premium of £5 to any of the poor *families* residing in Hunsingore and *Walsford*, who may feel inclined to make a trip across the Atlantic. A like offer has also been made by the parish officers in those places, and many families have already availed themselves of the opportunity.

The Bristol Gazette states, it is in contemplation to attach to those trains which travel between distant places, a sort of railway restaurant, or refreshment carriage, from which hungry travelers can be supplied with hot or cold refreshments at pleasure.

One of the now nine-days' wonders amongst the citizens of London is the new iron suspension bridge which connects the Middlesex and Surrey sides of the British metropolis, and which is just opened. On Sunday 40,000 persons crossed over it, paying the toll of one penny each.

The parish of Clerkenwell has lately suffered severely from the wholesale desertion, by men belonging to that parish, of their wives and families, some of them leaving six children—thus casting a *heavy* and permanent burden upon the ratepayers. Twelve *men* have thus absconded; and to such an extent has the system been carried that the parish has determined to adopt rigorous measures to check the practice, if possible, and intend to offer handsome rewards for their apprehension.

France.—The exciting topic of the Jesuits has occupied the attention of the Chamber of Deputies. It originated with M. Thiers, who described the vicissitudes the order of Jesuits had experienced since its foundation; the motives of its condemnation in France in the 18th century, and those which had induced the Pope to pronounce the dissolution of a community that Frederick the Great alone, in all Europe, did not consider dangerous.

M. Thiers, in concluding, called on the Cabinet to execute the laws, and dissolve the Society.

Switzerland.—By the 2d ult., Lucerne had suffered all the prisoners made by the troops to depart, under the stipulations for ransom. A letter from Lucerne gives an account of a curious sentence, the Nidwald, upon a Lieut. Nermann, who had joined the Free Corps in the attack upon Lucerne. He is condemned to stand in public for four hours, with a rod in his hand, then to be flogged with it, and afterwards imprisoned for six months, during which he is to receive "religious instruction."

China.—The news from China extends to the 10th of February, but business was in a state of stagnation in consequence of the Chinese holidays.

Turkey.—The Ottoman Government, being determined to carry out its plans for the moral and physical melioration of the country, has organized ten itinerant commissioners, destined to set out and visit in detail various portions of Asiatic and European Turkey, for the purpose of reporting upon the improvements that can, without too heavy a charge on the national resources, be introduced to further public instruction, advance agriculture, commerce, trade, the means of communication, the establishment of hospitals and places of refuge for the poor, &c.

Three Days Later.—The steamship Cambria reached Boston on Sunday night last, with news to the 20th of May. Thomas Hood, the poet and jester, died on the 3d of May. The German papers give accounts of a mineral substance discovered by Prof. Liebig which when combined with guano, is a remarkable fertilizer. Father Mathews has been entirely relieved from debt. It is reported that John Ronge, the seceding Catholic priest, and founder of the German Catholic Church has been assassinated.

A new paper has just been started at Milwaukie with the motto—"Devoted to the removal of J. A. Nooman as Postmaster of Milwaukie, and to be continued until that object is effected."

News from Mexico.—The latest news represents Mexico as being anxious to prevent annexation by acknowledging the independence of Texas. But in case of failure here, and the annexation of Texas, it is thought war will be declared.

It would seem that the Mexican Government is desirous to prepare for war, and has asked Congress for a loan of $3,000,000.

On the 16th of April Congress passed a resolution allowing Santa Ana and Canalizo to expatriate themselves, within eight days, for ten years. If they refuse, the prosecutions against them are to be urged forward.

The earthquakes in the city of Mexico had ceased. From the Departments accounts continue to arrive of the devastation caused by those of the 7th and 10th ult.

Rumors of revolutions in various portions of the Mexican Empire are rife. One of these implicates California in an insurrectionary movement.

Later from Mexico.—Advices from Vera Cruz to the 14th have been received, via Pensacola, brought there by the U. S. brig Somers.

A bill authorizing the Government to negotiate with Texas for a recognotion of her independence passed one branch of the Mexican Congress by a vote of 41 to 13, and no doubt was entertained that it would pass the other also.

No Railroad Mails.—There is every prospect, at present, that we are to have no more Railroad Mails in this State, after the expiration of the present contracts. The rates of compensation under the new law being some 33 1-3 per cent. lower than they are at present receiving, the railroad companies have signified their intention of declining them. The provision of the laws of this State for the appointment of commissioners to regulate such questions can be of no benefit, as they cannot bind the department, and the companies would be pretty likely to be sustained in their demands by the commissioners. Rather a dilemma.

[Tribune.

SUMMARY.

A horse-race came off near Camden, N. J., May 28, at which the staging near the Judges' seat, gave way, carrying with it 1200 or 1500 persons. Several were fatally injured. Despite this casualty the race took place.

We notice in the Chicago papers a price current of the different kinds of circulating medium in that region, from which we take the following specimens:—Illinois State Bank, 40 a 45 per cent. discount; Bank of Illinois, at Shawneetown, 50 a 55; Cook County Orders, 18 a 20; Canal Indebtedness, 70 a 75; Bank of Michigan, 85; Railroad Script, 60 a 75; St. Clair Bank, probably worthless; Michigan State Script, 10 a 15; Indiana Land or Canal Script, 60 a 65.

The Hagerstown Torch-Light gives an account of a battle that came off on Monday morning between twelve runaway slaves from Leesburg, Va., and the constables and citizens of Smithsburg, Md. The slaves were armed with pistols and tomahawks, and wounded several of their assailants. Four of the twelve were captured after a hard fight.

The Committee appointed to wait on Dr. Potter, returned to Philadelphia on Wednesday. He asked ten days to consider the matter before giving his final answer. The Committee feel confident that he will accept the office of Bishop.

Dr. Potter has twice been elected a bishop, once, we believe, of Massachusetts, and once of Rhode Island, but declined assuming the orders of either station. Dr. Potter has been looked to in New York, as the successor of his father-in-law, the venerable Dr. Nott, in the presidency of Union College, Schenectada, and we have reason to believe that his professorship in that institution has been regarded by him as preferable to the mitre.

Mr. Hector Perkins, of Baltimore, who was wounded in the battle of Chippawa, thirty years ago, had to have his leg amputated on the 25th ult. For nearly thirty-one years he has suffered occasional pain, and for several months past he has suffered most intensely, until, at last, he consented to lose his leg. He has been doing well since the amputation.

Two Bremen ships arrived on Wednesday, from Bremen, with nearly 400 passengers.

Some fancy goods that were sent from Boston on Friday morning last, were placed on the counter of a store in Chesnut street, Philadelphia, and sold before 10 o'clock the same evening.

Monday night, on board the Rochester, a gentleman had a gold watch stolen from the foot shelf of his berth. Another had his pantaloons pockets cut, and lost—a paper of tobacco!

The Presbyterian Convention decide that a man may not marry his deceased wife's sister, by a vote of 98 to 79.

The Board of Excise of Poughkeepsie have by a vote of three to two, decided against granting any license for the ensuing year.

The receipt of $120,093 has been acknowledged at Pittsburg, for the relief of the sufferers by the great fire.

A live seal was taken in a seine in the bay at Providence a few days since.

A shark of great size visited Baltimore harbor on Tuesday last.

Black Tongue is making frightful ravages in North Carolina.

Persico, the sculptor, sailed from this port for Europe a few days since. He has received, it is said, nearly $100,000 from our Government, for his Group of Columbus, &c.

Whenever a pickpocket gets out of practice, he needs some little exertion to *get his hand in*.

The Providence Journal says that orders have been received at Newport to mount the guns at Fort Adams, and the men were busily engaged in the work last *Sunday*.

The authorities in Portland, Maine, are trying to suppress Millerism in that city.

A State Medical Convention, numbering nearly one hundred delegates, is in session at Cincinnati. Among the topics for discussion has been the superiority of vegetable over mixed diet.

The whipping post, in Delaware, is the punishment still for criminal offences. A relic of barbarism indeed, the extinction of which would be a feather in the caps of the anti-Capital Punishment advocates, if they would direct their efforts that way.

The spirit of opposition still rages between the different lines of steamboats upon the Hudson river, and passengers can be accommodated in first-class steamers, at any price from 50 cents down to a levy.

A letter from Mazatlin, published in a late Vera Cruz paper, says: "The insurrection in California against General Michel Torena has succeeded—the holy cause of liberty is triumphant, and we are independent."

There is an apple tree in full growth on a farm at Spring Valley, Hackensack, Bergen county, which measures 12 feet 9 inches in circumference, and which produced one hundred bushels of fruit in one year.

Hon. Elbridge Gerry's widow, now resident in New Haven, has become the legatee or inheritor of a handsome fortune by the death of a brother in England. The amount is said to be 50,000 dollars.

The Washington Constitution says the entire stock of the Philadelphia and New York Magnetic Telegraph Company has been subscribed, the first instalment paid up, and the Company organized.

On the 22d and 23d ult. seventy-six ships, barks, and brigs entered the port of Quebec; nearly, if not all of which were from ports in England, Scotland and Ireland.

The Lowell Journal says that Mr. Aldridge, Superintendant of the Lowell Lock Company, has lately made a padlock, which, although offorts have been made for the last fortnight by a number of persons, yet they have not been able to discover the keyhole.

News from Central America gives an account of the siege of the Capital of Nicaragua by Gen. Malespin, who, it is said, burnt about a thousand of the aged women, children and friends of Leon. The people of Salvador, of whom Malespin is governor, rebelled against him during his absence. Malespin, at the last dates, was marching against the revolters. The Government of Guatemala had prohibited the admission of the Jesuit Fathers.

On Tuesday afternoon the Unitarian Laity of Boston gave an entertainment to their clergy. About a thousand persons were present. Hon. John Quincy Adams presided. Drs. Dewey, Gannett, Pearce, Messrs. Adams, Eliot, of St. Louis, Huntington, of Illinois, &c., made speeches on the occasion.

The publisher of the Cincinnati Commercial, Mr. Brown. was attacked, on entering his office, on Saturday last, by a man who swore he would assassinate him. Mr. B.'s head was cut open and his arms and shoulders bruised. The Editor, Mr. Curtis, was also attacked in his office during the same day.

Jamiaca (W. I.) papers report, on the authority of travelers by the Panama route from South America, that a fearful avalanche of snow from the great central Cordillera of the Andes, last Summer (our Winter,) had been destructive on both the Atlantic and Pacific sides of the mountains. Ten or twelve hundred lives were lost.

Miss Mary O. Burt, of Franconia, attempted to commit suicide in Manchester, N. H., on Saturday last. The young lady, it seems, had received a letter of dismissal from her lover, that drove her crazy, and she deliberately cut her throat. Upon examination it was found that the wound was but slight.

Mrs. Eliza Letitia Yeates, of Lancaster, Pa., has recovered from the administrators of John Yeates, Esq., her deceased husband, a verdict of $20,000 damages and 6 cents cost, for the non-performance of the marriage contract, entered into between wife and husband, by which the latter contracted to settle upon the former the sum of $20,000 in case she survived him, in consideration of which she was to relinquish her dower.

Messrs. Loring, Sterling & Co. had, at the time of the fire in Pittsburg, 3000 kegs of nails in their cellar, which were melted into two solid masses of iron, from 9 to 30 inches thick, weighing from 16 to 30 tons, which were found hopeless to break or to remove, and the workmen dug graves for them in the cellar, beneath the floor of which they are to be buried, by taking the earth from under them, as they proved too ponderous to be put in motion.

In Mexico there are seven millions of Indians and Creoles, ignorant and slothful, and a hundred thousand persons of Spanish descent, wealthy, and of the military profession. In 1843, her exports to the United States were $2,782,406 in specie. Her imports were $1,471,937.

From six to eight hundred wagons are annualmanufactured in Belchertown, Mass. The first wagon with two shafts made in this country, was built in that town—they were previously made with a neap and yoke like an old fashioned sleigh. The manufacturer of the wood part of the work, Mr. Mason Abbey, is now living. He is about 90 years old.

A fearful accident happened at the residence of Mo. Kelsey, Acre's Hollow, on the 21st ult. The Schoharie Republican gives the particulars. The neighbors of Mr. K. had assembled to assist in raising a barn. On attempting to raise the third bent, the whole fell with a dreadful crash, injuring fifteen persons.

The German papers state that emigration to the United States, to a very great extent, is taking place among the better portion of the German agricultral laborers, farmers and artizans. Antwerp has been literally crowded with these emigrants recently, who were anxious to procure berths on board vessels bound to New York.

The Island of St. Thomas, W. I., was visited by a succession of earthquakes during the month of April, which created no small alarm among the inhabitants. The shocks were cotemporaneous with those that devastated Mexico.

In making some excavations near the mouth of Mad river, Ohio, trees were dug up which must have been buried there five hundred years or more. They have been covered over with sand by a change in the channel of the river.

Another great fire occurred at Pittsburg on Tuesday night in a stable on an alley running from Coal lane to Fountain street, just in the rear of Seventh street; and before the flames could be subdued between thirty and forty houses were destroyed. All the houses from the alley on Prospect street, up to Washington, on both sides of the street, were entirely consumed. The houses were occupied by a large number of poor families. The Age estimates the number of persons burnt out at 700. There appears to be but little doubt that the fire was communicated designedly.

The executive committee of the New York State Temperance Society, in view of the recent passage of the *license law*, an event not confidently anticipated, and therefore not sufficiently provided for at the late annual meeting of the society, deem it proper to recommend a convention of the friends of the cause, to meet on Wednesday, the 25th day of June next, at 10 o'clock, A. M., at the city of Albany.

A gentleman from Providence, R. I., informed us a few days since, that the custom-house officer there, recently appointed by President Polk, declared to him that no one should continue in office under him for one hour who used intoxicating drinks. It was generally understood that such was President Polk's wish.

A letter from Capt. Squires, of the Swallow, mentions the recovery of several articles of baggage from the cabin of this ill-fated boat. Among others, three valises, one marked A. P. Raymer, Troy; another with wearing apparel marked J. S. Patten, and the third containing a small sum of money, also thirteen overcoats, three umbrellas, and a ladies' satchel with clothes, and a letter addressed to Ebenezer Clark, 18 Mercer-street. No more bodies have been found.

The rates of postage, under the new law, being fixed to conform to American coin, the operation of the law will probably drive out of use fourpences and nine-pences—"a consummation devoutly to be wished."

The Boston Mail speaks of some tobacco, which if a man smoke or chew, he "will forget he owes a dollar in the world." We are afraid that some of our subscribers *chaw* that kind of tobacco.

Passengers are now carried from Buffalo to Chicago for $2. This ruinous competition cannot be long kept up.

A hint for shearing time is, that fleeces of wool be not tied, after rolling, with other than *woollen cords*. If tow, cotton, or hemp be employed, portions of this mix with the wool, and injure the future web, as such will not take color with the wool. This may seem a trifle; but we see that dealers make it an objection, and prices have been lowered by it—a loss the grower of the wool may easily avoid, if he will.

The Bayou Sara (La.) Chronicle, Feliciana Whig, and Baton Rouge Gazette, state that the woods are swarming with locusts, and that it is feared great damage will be done to the crops by these mischievous insects.

The judiciary committee have reported to the legislature of Connecticut a bill to prevent betting on elections. The fine provided in such case they recommend to be not more than $100, nor less than $20.

In 1748 the number of Episcopal Churches in New England was 36. They now number 223.

The Catholic College at Worcester, Mass., has fifty Students, and a select Library of two thousand volumes. It was established two years ago.

Bank notes in Ohio are called by the euphonious names of 'sick-monkey,' 'red-dog,' 'blue-pup,' &c.

A certain Justice of the Peace would never hear but one of the parties in a case before him; "Because," as he said, "it always puzzled him when he heard both!"

Hemp is now rotted by the aid of steam in Kentucky. Five minutes application of steam makes the stem ready for the brake. The fibre is thought to be better and more beautiful than when water-rotted.

The upper and lower decks of the Swallow have been examined, but no more bodies found. The ladies' saloon is carried away, and the boat so much injuried that nothing about her can be put to any use except her machinery.

There are few instances in our country of such rapid growth as that of Milwaukie, the principal business town of Wisconsin. The settlement commenced but ten years ago, and the present season will probably carry the population up to ten thousand.

MARRIED,

In New York, on Tuesday, May 27, by Rev. Wm. B. Maxson, George B. Utter and Catharine C. Stillman.

In Westerly, R. I., on Wednesday, May 28, by Rev. Alexander Campbell, Franklin W. Stillman and Lucy Elizabeth Wells.

DIED,

At his residence in Westerly, R. I., on the 26th of May, after a long and distressing illness, Adam Stillman, in the 53d year of his age.

On Saturday, 24th ult., at the residence of his brother, Dr. Wm. M. Fahnestock, in Bordentown, N. J., Harris C. Fahnestock, merchant of Philadelphia, in the 48th year of his age.

In Persia, Cattaraugus Co., N. Y., on the 21st of April, of dropsy in the head, Elizabeth Maxson, wife of Joel C. Maxson, in the 29th year of her age. She has left a disconsolate husband and three children to mourn their loss S. B. C.

In Brookfield, N. Y., on the 29th of May, of consumption, Dea. Joshua Maxson, in the 83d year of his age. Bro. Maxson in early life, like Joshua of old, chose the service of God, and connected himself with the church, which has lost in his death a faithful brother and a worthy deacon. The large family connection feel also that they have lost an affectionate father and friend. S. B. C.

LETTERS.

James H. Cochran, James L. Scott, Sherman S. Griswold, Wm. P. Langworthy, Joseph Potter, Samuel Davison, Nathan V. Hull, Charles M. Lewis, Samuel B. Crandall, Ephraim Maxson.

Postmasters at Alfred, Sackets Harbor, West Winfield, New London, South Bloomfield, O., Richmond, Va., Shannock Mills, R. I., Townsend, O.

RECEIPTS.

Reading, Pa.—Jabez Davison $2.
Little Genesee—Daniel Potter, Dea. George Potter, $2 each.
New York—Isaac P. Labagh $3; of I. P. Labagh for James A. Begg, $5.
West Winfield—Wm. Lawton $1.
New London—Henry Williams 1st $1 50.
Townsend, O.—Ichabod Babcock $2
Westerly, R. I.—Geo. G. Crandall, Benj. T. Clark, $2 each.
South Bloomfield, O.—Alonzo Graham, Frederick Saxton, $2 each.
Shannock Mills, R. I.—Lyman Kenyon $1.
Andover—Mrs. Susan Langworthy $2.
Hopkinton, R. I.—Thomas Langworthy, Elias T. Burdick, N. K. Lewis, C. Chester, $2 each.
Clarence—John Burdick, John Sheldon, $1 each.

NEW SUBSCRIBERS.

Little Genesee.—Daniel Potter.
Haverstraw.—T. C. Entwistle.
Townsend, O.—Ichabod Babcock.
Ulysses, Pa.—Ambrose S. Slade.
Andover.—Mrs. Susan Langworthy.
Shannock Mills, R. I.—Lyman Kenyon.
Brooklyn.—Pardon Kenyon.

NOTICE.

The Ministerial Conference of the Western Association will hold its Annual Meeting with the Second Church in Alfred, N. Y., on Tuesday, the 24th day of June, 1845, commencing at 10 o'clock, A. M. All those having Essays to prepare are requested to have them in readiness for the occasion. Introductory sermon by Eld. A. A. F. Randolph. S. S. Griswold, Sec.

Independence, May 20, 1845.

WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association will convene with the Second Church in Alfred, N. Y., on Wednesday, the 25th of June, 1845. Eld. Griswold to preach the Introductory Discourse; N. V. Hull his alternate. James H. Cochran, Cor. Sec.

Alfred, May 20, 1845.

CENTRAL ASSOCIATION.

The Central Association will hold its Tenth Anniversary with the Seventh-day Baptist Church at Adams, Jefferson county, N. Y., commencing on the 11th of June, being the fourth day of the week before the second Sabbath in the month. Introductory discourse by Rev. Eli S. Bailey; substitute, Rev. S. B. Crandall.

It is hoped there will be a full attendance from all the churches of the Association, as there is business of vital importance to be transacted, especially our missionary business, and the publication of a Tract on Baptism. I hope, also, that our brethren will come prepared to discuss and dispose of the practice of laying on of hands on newly baptized believers, as there is now a division among us on that subject. G. M. Langworthy, Rec. Sec.

Adams, April 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

FOR SALE—A BARGAIN.

THE well-known premises of the late Jonathan R. Dunham, deceased, situated in the township of Piscataway, County of Middlesex, N. J., about one quarter of a mile from the New Market Depot on the Elizabeth town and Somerville Railroad, within about two hours' ride of the city of New York, the cars making three trips each way daily—including 12 acres of excellent land, with a good Apple Orchard and other fruit trees. On the premises is a large and convenient DWELLING HOUSE, two stories high, with sevenrooms on the first floor; also a large TAN-YARD, with a sufficient number of vats; a Shoemaker and Currying Shop, and Bark House; a Barn, and other necessary out-buildings. Adjoining the premises is a small Dwelling House and Garden. Terms reasonable.

A further description of the property may be had by calling at the premises, or on either of the subscribers, Executors.
RANDOLPH DUNHAM, Plainfield.
DAVID DUNN, New Market.

New Market, N. J., Jan. 20, 1845.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	—	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	½ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅝ to 1¼
America, Buffalo	26	Baltim. & Ohio R. R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Sencca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1¼
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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TERMS.

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$2,50 per year will be charged when payment is delayed more than *six months*, at which time all subscriptions will be considered due.

☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to Geo. B. Utter, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

"WHEN THE HOPES OF THE HEART."

When the hopes of the heart thou so dearly hast cherished,
Till, even in its wreck, it has carried thine own,
'Neath the wrongs and the frowns of its people have perished,
Denied all their promise,—their prospects all gone—
wilt weep, not exult, o'er the desolate ruin,
Thou wilt cherish that feeling, once sacred and pure,
Which still, in despite of all fortune's misdoing,
Must hallow the sorrow it never may cure.

Thou wilt not forget, though to this they would bring [illegible],
That the exile they hate has reposed in thy arms,
And the venom'd reproach which they utter will sting thee,
And rob all the bloom of thy sunniest charms;
They will teach—thou wilt feel—that the love which so won him,
'Till, all things forgotten, he ceased to be free,
Was the sound of that spell which so sadly undone him,
And made him a traitor to all things but thee.

And when the sweet hours shall return of our meeting,
The long summer night in our moon-hallowed grove,
When thy heart, pressed to mine, with like rapture was beating,
And we had not a thought, not a feeling, but love;
Oh! then thou wilt sigh for the bliss that's departed,
More dear through the grief that has followed it still—
Oh! then thou wilt weep for the lone, broken-hearted,
That, blessed by thy love, even hate cannot kill.

ON THE LOVE OF GOD.

Beware how you neglect that species and degree of intercourse with your Heavenly Father, to maintain which, his mercy permits, and his word invites, and his grace, if you will make use of it, enables you! Beware, lest by thinking of Him but seldom, but seldom addressing him in prayer, and seldom hearing his voice in his holy Scriptures, and his public ordinances, you estrange yourself by degrees, entirely from his love, and allow the pursuits and pleasures of the world to establish an empire in your hearts, left empty of holier affections. It is by daily prayer and daily thanksgiving, by patient study of God's word, and by patient meditation on our own condition, and on all which God has done, and will do for us, that a genuine and rational love for him is kindled in our hearts; and that we become unfeignedly attached to the Friend, of whose kindness we have had so much experience. It is to be expected, that in the earlier stages of our approach to God, we should experience but little of that ardor of devotion, those pleasures of earnest piety, which are in this world the reward of love, as well as its most convincing evidence.—Our prayer at first will often be constrained, our thanksgivings cold and formal; our thoughts will wander from our closets to the world, and we shall have too frequent occasion to acknowledge with shame and sorrow the imperfection of those offerings, which we as yet can make to our Benefactor. A religious feeling, like every other mental habit, is slowly and gradually acquired. A strong and lasting affection, is not ordinarily the growth of a day; but to have begun at all, is, in religion, no trifling progress; and a steady perseverance in prayer and praise, will not only by degrees enlist the strength of habit on the side of holiness, but will call down, moreover, and preserve to us, the spiritual support and influence, without which all human effort must be in vain, but which no one will seek in vain, who seeks for it in sincerity and by the appointed means. [Bishop Heber.

QUESTIONS FOR SELF-EXAMINATION.

1. Have I tried to discharge my duty to God my Creator?
2. Have I prayed for divine grace, to teach me to love the Lord my God with all my heart, and soul, and mind, and might?
3. Have I tried to make the word of God the rule of every thought, word, and action of my life?
4. Do I love my neighbor as myself?
5. Have I obeyed the command of the Lord my God, to honor my father and mother; and to love them whom I am most bound to love; and obey them with a willing and cheerful mind?
6. Have I listened with attention and reverence to the good instructions that have been given me this day?
7. Have I been respectful to all my superiors?
8. Have I been kind and loving to my brothers and sisters, teachable, attentive and thankful to my teachers?
9. Have I been unkind to any person?
10. Have I been very careful to speak the truth, simply, at all times?
11. Have I been guilty of evil speaking?
12. Have I tried to do all the good that was in my power?
13. Did I engage in my morning devotions with seriousness and attention?
14. Did I read the Scriptures as the word of God, by which I am to rule every thought, word, and action of my life?
15. Did I examine myself the last evening with attention?
16. Did I lie down and awake with God?
17. Have I a firm faith in the Lord Jesus Christ, and do I expect salvation alone through his merits?
18. Do I pray daily for the help of the Holy Spirit, to enable me not only to learn from the Holy Scriptures what is my duty, but to practise it?
19. Have I spoken the truth from my heart? The Lord is the God of truth, and he abhors liars.
20. Have I been guilty of deceiving; or of that sad habit, in relating facts, of going beyond the truth, by making false statements, and by that means often deceiving or injuring another?

"Search me, O God, and know my heart; try me, and know my thoughts:

"And see if there be any wicked way in me, and lead me in the way everlasting."—Psalm cxxxix. 23–4.

A SLAVE AUCTION.

A correspondent of the Freeman's Advocate and Journal, traveling in Louisiana, and who is no abolitionist, gives the following account of an auction held at Raymond, near Vicksburg:

It is the practice here for the sheriff to sell property on which executions have been levied, in front of the Court-House, on the first day of the session of the court, and the citizens of the county in great numbers generally assemble on that day. Among the property to be sold on this occasion, were some twenty or thirty men, women and children, taken in satisfaction of execution by the sheriff, and I saw the effects of slavery in a new form. A young woman was first placed upon the bench, in the midst of a crowd, well dressed, modest, and neat in her appearance, and recommended as a good house servant, and sold for $500; and another, in good condition which ought to have prevented her exposure, was presented to the public gaze, and sold for about the same sum. A man, about forty years of age, described as an excellent blacksmith, well skilled in his trade, was then sold; and immediately after him, his wife and three children were placed upon the stand, and a scene of most painful interest ensued.—Finding the gentleman who had been his purchaser, he urged him with a most anxious solicitude to buy his family; and as the bids for his wife and children were received successively from different persons by the sheriff, and the chances of a separation seemed to preponderate, his countenance indicated a heart swelling with painful emotions; and as if he could not endure the probable fate which awaited him, he again spoke to his new master, recounting the valuable qualities of his wife. The bids already made by others were regarded excessive, and his purchaser refused to raise upon the sum offered, the fatal words, 'Three times, and gone,' announced his separation from the objects of his affection, by their becoming the property of another. As they came down from the stand, he advanced to his wife with a downcast look, and remarked, 'Well, Sally, we are separated;' an annunciation which at once drew tears from her eyes. Seeing their feelings, the purchaser of the man—a gentleman of high character, and whose bid was made without a knowledge that he had a family—immediately announced to the sheriff his wish to relinquish his purchase, assigning as a reason his unwillingness to be the means of separating the man from his family, and presuming that the owner of the woman and children would, on a second sale, become his purchaser. He was again put upon the stand, but there were those present in whose hearts there was no symthy for severed affections, to the sacrifice of the chance of a favorable purchase of a valuable blacksmith, and the re-sale only inflicted new pangs in the bosoms of his family, by the revival and disappointment of new hopes. He was again struck off as the purchase of another.

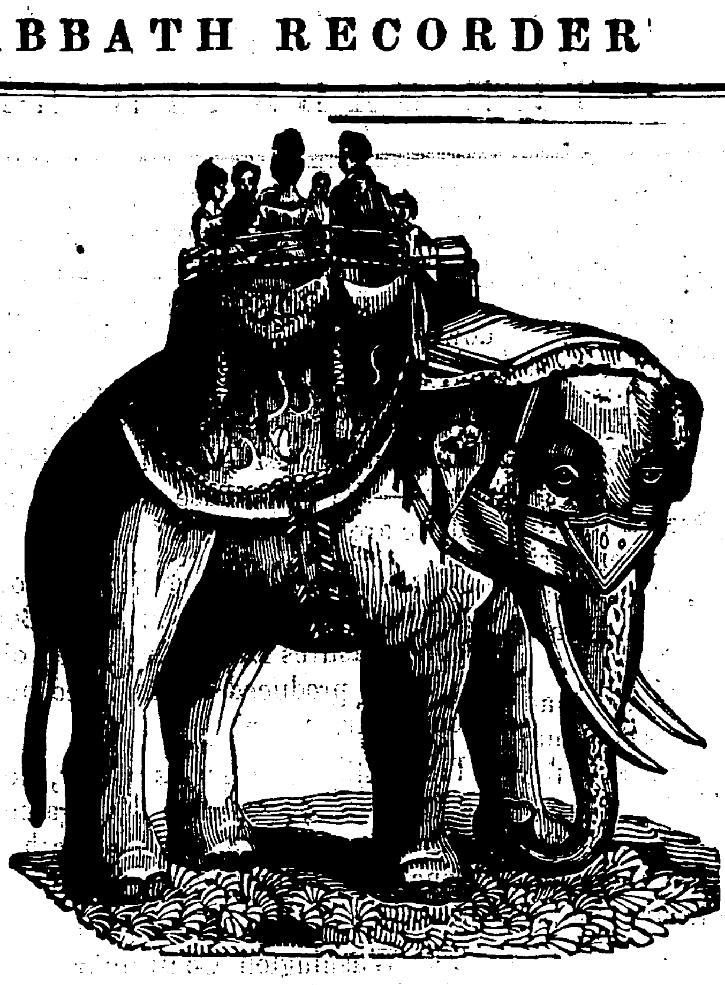
A woman, with two children, one an infant in her arms, were then sold; and then two other children of the same mother, a little boy and a little girl, were sold separately, amid the affecting cries of the mother at the thought of parting with her children. A little girl, about thirteen years old, and nearly as white as any one present, was then placed upon the platform, and struck off to the highest bidder at $350. The sale continued till these human beings were all sold to satisfy the demands of execution creditors. Let it not be supposed that these consequences of existing laws find approbation among the virtuous and respectable part of this community; for it is not so. In speaking of this scene with the freedom an independent citizen, I found my own feelings painful, not to say indignant, and to be in unison with those of every respectable gentleman with whom I conversed; and I doubt not, from what I saw and heard, that any well informed gentleman, in the spirit of an American Freeman and a Christian, could have addressed the assembled multitude in the condemnation of the cause of such results, with the concurrence of nine-tenths of all present. Although the law sanctions it, public sentiment condemns the separation of families, and it is only men of loose principles or profligate characters that will be the occasion of doing it. The truth is, the idea of one man being the property of another, and subject to all the incidents of property, is so revolting to human nature in a state even of partial refinement, that it is only when goaded by extravagant provocations that its justifiaction will be attempted. The division of society into castes, and the subjecting of one to the obligation of perpetual service to the other, is one thing; but the recognition in one of the right of property in the other is quite another thing.

Slavery, as a domestic relation, making one race the servants of the other on such terms as that the personal right and obligations of both parties are recognized by law, might by many be defended; but the recognition of property in human flesh, bones, and sinews, to the exclusion of every personal right, is too revolting to humanity to admit even of an apology, in a community where civilization, not to say Christianity, has shed its rays.

FRAGMENT.

We are all mariners on this sea of Life—
And they who climb above us up the shrouds,
Have only, in their overtopping place,
Gained a more dangerous station, and foothold
More insecure. The wind that passes over,
And harmeth not the humble crowd below,
Whistles amid the shrouds, and shaketh down
These overweening climbers of the ocean
Into the great gigantic vast of Death.

"Men's books with heaps of chaff are stored;
God's Book doth golden grains afford;
Then leave the chaff, and spend thy pains
In gathering up the golden grains."



The Elephant.

The Elephant is the largest and strongest of all beasts. They are natives of Africa and Asia. They are the most numerous in Africa; but those of Asia are larger, and are consequently valued higher. In Africa, they seldom, if ever, are found more than ten feet in height, but in Asia it is common to find them fifteen feet high.

They are taken by being decoyed into a strong enclosure made of upright posts, so constructed as to afford less and less room as the Elephant passes on, until he can neither turn round or move, when he is bound and secured by the hunters.

The Elephant used to be much employed in war by the Eastern nations. When led into the field of battle, there was a square tower upon their backs which contained from five to seven men, who were armed with darts. See the picture above. On the neck of the animal was seated the conductor, who drove him forward into the thickest of the battle, and encouraged him by his voice in the work of death. Wherever it went nothing could withstand its fury, and whole ranks would be leveled to the ground.

This animal is very kind and affectionate when well treated—it is very grateful for all favors; but it is sure to revenge an injury. We will relate two cases:—

We are told that the conductor of one of these animals promised to reward him with an additional amount of food, if he would exert himself in removing some heavy cannon. The creature was animated by the promise, and put forth all his strength, and when the task was performed the fulfilment of the promise was looked for, but the reward was not given. After waiting a reasonable time, the elephant killed the man who had made him the false promise.

An elephant which was often driven through the market at Adsmeez, always received from a woman, who kept a stall, a handful of her greens. This elephant one day broke loose in a fit of anger, and ran furiously through the market, dashing every thing to pieces in his course. When he came to the old woman's stall—from whence she had fled in such terror as to forget her child—on seeing the little boy the outraged animal became cool, and carefully took the little fellow up and carried him to a place of security, and then went dashing on as furiously as before.

PRO-SLAVERY THEOLOGY.

What sad and ludicrous work our teachers of theology make, when they undertake to torture the Word of God into the defence of popular and legal villainy. We have a very stupid specimen of this sort in the Congressional Journal of last week, over the signature of Senex. The author's old age seems remarkably *verdant*. He is discussing the orthodoxy of sympathy with Mr. Torrey, and the way he proves that our imprisoned brother deserves his hard fate is highly astonishing. He argues, with all the solemnity of an owl, that Mr. Torrey must be wrong in violating the law, otherwise God would have interposed by a special miracle, for his release, as he did in the case of the prophet Daniel. Hear him

"If God had not interposed his special agency in sending his angel to shut the mouths of the lions, and if Daniel had been destroyed by them, there would have been no evidence that God justified his conduct, or viewed the law unjust.

"Nothing of this kind is found in the case of Mr. Torrey. When God sends his angel to take him out of prison, or in any way interposes by a special providence, to effect his liberation, then we will believe the cases are analagous, and God justifies his conduct, and not till then!"

This is decidedly unique! Did the writer ever hear of John Rogers, of Smithfield, immortalized by wood-cut and brief history in the New England primer? He was doubtless a poor, mis-guided fool, for he suffered death for disobedience to law; and as God "did not intefere by special miracle" to snatch him from the flames, we have no evidence that he approved his course! His legal roasting, doubtless ascended as a sweet savor to heaven! The martyrs of all ages, who trampled upon human laws, when they interfered with their duty to God, are samples of the same folly. God did not save them by miracles, therefore they were victims to their own stupidity, and have met the eternal doom of all those who lose the divine favor! Such is the theology of Senex in the Journal. It is but just to the editor of that paper, however, to mention, that "as this is an important moral question," he expresses no opinion about it. It is not expected of him that he shall express an opinion upon questions of morality—for what has morality to do with religion, of that sort which apologizes for robbing men, women and children, and enacting prostitution and heathenism by law? [Granite Freeman.

Domestic Happiness.—Ah! what is so refreshing, so soothing, so satisfying, as the placid joys of home! See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance, it quickens him to diligence, it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it communes with him as he journies, and he hears the promise which causes him to hope—"Thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle and not sin." Oh! the joyful reunion of a divided family—the pleasure of renewed interview and conversation after days of absence! Behold the man of science—he drops the laborious and painful research—closes his volume—smooths his wrinkled brow—leaves his study, and unbending himself, stoops to the capacities, yields to the wishes and mingles with the diversions of the children. Take the man of trade—what reconciles him to the toil of business—what enables him to endure the fastidiousness and impertinence of customers—what rewards him for so many hours of tedious confinement? By and by the season of intercourse will behold the desire of his eyes and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense. Yonder comes the laborer—he has borne the burden and heat of the day—the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half-way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil worn countenance assume an air of cheerfulness! His hardships are forgotten—fatigue vanishes—he eats and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again, and retires to rest; "the rest of a laboring man is sweet whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort? Peace be to this house.—Rev. W. Jay.

SERIOUS QUESTIONS.

There is a God. He preserves, and he can destroy you. Do you daily think of him?

You have a soul. Do you care for it? You care for your body, but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved?

There is a Saviour. Are you anxious that he may save you?

There is an awful hell. Are you seeking to escape it?

There is a glorious heaven. Are you in the way to it?

You must soon die. Are you prepared for the solemn change?

You must appear at the judgment seat of Christ. What will then be your lot?

There is an eternal state after death. Is yours likely to be an eternity of bliss, or an eternity of woe?

You must be pardoned through the blood of Christ, and sanctified by the Spirit of God, or you cannot be saved. Are you daily seeking these blessings?

"Without holiness no man shall see the Lord." Are you living a holy life?

There is a book able to inform you on these subjects, and to make you wise unto salvation. Do you search the Scriptures?

Think of these questions, dear children, every day, and especially when you lie down at night; and may God give you grace to answer them truly.

A Paragraph For Children.

A little boy eight or nine years old, was walking along Grand street the other day, on an errand for his parents. Near at hand, under the shadow of an awning, was an apple stand, kept by a poor woman, and covered with delicious pears, blackberries and apples. The little boy thought he had never seen such beautiful yellow apples—and he wondered how they came to be ripe so early in the season. Just at that moment, while the woman was busied with a customer, one of the largest and plumpest of the apples rolled from its pinnacle off on the walk and down into the clean, clear Croton water in the gutter, and on, on, on, nearly two rods from the stand. The apple woman did not see it—apparently no one saw it but the little boy. Now he was very fond of apples and he had no money, and it was plain that he could easily take the prize and who would know anything about it? For two full minutes the child stood on the curb-stone, and many jarring impulses agitated his bosom. He could take it—but would it not be bitter to the taste hours after he had eaten it? No one would see him—but would the cheating of a poor apple-woman not be wretched business? He stooped down decidedly—picked up the fruit and carried it back to its owner. Now this paragraph may be seen by many children. We love them all—and we ask them to stop one little minute and turn over in their own minds what were the boy's thoughts as he walked onward along Grand street—and what would have been his thoughts the rest of the afternoon if he had put the apple in his pocket. [N. Y. Sun.

The Child's Way to Heaven.

"O! I am weary of earth," said the child,
As it gazed with a tearful eye
On the snow-white dove that it held in its hand,
"For whatever I love will die."

So the child came out of its little bower,
It came and looked abroad,
And it said, "I am going this very hour—
I am going to heaven and God."

There was shining light where the sun had set,
And red and purple too;
And it seemed as if earth and heaven met
All around the distant blue.

And the child looked out on the far, far west,
And it saw a golden door,
Where the evening sun had gone to its rest
But a little while before.

There was one bright streak on the cloud's dark face,
As if it had been riven;
Said the child, "I will go to that very place,
For it must be the gate of heaven."

So away it went to follow the sun,
But the heavens would not stay,
For always the faster it tried to run
They seemed to go farther away.

Then the evening shades fell heavily,
With night-dews cold and damp,
And each little star on the dark blue sky
Lit up its silvery lamp.

A light wind wafted the fleecy clouds,
And it seemed to the child that they
Were hurrying on to the west, while the stars
Were going the other way.

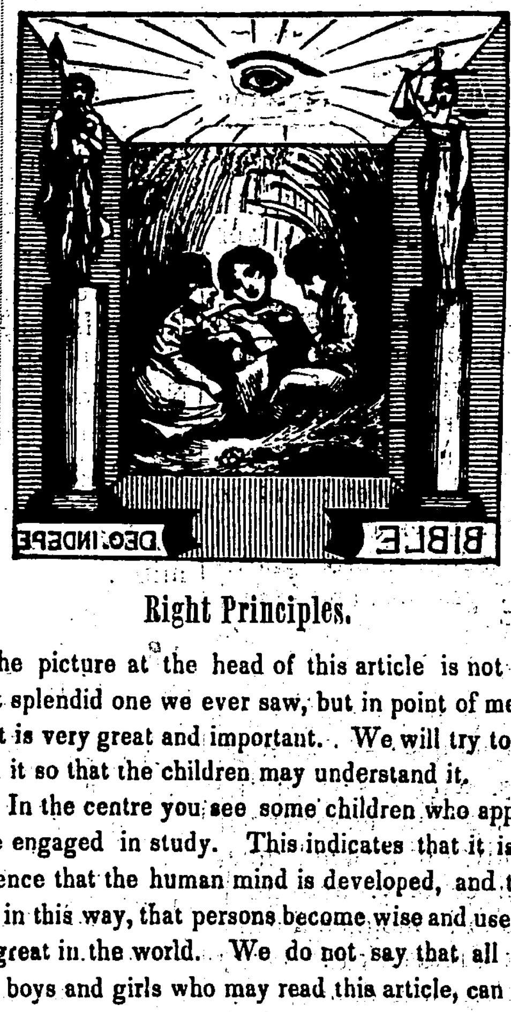
And the child called out when it saw them stray,
By the evening breezes driven,
"Little stars, you are wandering out of the way,
That is not the way to Heaven."

Then on it went through the rough waste lands
Where the tangled briers meet,
Till the prickles scratched its dimpled hands,
And wounded its little feet.

It could not see before it well,
And its limbs grew stiff and cold,
And at last it cried, for it could not tell
Its way on the open world.

So the child knelt down on the damp green sod,
While it said its evening prayer,
And it fell asleep as it thought of God,
Who was listening to it there.

A long, long sleep—for they found it there,
When the sun went down next day;
And it looked like an angel, pale and fair,
But its cheek was cold as clay.



Right Principles.

The picture at the head of this article is not the most splendid one we ever saw, but in point of meaning it is very great and important. We will try to explain it so that the children may understand it.

1. In the centre you see some children who appear to be engaged in study. This indicates that it is by diligence that the human mind is developed, and that it is, in this way, that persons become wise and useful, and great in the world. We do not say that all the little boys and girls who may read this article, can become equally learned and wise with the same amount of study, but we do say, what we are sure is true, not one of them will become learned and wise without study. How pleasant it is to see those children thus engaged in learning something that will make them better, and prepare them to be useful to themselves and others.

2. At the right hand of the picture, you see an upright post, called a pillar. At the bottom of this pillar is the Bible as its foundation, and upon the top stands a figure holding upon its head a pair of scales or balances, which is a representation of justice. As the pillar upon which Justice stands with her balances, rests upon the Bible, it denotes that the Bible is the standard of moral right, and that all principles and all human actions, when weighed in the balance of justice, will be pronounced right or wrong as they agree or disagree with the Bible.

3. At the left hand is another pillar, resting upon the Declaration of American Independence, upon the top of which stands the Genius of Liberty. This pillar supporting the Genius of Liberty resting upon the Declaration of American Independence, denotes that that document contains the great fundamental principles of human rights. It says that "all men are created equal, and are endowed by their Creator with the inalienable right of life, liberty, and the pursuit of happiness."

4. At the top of the picture is the all-seeing eye, representing the eye of God, which sees every thing, and from which nothing can be hid. This all-seeing eye placed at the head of the picture, may denote two things. First, it may signify that God is above all, and that the Bible supporting the pillar of Justice, and the Declaration supporting the pillar of Liberty, are only the embodiment of principles which are derived from God. It may be designed to show, secondly, that God always sees us and marks all our acts and notes all our deviations from the precepts of the Bible, and all our infractions upon the liberty and rights of men.

5. The young students being placed between these two pillars, and under the all-seeing eye, indicates that the human mind can flourish only upon the principles of the Bible, and in the possession of liberty, which is essential to improvement, and under a sense of accountability to God, knowing that his eye is ever upon us.—*Juvenile Wesleyan.*

PRICE CURRENT.

ASHES,	
Pot, first sort	a 4 0
Pearl	a 4 5
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 8¼
St. Domingo	5¾a 6¾
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6½a 7½
Do do 5-4	10¼a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 3.½
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11 75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc. ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5½a
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	—@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Cardn's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4½ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co.	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5⅝
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8½a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	23@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8½a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅞a 10⅜
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12½
Do. unwashed	5 @ 7
African	8 @ 14
Smyrna	10 @13
Mexican	12 @13

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HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc. ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do Russ PSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb.	7ca 7½c
Hoop do cwt	5¼a 7
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Oak, lb	19 @ 24
Hemlock, light	15 @ 15¼
Middle	14½@ 15¼
Heavy	13½@ 14
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Havana white	9¼a 10
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Do. brown	8 50@ 9 00
SOAP.	
N York brown lb	4 @ 7
Castile	[illegible] 9
SPICES.	
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Cloves	25 a 25½
Ginger, race	[illegible]
Nutmegs No 1,	1 11 a1 12½
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Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb	40a1 00
[illegible]	[illegible] 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	[illegible]
Pulled superfine	31 @ 33
Am washed	10 @ 12½
Do unwashed	5 @ 7
[illegible]	[illegible] 14
[illegible]	[illegible]

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. I.

NEW-YORK, FIFTH DAY, JUNE 12, 1845.

NO. 51.

The Recorder.

For the Sabbath Recorder.

EASTERN AFRICA.

By a resolution passed at the last Anniversary Meeting of the Seventh-day Baptist Missionary Association, the Board of Directors were instructed to make a special effort to ascertain what opportunities offer to establish a mission in Eastern Africa, or Ethiopia. In pursuance of that resolution, the following information has been collected and arranged by the Corresponding Secretary of the Society, and by order of the Board is now submitted to the denomination.

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On the eastern side of the great African continent—from the staits of Babel Mandel, in the fourteenth degree of north latitude, to Sofala, in the twentieth degree of south latitude—lies a vast extent of country, of which but little has been known to enlightened nations since the times of Solomon and the prophets of Israel. It then contained an empire which vied with the most powerful kingdoms of the earth, and carried on a lucrative commerce which supplied the Tyrian fairs "with chief spices, and with all precious stones and gold." Ez. 27: 22. The subversion of the Egyptian and Babylonian monarchies, with the smaller dependent kingdoms, left this empire almost entire, but cut it off from nearly all intercourse with the Grecian and Roman empires; so that neither the people nor the rulers partook of their advancement in arts and literature. From these causes it became a "terra incognita," a land unknown to modern nations. A few enterprising travelers have succeeded in penetrating into parts of the country, and from their accounts, together with what has been gleaned from the natives of the interior who visit the marts opened for British wares near the straits of Babel Mandel, with the ancient Jewish records, we have to gather our scanty materials for a sketch of their history and present condition.

This vast territory comprehends a coast nearly 3000 miles in extent, and an interior stretching from 1700 to 2000 miles from the eastern towards the western coast—a varied region of mountains with salubrious climes; valleys and deserts, hot and pestilential; fertile plains and plateaus with the mildest atmosphere; and abounding with the richest vegetation and mineralogy, with large lakes, rivers and bays, every way adapted to all the useful purposes of human life.

This great country, it is believed, was early taken possession of by the descendants of Phut, Cush, and Joktan, probably from Arabia by the Red Sea. But as they never had a cultivated literature, their early progress in population and the social relations, the extension of possessions, and their cultivation of the arts, with all their revolutions in government, are buried in oblivion, except what may be gathered from a few incidental references to them by the historians of more enlightened nations, and a few uncertain traditions of their own.

It is believed that they early made rapid progress in population and empire. Job speaks of the progress of their companies; and one of their Queens, who evidently sought to vie in regal pretentions with the court of Solomon, with great riches and a splendid train, came, not as a vassal to do homage to a superior monarch, but attracted by the report of his glory, to behold and learn for herself and her kingdom how to attain a similar glory. Forty years after this event, in the days of Asa, king of Judah, 950 years before the Christian Era, Zerah the Ethiopian, after possessing himself of Lybia and Egypt, led an army of 1,000,000 men up to within eighteen miles of Jerusalem, and his conquests were interrupted only by the interference of Jehovah, who destroyed his hosts and gave the spoil of his camp to the Jews. 2 Chron. 14: 9—15. This empire maintained its greatness and splendor down to the Mahomedan conquest of Arabia. Pliny, a Roman writer of the second century of the Christian era, says, at one time, it contained forty-five subordinate principalities. In the Abyssinian chronicles styled the "Glory of the Kings," Ittopia is said to have divided with Romia the dominion of the world—all the globe north of Jerusalem belonging to Romia, and all south to Ittopia. It is known to have extended its dominions from Nubia along the coast of the Red Sea and the Indian Ocean, as far south as Sofala, that is, over nearly forty degrees of latitude, including provinces far into the interior westward, and including eastward the province of Yemen in Arabia. In the fourth century, in consequence of the reception of Christianity, a rival government was erected within the empire, which maintained itself until the middle of the tenth century, when it also became Christian and ultimately divided the empire with the ancient royal dynasty, which latter retained the loyal Christian provinces of the south; and formed what is now called the kingdom of Shoa, the capital of which is Ankoner in lat. 9° 34′. The usurping dynasty took the northern part and with it the titles of the empire, and formed what is now called the kingdom of Abyssinia, the capital of which was Axeum, now Gondar. In the sixteenth century Graan, a Mahomedan conquerer, with a nation of Moslem barbarians, passed the frontiers of this empire and dashed into atoms the structure of two thousand five hundred years; totally dismembered the great Ethiopic empire, and over ran many of its best provinces with Mahomedan invaders, who continue, with alternate peace and contention with the Christian part of the empire, unto the present time. Both the former divisions of the empire have since been recovering their original possessions and power. A. D. 1700 the emperor of Abyssinia led out an army of 500,000 men, and his domain has been computed at 1,000,000 square miles. Asfa Wooden, grandsire of Sáhela Salássié, the present reigning monarch of Shoa, becoming a very Nimrod for personal valor and conquest, greatly enlarged his possessions and shook off all allegiance to Gondar. So that, although the ancient Ethiopic empire is not entirely dissolved, the name at least of the ancient "King of Kings" residing at Gondar is deemed essential to render valid the titles to the government of all the dependent provinces of Abyssinia. To this the king of Shoa forms an exception. He is in fact an independent monarch, and it is in name only he can be spoken of as a vassal of the emperor of Gondar. The hereditary provinces at this day subject to the king of Shoa are comprised in a rectangular domain of one hundred and sixty by ninety miles; which is traversed by five systems of mountains, whereof the culminating point divides the basin of the Nile on the north from the Haivesh on the south. The Christian population of Shoa and Efat is estimated at a million of souls. But besides these there are numerous conquered provinces, dependent on the king of Shoa, and tributary to the royal treasury. Four hundred governors are appointed by the king of Shoa, who rule over 1,500,000 Mahomedans and pagans, besides the remnants of a once numerous Christian population.

An inspection of our maps of Africa will show an extensive hiatus marked only as unexplored regions, yet the Egyptians, three thousand years ago, are said to have been informed of a vast river taking its rise on the southern side of those mountains furnishing the sources of the Nile, which flows to the north, while the former river flows southerly into the Indian ocean. The early Arabian geographers are said to have specificially mentioned large rivers descending from the same high mountain lands towards the Indian ocean. The Portuguese also spoke of this stream two centuries ago. And recently, from the high lands of Abyssinia, the British embassy, who visited Shoa in 1842, believed that they had obtained a clue to the origin and course of the hitherto hidden river. From the reports of various persons from the interior countries with whom they met in the kingdom of Shoa, the Gochob is described as rising in the the great central ridge of mountains which is known to divide the waters that flow west and south into the Atlantic and those that flow east and south to the Indian Ocean; receiving in its course a number of important tributaries, and finally disemboguing either immediately under the equator or within four degrees south of it.

Between Abyssinia and the northern shore of this river, several large interior kingdoms are known to exist. Euerea is a powerful kingdom occupying an extensive plateau of fertile land, among the most elevated in Africa, where but little sickness of any sort prevails, and the inhabitants enjoy abundance of the luxuries of a tropical region. The inhabitants are a mixture of Christians, Mahomedans, and Pagans; yet here the weekly seventh-day Sabbath is strictly observed.

Zingero is another large kingdom whose high mountains, [illegible] from the high lands of Euerea. Its southern boundaries are the river Gochob. In days of yore fourteen kingdoms are said to have been tributary to the sovereign of Zingero. Although no portion of the inhabitants profess the Christianity of Abyssinia, and none of its feasts are observed, the rite of circumcision is universal, and the Sabbath is respected, together with the Abyssinian festivals of Kidána Mehérat, and St. Michael. In other respects, the most revolting superstition and cruelty are prevalent.

Caffa is a mountainous peninsula, formed by the junction of the Omo with the Gochob. It is an independent monarchy of mixed Pagans and Christians, over whom presides Queen Bálee, a young woman of extraordinary energy and ability, very hospitable to the rovers who visit her with blue calico, beads and trinkets, in return for which she gives cloth and other productions of the country.

Beyond Zingero, and considerably lower down the river, is the kingdom of Koocha, which is described as being hot, and subject to annual rains of two months' duration. It extends on both sides of the river, with a numerous population inhabiting many large towns, with conical houses, made of mud and bamboo.

On both sides of the River Gochob, there exist in various quarters isolated communities professing the Christianity of Ethiopia, who for a long period of years have successfully held their position among the mountain fastnesses in the very heart of the now Pagan and Mahomedan countries.

One of the most remarkable of these seats is in the lake Zooai. Five rivers empty themselves into this lake. It is described as a double sheet of water, in the midst of which are five islands, covered with lofty trees, and containing three thousand Christian houses constructed of stone and lime. The people are said to have many sacred edifices, but no regular priests, i. e. ordained ministers; but they abound with monks and monasteries. At the period of the Mahomedan invasion, the church manuscripts and other sacred things of Southern Abyssinia, were carried and deposited here for safe keeping, where many of them still remain.

In Geerágué the population is almost exclusively Christian. Twelve isolated churches, previously unheard of, were discovered a few years since, on the conquest of Yeya by Sahela Salássie. This country occupies about one and a half degree of longitude by one degree of latitude, and swarms with a population at this moment in a state similar to that period of the Israelitish history of which the Scripture says—"There was no king in Israel, and every man did that which was right in his own eyes." In the absence of a supreme head, each village or community elects its own temporary governor, who is perpetually being removed by the cabals and caprice of the people. While the Mahomedan Galla make frequent predatory inroads from without, anarchy reigns within: so that Geerágué is the very hot bed of slavery in Eastern Africa, north of the equator. Annually pouring out many thousands of her sons and daughters in every direction, this wretched Christian province, a prey to lawless violence, and every monstrous and detestable crime, cries aloud for the extension of philanthropic measures to raise her from her overwhelming miseries.

Between Garro and Metchu, where the forest commences in the south of Shoa, is a small tract, peopled by Christians, who reside entirely in caves among the mountains, as a measure of security against the heathen by whom they are encompassed on every side.

Cambat is a small mountainous province lying due east of Zingero. With the exception of a few Mahomedan rovers, this independent state is inhabited solely by Christians, who have fifteen churches and numerous monasteries, but like the people of Zooai, are without priests. The capital, Karempza, is constructed on the summit of a lofty hill of the same name. Degóyey, the king, who is extremely advanced in years, is represented as a just and upright ruler, very hospitable to strangers, and a good warrior.

Wolámo is another Christian province, under an independent sovereign, lying below Cambal to the south-eastward of Zingero, and constantly at war with these States. The country is extremely mountainous, and the inhabitants who after being captured and sold for twenty pieces of salt, and frequently carried by the slave-dealers to Shoa, are of a fair complexion, and speak a distinct language. Wofáua is the capital, and the province is watered by a considerable river called the Ooma.

Eight days journey below Zingero is the country of Mager, represented as having a powerful monarch named Dogaie.

Korchassie, which is famous for a great river called Wábi, is peopled by Christians. The same may be said of Sidama. Both are surrounded on all sides by heathen.

Susa, of all the isolated remnants of the ancient Ethiopic empire to the south of Abyssinia and Shoa, appears to be the most considerable and the most powerful. This kingdom is situated beyond Caffa, and extends to the head of the Gitché, which rises in Chara Nara, and is one of the principal sources of the Gochob. The rains are violent during three months of the year, and the climate is excessively cold, the elevation being much greater than that of Shoa, while beyond it the mountains which "seem to touch the skies" are covered with snow. Susa is a kingdom of much greater extent than Shoa, but in manners and customs nearly similar. They profess submission to the Patriarch of Abyssinia, their priests having obtained their ordination from him. The language spoken is distinct from the Galla, from the Amharic, and from the ancient Geezor Ethiopic, and possesses a written character. The government is not despotic. No subject can be put to death, unless condemned by the judges. Property is free; and there is no restriction upon dress, save upon the article of gold, to wear which is the exclusive privilege of royalty. [illegible] a stone house two stories high. He gives public audiences daily, where the decisions of the judges are confirmed or annulled from a raised throne of solid gold, concealed by velvet draperies. All occupation is interdicted on the Sabbath, as well as on the festivals of Gabriel, Michael, and George's, which are the only saints' days observed in Susa.

Among the manifold superstitions of the people of Suza, a new knife, before being used for cutting meat, must be blown upon by the priest. Witchcraft has a firm hold on every mind. Every house possesses its slaves; and polygamy is universally indulged, at the discretion of the man, or according to his worldly substance. Theft is punished by sewing up the culprit in a green hide, when he is suspended by the heels in the market place, with the stolen property about his neck until the contraction of the drying skin at length puts a period to his sufferings.

Raw flesh, eaten with pepper, butter, and wheaten bread, forms the principal diet. Edible fruits are abundant. Citrons, nutmegs, ginger, coffee, and tea, grow wild over the whole country. The grape is indigenous, and extensively cultivated.

All classes of the inhabitants are warriors, well mounted, and frequently engaged in the chase, large packs of dogs being kept for the purpose of hunting the rhinoceros, buffalo, elephant, lion, leopard, giraffe, zebra, and ostrich, with many other animals new to natural history. Unhappily, Beddoo, the king, frequently employs these to extend his dominions, by murderous wars made upon surrounding tribes.

All these countries are believed to be accessible from Juba, more commonly called the Gooind, which is said to rise in Abyssinia, and to be navigable in boats for a three months' voyage from its mouth, and is supposed by the British Embassy to be the same as the Gochob, spoken of by the natives of the interior countries. Its embouchre is in the territories of the friendly Sheiks of Brava, seven in number, the hereditary representatives of seven Arab brothers, who were first induced to settle on that part of the coast by the lucrative trade in grain, gold, ambergris, ivory, rhinoceros' horns, and hippopotamus' teeth. They were formerly under the protection of Portugal, but even the remembrance of that state of things has nearly passed away from the present generation. From Mombas, in Zanguebar, which is the most northerly possession of Sygud Iman of Muscat, the coast as far as the equator is in the occupation of the Sohilis, a quiet and intelligent race, of Moorish origin; and thence to Zeylu, which is now in the hands of Sheik Ali Shermárki, the entire population is Somaule. The climate, even so far south as Mombas is notoriously good, and the government affords a not less striking contrast to that of the western coast, where in corresponding latitudes the pestilential regions of tropical miasma are subject to bloody despotisms, such as is submitted to by none but the direst savages.

The eastern coast of Africa, from Sobola in lat. 20 south, to cape Guardafui lat. 11 north, is free to the commerce and intercourse of all nations.

No portion of the African continent has, however, excited less interest in modern times, than the eastern coast. Since the Portuguese papal missions of the sixteenth century, no religious enterprise has been attempted in those parts. And in late years it has been but little frequented by any, save the enterprising American, whose star-spangled banner is seen waving to the breeze in ports where others would not deign to traffic, and who, being thus the pioneer to new countries, reaps the lucrative harvest which they are almost sure to afford. English ships from India have occasionally visited the southern ports for cargoes of ambergris and ivory, but the trade being yet in its infancy, affords but little routine; and in the absence of any rival, the Iman of Muscat is, with his daily increasing territories, fast establishing a lucrative monopoly from Mombas to Zanzibar.

It will be very surprising if this state of things should be suffered to remain, when it is known that no quarter of the globe abounds to a greater extent in vegetable and mineral productions, than the eastern side of tropical Africa. Gold, gold-dust, ivory, civet, ostrich feathers, peltries, spices, wax, precious gems, coffee, and a species of tea, and cotton unrivaled by any in the world, are among the superabundant productions of that vast region. In most of the interior countries lying opposite to this coast, to the south of Shoa, the people unite with an inordinate desire for trinkets and finery, a degree of wealth which would favor an extensive sale of the manufactures of more cultivated nations. That their wants are neither few nor trifling, may be satisfactorily ascertained from the fact that the sum of £96,000, or about $456,000, the product of the slave trade from the ports of Berbeun, Zeyla, Tajura, and Mossonah, is only one item of the total amount annually invested in foreign goods and manufactures.

It is believed that Sofala was the Ophir whence Solomon's ships brought the gold, silver, ivory, apes, and peacocks, every three years; and that this coast furnished the merchants of Sheba with the best spices, and with all precious stones, and gold, which they sold in the Tyrian fairs. Ezek. 27: 22. And there are many reasons to believe that this ancient commercial route will hereafter be as frequently visited as in its best days.

In nearly all these countries, from northern Abyssinia to the extremities of the ancient Ethiopian empire, some knowledge of Christianity was imparted in the early ages of the Christian era; and in most of them, remnants of those ancient provincial communities, retain their attachment to the forms and rites communicated to them by the ancient Abyssinian church. But every where the wretched slave trade prevails, withering all the charities of life, and perverting all the social relations of man, where it extends its baleful influence. Ignorance and despotism rest as a mighty incubus upon all the energies of the people, which break out only in periodical bursts of murderous wars and internal feuds. No part of the earth more needs the quickening influence of evangelical doctrines, and the soul-inspiring influence of spiritual teaching and example. Probably no portion of the earth would afford a speedier or more extensive recompense to the missionary, than some of those interior countries bordering upon the river Gochab, were they once favored with a regular course of Christian instruction. All these countries are supposed to have received whatever they have of Christianity from Abyssinia, through the medium of the great Ethiopic empire, and this chiefly at periods long subsequent to apostolic times, when the great apostacy of the eastern and western world had corrupted the primitive faith, and added a number of superstitious observances to the pure and simple institutions of the great Head of the Church. The Abyssinians have a tradition that their empire became Christian in the days of their celebrated Queen Candace, who, they say, was converted by the illustrious Eunuch, her treasurer, after his baptism by the Apostle Philip. (Acts 8.) From the time of Solomon, the worship of Jehovah was celebrated in the empire under priests originally sent from Judea, and according to the requirements of the Mosaic books; and many Israelites had settled and multiplied in the land, which sufficiently accounts for the Jewish character of many of the customs and sentiments of the people, as, for example, the practice of circumcision and the distinction of meats, clean and unclean. If the Ethiopians received Christianity in the reign of Candace, it is probable there was no legal solemnization of it as an hierarchy, for this seems by general consent of those who have written on the matter, to be referred to the fourth century, when Fruementius, a Tyrian by birth, had signalized himself among them as a teacher and a learned man, was sent by the emperor to the Patriarch of Alexandria, who loaded him with honors, and consecrated him first Bishop of Ethiopia. The primate of Abyssinia has ever since been received from Alexandria.

One hundred and ten volumes comprise all the literature at this day extant in Abyssinia; four manuscripts only are written in the language at present spoken and understood; and with the exception of the holy Scriptures, the whole is said to be little more than a tissue of absurd church controversy, and lying monkish legends. Even this lore is shut up as a dead letter, so that few excepting the priests and desteras can decipher them, and many of these learned men are more indebted to the memory of their early youth, than to the well-thumbed page in their hands. Not one in a hundred of the population can read.

The national character is a singular compound of vanity, meekness, and ferocity—of devotion, superstition, and ignorance. The Abyssinians possess no just idea of the more salutary doctrines of Christianity. Their belief in Christianity is strange, childish, and inconsistent. Long and severe fastings constitute the essence of their degenerate religion; the idolatrous worship of saints has overspread the land; charms and amulets are every where in high repute; sorcerers and necromancers have a powerful hold on the minds of the ignorant multitude; the blacksmith and the worker in iron are held to be endowed with supernatural powers; sickness and misfortune are usually ascribed to the evil influence of his eye; and yet the presence of any Christian emblem, or portion of Holy Writ, is supposed to be sufficient to neutralize his labors. No metal can be welded within sight of the cross; and should any scraps of the Bible be worn on the person of the bystanders, the desired figure can never be imparted to the metal. It is evident that a people holding these vain and foolish doctrines, can have but very vague and indefinite ideas of the great Bible doctrine of salvation. As might be expected, their morals are said to be extremely bad. Born amid falsehood and deceit, cradled amid bloodshed, and nursed in the arms of idleness and debauchery, their character is truly painted in the confession of one of their own degenerate sons:—"Whensoever we behold the pleasing ware, we desire to steal it; and we are never in the company of a man we dislike that we do not wish to kill him on the spot." Poligamy and all its attendant vices every where prevails: and the slave trade, with all its attendant crimes, is carried on by large caravans from the interior to the coast, through the large States, who carry on the most murderous wars with the weaker, often for the sake of obtaining prisoners, who may be exchanged for the trinkets and wares of other countries.

Some missionary efforts have been made for twenty years past, on behalf of Abyssinia proper, and more recently in Shoa. In 1818 the English Episcopal Church Missionary Society obtained a manuscript copy of the first eight books of the Old Testament, in the Ethiopic language, and presented it to the British and Foreign Bible Society, to be printed under the superintendence of Professor Lee, a learned oriental scholar. In 1823, in the University of Cambridge, the British and Foreign Bible Society printed the Amharic Gospels from a version made by M. Asselim, French Consul at Cairo, from the Ethiopic of the fourth century, in the royal dialect spoken at Gondar.

For a number of years Mr. Gobalt was stationed at Gondar, as missionary from the English Episcopal Church Missionary Society; and for some time past Dr. Krapf at Aukuber in Shoa. "But the missionary labor is a hard up hill task. Disliked as a stranger of envied accomplishments, despised as an alien to the land, and hated by the jealous priesthood, the words of truth fall unheeded from lips the most eloquent, and the best directed endeavors prove of small avail." Perfectly satisfied with his own creed, the Abyssinian finds it easier to kiss the holy book than to peruse it, and to trust to the fast and the priestly absolution, than to mould his conduct according to the Gospel. The bigotry of ages is confirmed by pride and the excessive ignorance of all classes. We are not informed, however, that any effort has ever been made by enlightened Christians for the improvement of the more southern and interior States, where, we should judge, if their condition is not more inviting, their superstitions are fewer, and their bigotry less tenacious, than in Abyssinia and Shoa, where all the pride of ancestry, and ancient pre-eminence, is brought to the aid of ignorant prejudices.

To us it is all-desirable that a mission to one or more of the states bordering upon the great river Gochob should be attempted as soon as possible. We are informed that American tradeships are already accustomed to visit that part of the coast lying between Sofala and cape Guardafoi. These, it is probable, would afford opportunities for such an attempt to be made. The Iman of Muscat having friendly commercial relations with the government of the United States, would be highly favorable to his being friendly to a mission from this country, if such a mission needed his countenance.

There are three things universally common to the religion of those Christian states, which would be more favorable to a mission from Seventh-day Baptists than to any other denomination. 1st. They profess reverence for the holy Scriptures in whatever they know of them. 2d. They are immersionists, practicing trine immersion. 3d. The Sabbath of Jehovah, the seventh-day Sabbath, is every where strictly observed.

Who then is willing to go? Who is ready to send pious, devoted, qualified teachers, to these ignorant fellow-creatures?

Although we submit the foregoing information to the serious attention of the denomination, as opening a door for a mission from our denomination, in a field unoccupied by any other evangelical society, we would by no means inculcate the idea that a mission from our churches would not be likely to succeed in any other heathen country. On the contrary, we believe that we have only to send godly, well-qualified men, thoroughly imbued with the spirit of Christ, and in any part of the heathen world, let them teach all the commandments of God and the faith of Jesus, and their testimony will be as likely to be believed, and their labors crowned with as much success, as those of any other Christian denomination. Indeed we seriously wish we had missions among the teeming millions of the great Anglo-Indian empire, and among the three hundred millions of Chinese, where neither the Sabbath nor Sunday is observed; and that the converts to Christianity under the labors of Sabbath-keeping missionaries would uniformly receive and observe God's holy day, is certain from the laws of the human mind, and the power of truth upon an unprejudiced heart. Indeed, experience shows that missions among the heathen are commonly more successful than among a people whose minds are perverted and prepossessed by a corrupt form of Christianity. But we have strong impressions that on the coast and throughout the vast interior of that great continent, there is an almost illimitable population, with whose views of the claims of divine institutions, our own would conflict less than those of any other religious denomination. And this region remaining unoccupied by all other societies, would seem to point it out as a sphere designed by divine providence for us to occupy.

The Sabbath Recorder.

NEW YORK, JUNE 12, 1845.

WHAT GOOD WILL IT DO?

There are not a few religionists who are remarkably zealous in promoting any popular movement which gives promise of immediate and showy successes, but who are exceedingly cautious how they identify themselves with any movement which does not promise such successes. They seem to suppose, that the questions of right and duty are altogether subservient to expediency, and that nothing can possibly be demanded of them for which they are not likely soon to receive an equivalent. Speak to them of the claims of the inebriate or the enslaved, and of the duty of making efforts on their behalf, and they at once raise the question, What good will it do? Or, speak to them of the duty of restoring to notice some forsaken and long-neglected divine institution, and they with equal readiness turn from the duty itself to the probable consequences of discharging it. We have met with many persons who treat the subject of the Sabbath in precisely this way. They acknowledge that the seventh day of the week only is the Sabbath, that it ought to be universally observed, and that they would be glad to see it so observed; yet the moment you press upon them the duty of observing it themselves, and laboring to promote its observance among others, they will reply by asking the question, "What good will it do? The first day is generally observed; great efforts are making to secure its better observance; these efforts would be hindered by introducing the claims of the seventh day; and, therefore, What good will it do?" This is a very easy way, surely, to escape from an unwelcome duty. What a pity that it did not occur to Elijah of old, when he was charged with being "he that troubleth Israel;" or to Jeremiah, when he was shut up in the court of the prison for prophesying evil against Israel; or to Paul, when the disciples dissuaded him from going up to Jerusalem. Who can tell the consequences, if they had judged it a sufficient reason for neglecting duty, because they could not see exactly what the result would be? Even it were granted, for the sake of giving to the objection the greatest weight, that *we* could not see distinctly what good would result from our Sabbath efforts, that would be no proof that they were useless, and no reason why we should neglect to put them forth. But we deny that there is any such uncertainty about their usefulness, and maintain that good has already been done and may yet be expected from them. Let us look into this matter somewhat.

Our Sabbath efforts have been designed, in the first place, to promote right views in regard to the divine law. It is well known, that no inconsiderable portion of professing Christians have denied, both in theory and practice, the claims of the divine law upon them. Not a few have taken this position in view of the inconsistency of allowing its claims, and yet disregarding an important part of the fourth commandment. This practical antinomianism has led, in many places and at different times, to a total neglect of the sabbatic institution. Now the efforts to enforce the claims of the seventh day have shown, that in order to have *a* Sabbath, we must have *the* Sabbath of the fourth commandment, sustained and enforced by divine authority. They have turned the eye of the public—particularly that part of the public who are interested in a Sabbath reform—to the necessity of taking a position which will ensure for them the blessing of God and the sanctions of his law. In this way our efforts have contributed very greatly to promote right views in regard to the divine law.

Again, our efforts have contributed greatly to promote a free and full discussion of the Sabbath question. It is only a few years ago, that the subject was rarely under consideration, and when brought up was treated as quite unimportant. The case is very different now. The subject is every where spoken of as all-important; the necessity of a radical reform is acknowledged; the weight of argument in favor of the seventh day is felt; and those who advocate its claims are looked upon with respect and listened to with attention. Now what, we ask, has wrought this change? We will not say that the new interest in the subject is attributable wholly to the efforts of Sabbatarians. But we will say, without hesitation, that their efforts have done more than any other one thing to secure freedom and liberality in the discussions of the question, and to improve the feeling which prevails in regard to those who observe the seventh day.

Still again, our efforts to disseminate the truth have been owned and blessed of God to the conversion of some from their error in respect to the Sabbath. It is now common to hear of individuals here and there who have embraced the Sabbath of the fourth commandment, and commenced keeping it in the midst of opposition. In some cases, little worshiping circles have been formed of those who have come out through the instrumentality of our efforts. We do not think, by any means, that our usefulness is to be measured simply by the number of these conversions. But they are pledges which God gives of his favor to the truth. As such they should be welcomed, and regarded with a feeling of encouragement. They show that the seed sown is now and then received into good ground, and thus assure us, that it shall finally bring forth fruit, some thirty, some sixty, some an hundred fold. In the light of such facts and encouragements, we cannot think despondingly of the question, What good will it do?

Floral Procession.—They have in Philadelphia a most admirable plan for interesting children in Sunday Schools, and providing funds for the support of such schools. It is by means of Floral Processions, which the children are encouraged to attend, not only with smiling faces and light hearts, but with their arms full of boquets, wreaths, and floral decorations. After marching about for a while, the flowers are deposited at a convenient place, and exposed for sale. A procession of this kind came off on the 29th of May, at which several thousand Sunday School scholars were present, and an address was delivered by a minister appointed for the purpose. About $1000 will be realized from the procession, which is to be appropriated to the purchase of Sunday School books and libraries for the destitute schools and families at the west. This happy arrangement is doubly blessed; it blesses those who engage in it as well as those for whose benefit it was originally designed.

CHANGE OF A CHRISTIAN'S ABODE.

We are pained at the perfectly worldly spirit which governs most Christians in a change of their location. Neither the spiritual prosperity of themselves, nor of their families, seems to constitute an item in the account. The whole business is one of dollars and cents. If they can increase their property, if they can raise more wheat to the acre, or send a larger stock of cattle to market, or expand their mercantile or mechanical operations, by a removal, the policy is considered as settled, and forthwith speedy arrangements are made for a transfer of all their effects to a new home. In the mean time those advantages which are of an intellectual, moral, and religious nature, are scarcely ever thought of; or, if they are, made such secondary considerations that the predominance of a worldly spirit is palpable to every body's observation.

We have met with the farmer who fancied that the land of promise was somewhere else than where he was abiding, and was therefore so intent on a removal to it, that he could neither find a heart for conversation upon the things of religion, nor even time for prayer in his own family. We have fancied ourselves holding some such conversation with him as the following:—

"What, brother, will be your religious privileges in the place to which you are going? Is there a church in the neighborhood to which you could attach yourself, and where your family could enjoy such privileges that their souls would not suffer?"

"Why, I believe so. I have understood there is a church a few miles off."

"Then you are not certain of it; you have only heard so. But be it so that there is one, what kind of a church is it?"

"I don't know certainly; I presume it is an orthodox church—perhaps Methodist, or Presbyterian, or Baptist?"

"But is it a Sabbath-keeping church? Do they meet for worship on the day God called his own, or do they honor another day, and teach a theology which seeks to keep in [illegible] the great and popular festival which the Man of Sin has engrafted upon the religious world?"

"Why, I suppose they meet on the first day of the week."

"Well, it seems then that the day which God has blessed and sanctified, and said, 'in it thou shalt not do any work,' is made by them a working day, and not only so, but the busiest day of all the seven; that, if you would enjoy religious privileges with them, you must break off your labor when you believe it your privilege to work, which—if we might judge from your present anxiety to increase your substance—you would be loth to do, and so your family are in danger of having no place of worship at all. And even if you should attend, your children must constantly hear the Sunday proclaimed as the Sabbath of the Lord, in flat contradiction to the Bible. They consequently will grow up to forsake the Lord's institution, and either honor one of man's device, or observe no day at all. Your own soul also becomes barren, and godliness after a while becomes little else than a mere name."

"Why, you don't suppose that those first-day people are not Christians, do you?"

"That is nothing to the purpose. *They* may be sincere, and think that they are doing God service. But *you* have been instructed into the way of the Lord more perfectly. And if every one is to be judged according to the light he has, you could not expect to fare as well as they will in the great day, although in this world your outward conduct should be the very same. You stand on entirely different footing."

"But perhaps I can do them some good; perhaps I can show them their error."

"If that were your motive in going, perhaps you could. But your governing motive seems to be of an entirely different character; your worldly gain is what you are looking after; and a man who is governed by such a spirit is but ill calculated to be a reformer. The greater probability is, that he would leave the way of the Lord himself. If you can sell your present religious privileges for mere dollars and cents, it is very probable you will be ready to sell the Sabbath also, when a sufficient price is paid for it."

"Brother, I think you are severe."

"Be it so: but the good Book teaches us that those who are unfaithful in little are unfaithful in much; and applying this priciple to your case, I see no reason to think that the same desire of gain which now leads you to make a sacrifice of religious privileges will not in the end lead to still worse consequences."

"But I must provide for my family, or I shall be worse than an infidel."

"Very true. But are you really *driven* to this course in order to meet the wants of your family? Is there no alternative? Is your family starving, or likely to starve?"

"Why, I can't say that they are."

"Very well; then trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. And let it be added, that even in a worldly point of view, a removal may not be of such great service after all. Your children are made rich, not by the acres they possess, and the gold and silver bestowed upon them, but by the development of their energies. Take the hard, barren, and rocky soil of New England, for example, where one would think that neither man nor beast could get a living. Yet men placed on such a soil are stimulated to the most vigorous exercise of intellect, and to constant industry; and the consequence is such a development of energy of character as makes them in reality richer than it is in the power of gold to make them; while in those countries where the fertility of the soil brings every thing to the hands of the people without much labor, the energies stagnate, the mind dwindles, the body is sickly, and a catalogue of evils ensue which dollars and cents can never banish." *

DISABILITIES OF JEWS IN THE UNITED STATES.

It may be unknown to some of our readers, that in parts of our own country, notwithstanding our boasts about liberty of conscience and universal equality, the Jews are subject to more or less civil disabilities on account of their religious opinions. In the enlightened and liberal State of Massachusetts, for instance, and we believe in New Hampshire also, Jews are ineligible to certain offices, for no other reason than because they are Jews. In North Carolina they are not allowed to hold any civil office whatever. We are not aware that the question of removing these disabilities has ever been agitated in Massachusetts, on which account there may be less culpability in the case. But in North Carolina, the subject has been under consideration; and at the last revisal of the Constitution, a clause giving to the Jews equal privileges with other citizens, was positively rejected, and that notwithstanding the Catholics were wholly relieved from the disabilities under which they had formerly labored. These facts furnish a mournful commentary upon our profession of equal privileges to all, and ought not to be allowed to exist another day.

Jews of Morocco.—We learn from the "Voice of Jacob," that Sir Moses Montefiore, on behalf of the committee to relieve the Mogadore Jews, addressed a memorial to the Emperor of Morocco, asking the same privileges for the Barbary Jews as are conferred on their brethren in the Turkish dominions. The memorial was prepared in an elegant and sumptuous style, and was replied to most graciously by the Emperor. He assured Sir Moses Monefiore that the Jews in his dominions enjoyed equal rights, privileges, and protection, as the Mahomedans. He also expressed much grief at the calamities which had befallen [illegible] character of this reply, and the known humanity of the Emperor, render it probable that he only needs the power to enforce his wishes throughout his dominions, in order to put an end to the evils of which the Jews complain, and render his rule an easy and pleasant one.

Jews of Jerusalem.—A private letter from Mr. Warder Cresson, U. S. Consul at Jerusalem, represents the Israelites in the seat of their ancient glory as being in a state of melancholy destitution, wanting in many cases the simple necessaries of life, to say nothing of its conveniencies and luxuries. Mr. C. suggests the opinion, also, that in some of the conversions which are represented to have taken place under the patronage of the Protestant Episcopal Mission, the converts have not been wholly uninfluenced by their own wants. That is a sad state of things, truly, which leads men to make religious professions for the sake of obtaining the bread which satisfieth not. We sincerely hope the picture of poverty and suffering is overdrawn.

Conference of Ministers.—A Conference of Baptist Ministers was held in Boston during the Anniversary week, to take into consideration the present state of religion in the Baptist Churches. It seems to have been generally felt, that things were in a bad state, and needed reforming. But upon the questions what had produced this bad state of things, and what could be done to improve it, there was more difference of opinion. It was maintained by some, that there has been too little doctrinal and experimental preaching; that the necessity of the Holy Spirit's influences, of the atonement, and of the thorough application of the divine law, has been too much overlooked; that the mind has not been sufficiently stored with truth, but too much occupied with the outward and mechanical duties of religion. Others thought there was an uncalled-for disposition to disparage themselves; that the present condition of the church was not altogether peculiar; that a process of refining and disciplining was now going on; and that the present was a state of trial rather than of declension. All agreed that there was just occasion for humility, and for increased earnestness in prayer to God for a revival of his work.

Another Death on the Missionary Field.—Mrs. Abbott, the beloved helper and friend of Rev. E. L. Abbott, died at her residence in Sandoway, Arracan, on the 27th of January last. She had but recently returned from a tour in the jungles, whither she went to attend her husband in case he should be ill, as she feared. On the 24th she was attacked with a fever and an affection of the heart, of which she died on the 27th. These oft-repeated losses on the missionary field are calculated to try the faith of Christians, and certainly demand of them increased zeal, and prayer that the Lord would send forth laborers into his harvest.

FOREIGN MISSIONS.

To the Editor of the Sabbath Recorder:

By a resolution of the Board of the Seventh-day Baptist Missionary Association, I am instructed to communicate to our churches from time to time any important information that may have come to hand upon the subject of a Foreign Mission. Permit me to say, that the object meets with almost unqualified approbation. In about ten days, without any extraordinary effort, I have obtained more than three hundred dollars in subscriptions of the most reliable character. And from what I can learn of the feeling of our brethren generally, I entertain not a doubt that funds sufficient for a foreign mission will be immediately furnished, on the adoption of a field of labor, and suitable men to occupy it. Indeed, there appears to be such a coincidence in circumstances, sentiments, and feelings, on this subject, in remote parts of our denomination, that I feel a very great assurance that it is a movement directed by the Providence and Spirit of God. If so, both the men and the means will be provided.

A short time ago, I wrote to our brother, Rev. William Henry Black, Pastor of the Mill Yard Church, London; and on my return from the Anniversary of the Eastern Association, I was happy to find an answer from him, from which I doubt not a few extracts will be gratifying to our brethren on this side of the Atlantic. After acknowledging the receipt of the letter, &c., he says:

"The importance of the project of your Association has long appeared to my own mind; so that I have been as willing, if it were possible, to visit the descendants of the ancient Ethiopic Christians, as to see the flourishing churches of Sabbath-keepers in the new world. Who knows but a Sabbath-keeping Protestant missionary might be a Luther to that benighted people? I am confident that none but such a Protestant could effectually revive religion in that remarkable nation, and that a mission from our churches could hardly fail of success, with the blessing of the God of the Sabbath upon its pious endeavors." * * *

Speaking of the qualifications of a missionary to Ethiopia, Mr. Black says: "One important qualification is, he must be *a man of peace*, and not a man of worldly politics. The Anglican mission to Ethiopia is said to have failed partly through worldly policy on the part of the missionaries. At present there is no Protestant missionary in all that vast region. It is closed against English Episcopalians, but it is open to *us*, and is all our own to occupy."

"There exist in London the means of acquiring the Ethiopic or Amharic language, in a Dictionary and Grammar of the modern language printed in English, and in Ludolph's Grammar and Lexicon of the ancient language in Latin. The Bible Society is possessed of printed copies of the Ethiopian and Amharic Gospels, published at its own [illegible] tures in manuscript, so that sufficient means of philological preparation can be had for an intelligent and pious student to make himself equal to the task of a Christian mission to Ethiopia. There is an excellent map of Nubia and Ethiopia, just published in Johnson's National Atlas, No. 36—an expensive work, of which we have a copy in the Baptist Mission House."

"My own opinion is, that if an unexceptionable man be found in your churches, one whose zeal and prudence are well balanced, and who would not scorn the labor of preparation for a service in which he must expect to spend all his energies and life itself, there are not wanting friends, even among the first-day Baptists, to encourage and support him in the arduous undertaking. For my part, I should rejoice to welcome such an one for a time to this city and this church, and introduce him to all the facilities of study that our libraries afford.

Br. Black thinks that after a messenger shall have spent two or three months in London to acquire what knowledge may there be afforded him, he should proceed to Aden by the Indian overland route, and remain there for a short time to mature his knowledge of the language, and learn what would be the most eligible point of the country to commence the mission. And it is his opinion, and the opinion of a number of leading Baptist brethren to whom he has mentioned the project, that the merchant caravans would afford a safe and practicable route either to Gondar, which is about 450 miles westward, or to some other part of Ethiopia, as may be judged best. He however promises more information shortly; and adds, "We shall not forget your welfare in our prayers. May God graciously raise up one of his servants to serve him in Ethiopia, and open a way there for his success!"

Will not all the pastors of our churches bring this subject before our people, and labor to enlist their prayers and subscriptions for its success?

Are there not brethren whose hearts burn with missionary zeal, and who say, Send me? We shall be glad to communicate with any brother upon this subject.

Samuel Davison, Cor. Sec., *Plainfield*, N. J.

The Right Spirit.—A brother who has already done the Recorder much service, requests us to cease sending the paper to a man who likes it but feels unable to pay for it. He adds, however, "*I shall make this the occasion of sending you several new subscribers for the next volume.*" That is the right spirit, and its general prevalence would render the publication of a religious paper comparatively easy and pleasant. Who will go and do likewise?

☞ One week from to-day completes the first volume of the Sabbath Recorder. Is it needful to say to our friends, that this is just the time when money due for the first volume, and advance payments for the second, will be most acceptable?

ENGLISH BENEVOLENCE.

In London, the month of May is devoted to a series of Anniversary Meetings of various Societies, embracing nearly every imaginable object of Christian benevolence. Some of these meetings for the present year were held before the sailing of the last steamer, and appear to have been unusually interesting.

The Baptist Missionary Society held its 53d anniversary on the 1st of May, at which addresses were delivered by several ministers and returned missionaries. The receipts of the Society for the year have amounted to about $100,000. In India the Society has 38 missionaries, and 71 native assistants; 1404 church members; 54,760 volumes printed during the year. In America, 16 missionaries, and 35 native teachers, with 3027 church members; to which may be added 34,000 members in Jamaica.

The British and Foreign Bible Society held its 41st anniversary on the 7th of May. The number of Auxiliary Societies in Great Britain connected with the parent society is 2,991. The receipts and expenditures of the Society for the present year have somewhat exceeded those of last year, being above $400,000. The total number of copies of the Scriptures issued at home and abroad has been 915,811. A nonpareil duodecimo Bible is now issued for about nineteen cents, and a New Testament for less than eight cents, both strongly bound.

The Wesleyan Missionary Society met on the 5th of May. The Annual Report showed that the receipts had exceeded $500,000. The Society has in its service, and under its pay, 4,143 persons, who are employed as preachers, missionaries, assistant missionaries, catechists, interpreters, day-school teachers, etc. Several liberal donations to the Society were made at the anniversary meeting; one of £1,000 from Mr. Thomas Farmer, and another of £2,000 from Mr. Isaac Crowther.

The London Missionary Society's 50th anniversary was held on the 14th of May. The receipts of the Society have been £65,563, while its expenditures have been £82,876, being an excess of £17,249 over the receipts. This excess was occasioned by the purchase of the missionary ship and some other extraordinary contingencies. The number of missionary stations is 439; of churches, 131; European missionaries, 165; native assistants, 438; printing presses, 15.

RELIGIOUS ITEMS.

Religion in France.—The efforts which are making for the diffusion of pure Christianity in France are not in vain. Dr. Baird says: Ten years ago, there were but one hundred evangelical ministers in connection with churches under the patronage of government; now, there are two hundred, besides nearly a hundred others who are laboring successfully to plant new congregations. More than two hundred colporteurs are distributing the Bible and other religious books, in almost every part of France. Protestant ministers, as the result of this colporteur movement, are called for in places where no Protestant church has ever been planted. The great difficulty at present is, to meet these calls. Ten, twenty, and even fifty villages in some departments of France, are prepared to welcome a devoted ministry. Never, since the Reformation, has the way been so prepared in that country, for the wide and triumphant dissemination of the Gospel.

Education in India.—The number of scholars in the educational institutions of the East India Company, is 8,281. Of these 6,035 are Hindoos; 1,683, Mohammedans; 248, Christians; 197 are neither Hindoos, Mohammedans, nor Christians. Five-eighths of the whole number learn English; 426, Sanscrit; 572, Arabic; 801, Persian. The medical school sends out, it is said, accomplished practitioners.

The American Education Society's receipts the last year, amounted to about $34,000, of which $20,000 have been used to pay off so much of their debt. They have still a debt of something more than $7,000. About $15,000 of their receipts have been from legaices of former years.

The American Bible Society have issued from their depository the past year, 430,000 Bibles and Testaments. This is 100,000 more than in any former year. They have printed the Bible in six huge folios, in raised letters, for the blind. The stereotype plates for this edition cost $10,000. The books are sold at cost, which is $20 for the six vols.

The American Peace Society have issued the past year more than 90,000 copies of their various periodicals. They employ a corresponding secretary, a general agent, and an agent at their depository, and two lecturing agents. Expenditures, $4,819 50.

A letter from Stockholm, dated 12th of April, says that the Swedish Diet has responded to the appeal of the King, and in a manner which secures freedom to the four or five hundred slaves belonging to the Swedish Island of St. Bartholomew. The estates acceded to the proposition of the King by voting 10,000 piastres yearly, for five years, to be expended in redeeming the slaves of that Island, and compensating the loss of their masters.

TRACT SOCIETY—ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the last report published in the Recorder:—

From Azor Estee for sale of Tracts,	$20 00
" Sale of Baptist Address,	75
" Tract Society in Adams,	13 00
" Samuel Davison, annual membership,	3 00
" 3d Brookfield Church, by E. Maxson,	4 44
" Hiram Maxson, Schenectada,	2 00
" Collection in Schenectada,	1 63
" Abel Stillman,	3 00
" Daniel Truman,	1 00
" James R. Irish, on account,	3 00
" Alfred Tract Society towards a Life Directorship, by Luke Green,	25 50
" S. S. Griswold, sale of Tracts,	5 00
" Church in Pawcatuck,	12 14
" Church in Berlin, by J. Whitford,	6 73
" Wm. M. Fahnestock,	5 00
" Church in Waterford, Ct.,	5 00
" Church in Shiloh,	7 76

IMPERFECT IN ORIGINAL

General Intelligence.

Great Fire in Quebec.—The Montreal Times of May 29, gives an account of a great fire in Quebec which burnt upwards of twelve hundred houses, leaving their former inmates not only houseless but pennyless.

Private letters, says the Times, give dreadful accounts of the sufferings of the unfortunate persons who have been deprived of their habitations. One of our correspondents remarks:—"Never have I seen any thing to equal the misery of the poor creatures; the flames have left them no homes, and the hospitality which is shown by those who have escaped is scarcely sufficient to provide shelter for the crowds who claim relief. Wet, cold, and hungry groups are to be seen standing upon the wharf and in the street almost lost in despair, but yet instinctively clinging to the poor remnants of their houses."

From a Quebec paper we select the following:

One assertion we may safely make, that the amount of property lost is not too far magnified, and the sacrifice of human life is underrated. The total loss has been computed with the utmost nicety possible, and found to be between *one million and one million and a half pounds!*—or, in dollars, from $4,000,000 to $6,000,000! The loss of life cannot be estimated. We hear of many private interments of the remains found by supposed relatives, and it is asserted that about forty victims of the conflagration have so far been inhumed, and that many, very many, will never be discovered.

African News.—By the Madonna, papers have been received from Liberia to the 9th of April. The following is a summary of the news:—

The American Colonies were enjoying the blessings of peace, happiness and prosperity. Upper Caldwell Meeting-House congregation, and the Day and Sunday Schools attached, are reported to be most exemplary. Rev. Mr. Russel writes encouragingly from the interior mission at Mount Andrews. He has been among the tribes, teaching the Gospel, and every where met a cheerful and friendly reception. He named many children after distinguished people in the Colony or in the United States. Fourteen boys were given to him by their parents—he adopted them as part of his family. Cape Palmas was quiet, the war between the native tribes having terminated. The Episcopal Mission among the conquering tribe had not sustained any injury, nor were the Colonists at all incommoded by the savage conflicts of the natives. The Methodist Mission is some distance from the scene of contention.

The aggressive movements of England have created much uneasiness among the colonists. Our Colonies are threatened by the British Government; their revenue laws have been disregarded, part of the Territory has been seized, and offered for sale; and the colonists have been denied all political or national rights except such as England pleases to grant. They appeal to the United States, and to the whole civilized world, to judge between them and the aggressor.

Apprehensions were entertained that another and more formidable attack would be made on the Grahway tribe by the Half Cavallas.

The Half Ounce Letter.—A writer in the Doyleston *Olive Branch* has been at great pains to ascertain how much can be transmitted for five cents. An avoirdupois half ounce is 218¾ grains. Wafers one grain. Sealing wax, usual quantity, five grains. A sheet of foolscap weighs 172 grains. Letter paper, 135. Small envelopes, 45 grains—large 52. You can send 300 miles a letter for five cents, containing, viz: the sheet of letter paper enclosing seven bank notes sealed with wax; or the letter and three bank notes in an envelop. Half a sheet of letter paper with half eagle enclosed under wax. A sheet with a dime and a half enclosed and secured by wafers. One sheet of letter paper with a quarter eagle enclosed, secured by wax. A sheet of foolscap in an envelop sealed with wafer. One and a half sheets of letter paper sealed with wax or wafer. These calculations are based upon the ordinary letter paper in use. By using very thin French paper, a greater number of sheets go to the half ounce, of course. [Express.

A Living Toad in a Child's Stomach.—On the 20th of May last, a little girl, four years and nine months old, an only child of John Bronson, of Russell, in this County, vomited a living *Toad*. It measures from the mouth to the end of the body 2½ inches. It lived about 12 hours, and is now preserved in spirits that it may be seen at any time, at the house of Mr. Bronson. The child for some months past has complained of distress in the stomach, and her parents have noticed a pale and sickly appearance; but her appetite being good, and the child usually cheerful, they were disposed to believe the occasional periods of indisposition were induced by worms.

The gentleman who gave us the above information, lives within a few rods, saw the toad while living, has carefully taken its dimensions, and knows it to be true.

[Westfield, (Mass.) News Letter.

Mormon Petition.—In the Connecticut Legislature on Saturday, says the Hartford Courant, a message was received from His Excellency the Governor, accompanied by a communication from Brigham Young and others, "a Committee of the Latter Day Saints" at Nauvoo—otherwise called Mormons, asking for an Asylum in Connecticut, or for aid in obtaining one elsewhere. They claim to be "law-preserving citizens," and say Illinois has treated them as bad as Missouri. The former "pounced upon their patriarch and their prophet, repealed their chartered rights," &c. They say that many citizens of Connecticut are among them—and request the Governor to convene a special session of the Legislature to grant them an asylum, and to aid in establishing a Colony of "Latter Day Saints in Oregon." The message was referred to the Committee on Foreign Relations.

European Journals.—It is estimated that, at Rome, there is one journal to every 51,000 persons; at Madrid, one to 50,000; Venice, one to 11,000; London, one to 10,600; Berlin, one to 1,070; Paris, one to 3,700; Stockholm, one to 2,600; Leipsic, one to 11,000. Taking, instead of cities, kingdoms, the estimate is—in Spain, one journal to 864,000 individuals; in Russia, one to 674,000; in Austria, one to 376,000; in Switzerland, one to 66,000; in France, one to 52,000; in England, one to 46,000; in Holland, one to 40,500; in Prussia, one to 43,000. Comparing the number of subscribers with the population, the former is to the latter, in France, as one to 437; in England, as one to 184; in Holland, as one to 100.

The Blind.—It appears from the Annual Report of the Institution for the Blind that there are at present 111 pupils in the Institution; 42 females and 56 males are engaged in regular studies, and 12 occupied during the day with music or manufacture. Music is an important branch of education. They have six pianos; and during the past year, through the liberality of friends, a valuable organ has been provided. Many of the pupils have already become accomplished on this instrument, and are well fitted to perform in churches. Fifty-six pupils are now receiving musical instruction; the choir in the Institution consists of twelve girls and eight boys, and the band is composed of fourteen boys. Their performances excite great admiration. Basket-making is another occupation of the pupils in addition to the weaving of mats and carpets. Among the great variety of paper boxes manufactured, they have made during the year, 2,567 band-boxes, 3,785 shoe-boxes, 1,798 cap-boxes, 19,175 artificial flower-boxes, and 3,319 fancy boxes, and over 1,000 market baskets. Over $9,000 were received from the State last year, to aid the Institution.

A Hard Story.—It is said that a scientific gentleman, residing at Ipswich, England, Mr. Frederic Ransome, Engineer, has lately discovered a method by which the hardest stone can be brought into a consistance resembling common putty, so that it can be cut and moulded into any shape for ornamental purposes, without altering its general character and appearance; for it becomes as hard, and in some instances even harder, than when subjected to the process. Another reported peculiarity of the process is, that any color, or variety of colors, can be imparted to its solid substance, so that an endless variety of shades can be produced, and, as it is capable of being polished, it effectually resists the action of the weather. And, above all, it can be used as a cement, and can be brushed over the surface of wood, so as to render it fire-proof. The stone-cutter's occupation is likely to be gone.

Poverty among the Cherokees.—The great scarcity of provisions, and the destitute condition of many of the people, have made it necessary to supply their wants as far as possible out of the public funds. For this purpose depots have been established in several of the districts, where corn is issued to those most needy, but to what extent we have not ascertained. Could those to whose guidance and mercy are committed the temporal being and destiny of the Cherokees, descend for a moment from their places of ease and affluence—come into our midst, and witness the destitution and want that have been brought on many whose only crime was that they clung too fondly to the land possessed by them, the gift of God, surely the dispensation of justice would no longer be withheld. [Cherokee Adv.

The Western Transcript, a Moral and Religious Anti-Slavery journal, published at Cincinnati, and which had reached its thirty-first number, has been discontinued for want of patronage. Its Editor, Rev. W. H. Brisbane, is a man highly respected wherever he is known, and his paper has been remarkable for its uniform courtesy towards opponents, as well as for the moderation of its tone. Mr. B. was formerly a clergyman in South Carolina, and was greatly beloved by the Baptist denomination to which he was and still is warmly attached. Having become convinced of the sinfulness of Slavery, he emancipated his thirty bondmen, and subsequently removed to Cincinnati. He afterwards, at the risk of his life, returned to South Carolina for the purpose of assisting his former slaves in removing to a free State, which object he accomplished. Having thus proved the sincerity of his faith by his works, he is entitled to the respect of all who revere freedom and free institutions. [Tribune.

SUMMARY.

The Gazette Municipale of Paris, gives a list of Nunneries in that city, containing 1830 nuns.

Few persons are aware that from 1700 to 1844, there are on record 101 shocks of earthquakes in England, 138 in Scotland, and 17 in Wales.

In the twenty-two cantons of Switzerland there are 1,278,100 Protestants, 864,400 Catholics, 61 Monasteries, and 53 Nunneries.

The slave factories on the banks of the river Congo, are said to have frightfully increased of late. They are principally Spanish and Portuguese.

An enterprising individual of Hamburgh has arranged for a cheap trip round the world. The expedition leaves that city on the 15th of August. The route has been so arranged as to secure continual summer to the voyagers.

Thaddeus Stevens, Esq. received a fee of $5,000 for his professional services in the recent trial at Lancaster, in which Mrs Yates, his client, recovered $20,000 from her deceased husband's estate, which had been agreed to be given her as a marriage settlement.

The population of Augusta, Ga. numbers 7,511, of which 3,452 are free whites, 440 free colored, and 4,119 slaves.

Kentucky has a gross population of 800,000, of which only 31,495 are slave-holders; one in twenty-five a slave-holder.

We were told yesterday of a young lady from the interior of this State who has just been married to her second husband; she is now 13½ years old, and married her first husband when she was 11.

The New Orleans Republican states that numerous commissions from Mexico have already been issued to persons in Havana, to take effect immediately in the event of war.

The death of Schlegel, the eminent German author and critic, at the age of 79, is announced.

Father Miller and Rev. J. V. Himes preached at Portland on Sunday last to their Second Advent brethren. A set of rowdies disturbed their meeting.

The Russians are collecting vast armies for the conquest of Caucasus, not less, it is said, than 180,000 men.

The subscription to the Capital Stock of the New York and Erie Railroad Company is going on in good earnest.

During a severe thunder storm in the town of Riga on the 4th inst. a man named Stevens, who was ploughing for Ichabod Sprague, was killed by lightning. The fluid entered the top of his head and came out at his chin, making a hole like a bullet. It ran down his body, passed through his foot, and tore the sole off his boot. One of the horses was killed.

Father Sewall, the well-known Missionary in Maine, is ninety years of age, of large stature and bulk, and has a staff of proportionate size. He is hale and vigorous, and still itinerates among the new settlements of Maine, and there is hardly a log-house in which he has not prayed, and preached, and slept.

The projected Railroad from Ogdensburgh to Lake Champlain, through Clinton, Franklin and St. Lawrence Counties, is attracting much attention at the North, and the Bostonians appear disposed to take hold of the matter with energy. The length of the Road is about 130 miles, and it could be built for about $1,500,000 to $2,000,000.

The Manchester Mill, No. 1, now in progress of erection, will require, it is said, more than 1,000,000 pounds of wool annually.

The Cincinnati tailors are making India rubber pantaloons, and they of Baltimore red morocco vests. The last is said to be the present Parisian fashion.

English cutlery is manufactured to the extent of £17,550,000 sterling per annum, and three hundred and sixty thousand operatives are fed and clothed by the business.

Gov. Jackson of Rhode Island refuses to call an Extra Session to liberate Dorr.

Madam Tussaud (the waxwork lady) offered £25 for Tawell's coat and trowsers after he was hanged, which, before he was hanged, only cost £4 to £5.

The Cincinnati Commercial says that a German living over the canal, had one of his back teeth pulled out by a physician a few days since, and *bled to death* in about 45 minutes after the operation.

Six members of a Baptist Church at Union Village, in Washington county, have been excommunicated for belonging to the order of Odd Fellows. The Pope of Rome has also denounced the same order, and prohibited its being tolerated at all by his clergy or Church.

We find the following queer apology in the Liberia Herald of January 25:—"Rice is uncommonly scarce. Our readers we know will excuse the want of editorial under these circumstances, for who can write when he is hungry?"

A letter dated at Cambridge, June 3d, says: "A brilliant Comet was seen from the Observatory at a quarter past two o'clock this morning. Observations on it were continued until daylight. It is a most beautiful object. The micrometric measurement seemed to indicate that it would soon pass within our circle of perpetual apparition, but this of course is a matter of uncertainty.

The Ancient and Honorable Artillery Company of Boston recently celebrated their 27th Anniversary. A sermon was preached by Rev. Dr. Vinton of the Episcopal Church, and the Governor went through with the usual ceremony of taking his seat on the Common and giving the officers of the Company their commissions.

The Commercial tells of two gentlemen who left Boston on Saturday, came to New York on the Long Island road, and returned home the same evening by the 5 o'clock line *via* Worcester. In old times, according to the Commercial—excellent authority in such lore—"a journey from Boston to New York was never undertaken rashly or performed hastily. Friends were consulted—papers arranged—provision made for families during the absence of the head, and wills were sometimes made."

A dead blue-bird was found, last week, clinging with its feet to one of the wires of Morse's Electro-Magnetic Telegraph, a few miles from Washington city. The body of the bird was examined, and no shot wound, or wound of any kind, was discovered sufficient to produce death, which has led to the belief that the poor thing was killed while perched upon the wire, some time during the operation of the Telegraph by a shock of the electricity.

It has been decided by Judge Nelson, that if the proprietor of a new invention sells even one of his articles, before he has taken out his patent, he thereby loses his exclusive claim; the sale is held to be an abandonment of the invention to the public. This is a new decision—the opposite doctrine having been heretofore held at the Patent Office.

The Reading Railroad carried last week 18,000 tons of coal, and during the month upwards of 60,000 tons. This month it is calculated to carry 80,000 tons, and by September 100,000 per month, if not disappointed by the miners.

A duel is said to have been fought at Mount Auburn, near Boston, on Tuesday, between two Southern gentlemen—one a Virginian; the latter being wounded in the arm, and the other in the hip, but neither dangerously.

An exertion is about to be made in Boston to raise funds sufficient to erect a hall for the Natural History Society worthy of its rich and noble collection.

Almond oil, applied daily with the advice of a physician, will prevent marks from the small pox.

Abby Kelly, the well known anti-Slavery lecturer, has gone to Ohio to pursue her labors for the summer. She is to be joined by Jane Elizabeth Hitchcock, of Oneida Castle, Oneida Co.,—a young woman of good talents, and an eloquent speaker.

The Montreal papers announce the arrival of David Gagnen, Joseph Goguet, Etieune (Stephen) L'Auglirs, and Jean Morisetti, who took part in the rebellion and were sent to Van Diemans Land in 1839. They left their place of banishment in December.

By the latest advices from Burmah, we learn that a terrific fire had devastated the northern part of Maulmain, consuming from 800 to 1000 houses.

The Boston Post gives the following as an exact copy of a bill dated 1646:

Copy.		Solution.	
"Mr.T——,	Dr.		
Toaos	£15	To a horse	£15
Agitinonimom	5s.	A gitting on him home	5s.

The Chinese are like the lenders of money on fancy stocks—they go in for a wide margin. The size of the paper on which any thing is written, says the Commercial, is in China a token of respect. The Editor adds: "We have among our curiosities, or had, a card of invitation to dinner, written on a sheet as large as a full sized handkerchief, though the writing consists of but two or three lines."

A Convention of the friends of Agriculture in Ohio is to be held at Columbus, June 25 and 26.

The distance of Oregon from the United States is not generally known to half of the persons who talk of settling beyond the Rocky Mountains. For the information of this class, we give the following on the authority of Mr. Greenhow's late publication.

The journey is generally commenced at Independence, on the Missouri river; thence

To Laramer Fork is	750 miles.
To the sources of the Platte	250 "
To Fort Hall	250 "
	1,250

The travelers go the greater part of the way on foot, through a dreary, barren country, crossing mountains that are 10,000 feet high, and destitute of vegetation and water. They are liable to be attacked by the Indians, and suffer all kinds of annoyance and privation.

The whole cost of the Croton Aqueduct, including accumulated interest during the construction of the work, ($1,577,459) was $12,606,000. The water rent at present is estimated at $150,000. The whole distance from the Croton Dam to the Battery in New York city, is 44 1-2 miles. It supplies 60,000,000 imperial gallons every 24 hours. There are 6000 "free hydrants" in various parts of the city.

The Sheriff of Schoharie has received arms from the State arsenal, and has proceeded to enlist men under the new law "to enforce and preserve order." One or two arrests have been made by the under sheriff without resistance; and the force in commission on Monday morning to aid the sheriff amounted to 80 men, all that are required at present.

The Freemasons of Cincinnati had a long and imposing procession on the 4th inst., to lay the Corner Stone of the splendid and spacious new Hall and buildings which they are erecting in that city.

Mr. John R. Peters, Jr., who went out to China with the embassy of Mr. Cushing, arrived in this country yesterday in the Bazaar. He has brought with him, we are told, the largest collection of Chinese Curiosities ever brought to this country. Mr. Peters says that "the Emperor of the Celestial Empire," is about sending a letter to Mr. Polk, "the President of the Democratic Empire." At the time he left, the scroll, six feet long and three broad, written in two languages, was completed. We are curious to learn what the great relative of the Sun will have to say to Mr. Polk.

The Philadelphia Firemen had a great riot at a fire on Sunday last.

The difficulty between the Long Island Railroad Company and the inhabitants of the Island, about burning up their forests, has been amicably settled.

Mr. Alexander Hamilton, of Madison Co., N. Y., and Miss Chloe C. Hodges, of Herkimer Co., N. Y., were recently married on board the Steamer Great Western, on Lake Huron. It seems that they both started from their homes at the East in expectation of living a life of single blessedness at the West. But becoming acquainted with each other on the Erie Canal, they fell in love, and were tied together as before stated.

Twenty-five thousand passengers went and came between the Battery and Staten Island on Sunday.

The Small Pox excitement is all gone. The City never was healthier at this season than it is at present.

The Temperance Bill in the Connecticut Legislature, by which the people of any town in the State that shall refuse to license taverns after the first of July will have power to break up all tippling-shops within its limits, passed the lower house on Friday by a vote of 101 to 43.

New York, June 6, 1845.

To the Editor of the Sabbath Recorder:

The Crops.—I have just returned from a tour through the counties of Saratoga, Washington, Warren, and Essex. Although the season is a little backward, yet the grass and grain crops look well. It is thought that the fruit was not materially injured by the late frosts, and people every where are confidently expecting an abundant harvest. Yours, H. H. B.

DIED,

In Sharon, Potter Co., Pa., on the 25th ult., in the 24th year of his age, Perry Hall, son of Benjamin and Wealthy Hall. He embraced religion five years ago, and united with the first Seventh-day Baptist Church in Genesee, and has ever adorned his profession in that way which Christians would not blush to imitate. Thus while his friends are deprived of a beloved son and brother, and the church of a bright and shining light, he undoubtedly is enjoying a blessed reward.

In Preston, N. Y., May 30th, of consumption, Jane Rogers, consort of Nicholas Rogers, in the 31st year of her age. Sister Rogers experienced religion in Waterford, Conn., when she was about 16 years old, and became a member of the Seventh-day Baptist Church of that place, where she remained a living witness and an ornament of the church of God until about ten years ago, when she moved to this place and became a member of the Seventh-day Baptist Church, of which she remained a faithful member until the time of her death. She seemed to be apprized, some time previous to her death, that her stay on earth would be short, and lived in apparent daily preparation for the event. After her first confinement of her last illness, she said she had thought that she was ready and willing to meet death; but when brought near to the reality, she found a great struggle in giving up her family and dear friends. By God's assisting grace, however, she became more than willing. Her faith in God seemed to be perfect; she believed him to be a present helping God. At one time she said her mind was somewhat dark, and requested me to pray with her. In the time of prayer her countenance was seen to change, and when asked what affected the change, she replied, Oh I am so happy. At another time, she requested her friends to sing the verse commencing, "Oh thou in whose presence." During the singing, I heard an unknown voice, and turning to see whose it might be I ascertained that it was hers quite above the rest. She had great confidence in prayer, believing that God heard and answered in full all her requests. Great was her love to God, and peaceful her death. She said she had never forgotten her closet devotions. She was a kind companion, an anxious mother, and a faithful sister. I think no one could visit her in her illness without being profited. I was constrained to say in my heart, Oh that men would learn to die. In her death brother Rogers has sustained a great loss, and the church has been bereft of a devoted member. Funeral services were attended on the Sabbath following her death, when a sermon was preached from Heb. 11: 14—"They that say such things declare plainly that they seek a country." V. H.

☞ The death of a child of brother Wood was noticed in the Recorder some time ago. It occurred under melancholy circumstances. In company with other children, this boy had gathered what was supposed to be spikenard, but what was really a very poisonous root. Soon after eating a piece of it, he was taken sick, became spasmodic, and died in about three hours, notwithstanding the best medical aid was procured. Mrs. Wood also became affected, and was only restored by powerful antidotes. By this means a beloved family has been bereft of a darling child. S. S. G.

Independence, N. Y., May 26.

NOTICE.

The Ministerial Conference of the Western Association will hold its Annual Meeting with the Second Church in Alfred, N. Y., on Tuesday, the 24th day of June, 1845, commencing at 10 o'clock, A. M. All those having Essays to prepare are requested to have them in readiness for the occasion. Introductory sermon by Eld. A. A. F. Randolph. S. S. Griswold, Sec.

Independence, May 20, 1845.

WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association will convene with the Second Church in Alfred, N. Y., on Wednesday, the 25th of June, 1845. Eld. Griswold to preach the Introductory Discourse; N. V. Hull his alternate. James H. Cochran, Cor. Sec.

Alfred, May 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the followin Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.

No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.

No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.

No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.

No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six mile south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred. SAMUEL RUSSEL,
President of the Board of Trustees.

BANK NOTE LIST.

☞ The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	–	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far. & Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washington	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R I	5	Middletown	1½
Freeman's, Bristol, R I	–	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅝ to 1¼
America, Buffalo	26	Baltim. & Ohio R. R. Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¼
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¼
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1½
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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TERMS.

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☞ It is earnestly hoped that the friends of this enterprise will make vigorous efforts to extend the circulation as far as possible, and to induce those who subscribe to *pay in advance*. We are confident that the "cash system" will be found in the end to be best for all concerned.

☞ Postmasters are authorized by law to send money and names of subscribers, as well as change of residence, to the publisher of a paper *free of expense*, and they will in most cases cheerfully do it.

☞ Payments received will be acknowledged in the paper, and by a receipt enclosed in the same.

☞ No paper will be discontinued without express notice to do so, accompanied by a remittance of all arrearages, except at the discretion of the Publisher.

☞ Communications, orders, and remittances, should be directed *(post paid)* to Geo. B. Utter, *No. 9 Spruce Street, New York.*

TOBITT'S PRINT, 9 SPRUCE-ST.

Miscellany.

THE LIGHT OF PEACE.

I.

There's a light that is seen in our loneliest hours,
It awakens the soul from the sleep of despair,
And it comes to the heart like the dew to the flow'rs,
Imparting the freshness it meets not with there.
'Tis felt in our moments of bitterest anguish,
When grief, like a storm cloud, sits dark on the breast,—
And, cheered with its warmth, does the soul cease to languish,
For it promises rapture and wins it to rest.

II.

It sheds not its ray for the Tyrant, awaking
That calm in his soul which he knew not before—
It charms not the warrior from blandishments breaking
To bathe to the hilt his proud falchion in gore.
But it comes when the first glow of joy has departed,
It soothes the high pulse, and it softens the pain—
And it brings back that calm to the lone, broken-hearted,
The mourner had hoped not to cherish again.

III.

It comes like the moon shining through the dark hours,
And it tinges life's sky with its ruddiest glow,
And it gives to the forests, and flings o'er the flowers,
Those soft rainbow tints that embellish them so.
It shines—and the desolate heart long forsaken,
Won away by its glow, with its sorrows may cope—
It comes, and with magical power, to awaken
Every flow'r of our youth, every dream of our hope.

Eros.

From the True Wesleyan.

The only way of Salvation.

It is written, "Cursed is every one that continueth not in all things written in the book of the law to do them." It is also said on the same authority, "All have sinned and come short of the glory of God." On what principle, then, can sinners be saved? Let us look briefly at the different grounds that may be assumed by sinners as the foundation of their hope.

I. Is the penalty of God's law limited in point of duration, so as to do its work, effect its own cure, and expire as fire goes out when the fuel is all consumed, or as animal life becomes extinct when its functions are exhausted by exercise and worn out by age? We think not.

The penalty of God's law is death.—Death was the penal sanction of the first precept given to man. Gen. iii: 17. "In the day thou eatest thereof thou shalt surely die." Ezek. xviii: 20. "The soul that sinneth it shall die." Rom. vi: 23. "The wages of sin is death." Rom. viii: 6. "To be carnally minded is death." James i: 15. "Sin when finished bringeth forth death." Now, death, whether natural or moral, must be in its own nature endless. What is death? It is the negation of life, the absence of that life to which it stands opposed. If death is made to consist in moral depravity, it is the negation of that holiness, that conformity to the divine will and likeness, which constitutes moral or spiritual life. If death is made to consist in the dissolution of the body, it is the negation of those vital energies which constitute animal life. When a person dies morally or naturally, it is the principle or power of the opposite life that is overcome; life becomes extinct and death reigns. Now when a person is dead, on this principle, self-resuscitation is utterly impossible, life has become extinct and nothing but death reigns and pervades the whole system; hence death left to the tendency of its own nature must hold on to its subjects with an eternal grasp, unless it be said that death can produce life, or that inertia can produce animation; for as there is nothing but death now pervading the once animated sphere of the fallen, the energies of life can move there no more forever, unless they can spring from death, or out of nothing rise.

It is certain then, so far as moral or spiritual death is concerned, of which this argument is predicated, that persons once dead must remain dead forever, unless God, who said "thou shalt die," speak to the dead and say, thou shalt live, and thereby revoke the sentence of his righteous law.

II. Does the law provide for the remission of it—its own penalty.

This question is answered by St. Paul, Gal. iii: 21, 22. "If there had been a law given which could have given life, verily, righteousness should have been by the law, but the scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe."

In this text, the Apostle asserts, in effect, that no law has been given which can give life; hence, the law, which inflicts death, can contain no provisions for the removal of death and the restoration of the dead to life; for in such case the law would give life, which is the point the apostle denies. A law without any penal sanction would be of no force, and might be violated with impunity; and a law, making provision for delivering offenders from its penalty, would be the same, in effect, as a law without any penal sanction; since, in such case, no penalty would take effect; therefore, the idea of a law making provision for delivering offenders from its own penal sanctions, is a solecism.

III. Is pardon, then, to be expected by the prerogative of God? We proceed, to the answer of this question, on the ground that God is immutable, just, wise, and good, which will not be denied by any, who believe in the God of the Bible. These perfections of the divine nature are so many objections to the theory which asserts the pardon of transgressors, by the *mere prerogative* of God without an atonement.

1. If God be immutable, what he does or sanctions at one time, he must do or sanction at all times, under circumstances involving the same moral principles. God having sanctioned the death of the sinner, by attaching death to his law as a penalty, to counteract it by interposing a pardon would be to act differently at different times, under circumstances which involve the same moral principles, which would clearly imply mutability or change; unless something be urged as the ground of the pardon which renders the case of the offender a different one from what the law contemplates, as is the case, on the supposition that Christ has made an atonement. Taking this view, it must appear that for God to pardon merely by prerogative, not only implies his mutability, but also involves the divine administration in principles which contradict and oppose each other. It makes God say in his law, the soul that sinneth it shall die, and at the same time say, by an act of pardon, the sinner shall not die; both of which cannot be true.

2. Divine justice, on the above principles, must be violated, either in the penalty of death, or else, in the pardon which averts the penalty. The law claims the death of the transgressor; hence, if the law be just, justice claims the death of the offender; and justice as well as law says, the soul that sinneth it shall die. On the other hand, if justice does not claim the death of the offender, the law claims more than justice and must be unjust, and, consequently, God must be unjust; for he could not be just in giving an unjust law. Now as justice claims the death of the sinner, his deliverance by a pardon, founded on mere prerogative, would be a violation of justice; for justice cannot claim the death of a sinner and sanction his life at the same time, all in view of the same moral principles. The conclusion is that if God pardons sinners by mere prerogative, he must have been unjust in sanctioning his law with the penalty of death, or else in the pardon which sets aside a just penalty.

3. If God is all-wise, he must have seen it proper and for the good of the moral system that transgressors should die, or he would never have sanctioned his law with the penalty of death, for God could not be wise in giving to his law a penalty, the execution of which would be improper and opposed to the best interests of his government. Now, if perfect wisdom saw that it would be proper and for the best interests of the moral system that offenders should die, the same perfect wisdom cannot see that it is proper and for the best interests of the moral system that the same offenders should live: It is either proper and for the best interests of the divine government that sinners should die, or it is not; if it is proper and for the best, God would be unwise to pardon them; but if it be not proper and for the best, that sinners should die, God must have been unwise when he gave his law the sanction of death. The conclusion is, that if God pardons offenders by mere prerogative, he must have acted unwisely when he sanctioned his law with the penalty of death, or he acts unwisely when he prevents the execution of such penalty by extending a pardon to the offender.

4. The same mode of reasoning may be employed in relation to the goodness of God, for it must appear obvious to all, that the same goodness which would pardon a sinner to save him from death, which is the penalty of the law, would have withheld such a sanction from the law; or to reverse the order, *that* goodness which would sanction the law with the penalty of death, would not prevent its execution, but suffer the offender to die. But we forbear to pursue this subject, supposing that enough has been said.

Should it be conjectured that the above reasoning stands opposed to our own views of pardon through the atoning merits of Jesus Christ, we answer, that a pardon upon consideration of an atonement, consisting in a substitute for the sinner's death, involves moral principles very different from a pardon by a prerogative. When the doctrine of pardon is urged on the ground of atonement, it supposes a consideration or reason which the law does not contemplate in the denunciation of its penalty against all offenders; and such new consideration justifies a different procedure in the divine administration. God may say that sinners shall die, in view of the relation which they sustain to the divine government, merely as his creatures in rebellion against his authority, and yet pardon the sinner redeemed by Christ, in whose behalf Christ has offered himself a redemption price, without implying any mutability in God, nor in the principles of his government, but in the sinner, or in the relation which he sustains to the divine administration. Again, God may see it just and wise to condemn to death, sinners unredeemed, or sinners rejecting offered grace through a redeemer, and at the same time see it consistent with justice and wisdom to save redeemed sinners through faith in Jesus Christ.

IV. Can man, then, make an atonement for his own sins? This is impossible, in view of the following facts:—

1. Man has nothing to present, as an atonement, or to render to divine justice as a redemption price, on which the law had not a previous claim. Were man capable of obeying the law, perfectly, from this time forward and forever, and should he do it, it would not atone for his past sins; for all this the law claims without any reference to his past disobedience, and would have claimed, if he had never disobeyed. We have already seen that the law claims man's entire obedience, through the whole period his existence; but if the sinner should, at any time, commence a course of obedience, and pursue it forward, in view of his past disobedience, he could obey God, only during a part of his existence, and hence, must forever come short of answering the claims of the divine law.

2. We maintain that man is a fallen and corrupt being by nature; he is, therefore, incapable of any such obedience without first being redeemed and renewed by grace.

V. There is but one ground of hope more, which has already been anticipated; it is the Gospel plan, pardon through the merits of Christ's death as a sacrifice and atonement for sin. That this is the only way, so far as the Gospel is concerned, is too plain to need proof. The Apostle says of him, Acts iv: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." But we must leave the more full exhibition of this ground of hope for a future article.

ROME IN RUINS.

FROM THE SPANISH OF QUEVEDO.

Pilgrim! in vain thou seek'st in Rome for *Rome!*
Alas, the Queen of Nations is no more!
Dust are her towers, that proudly frowned of yore,
And her stern hills themselves have built their tomb.

Where once it reigned, the Palatine in gloom
Lies desolate; and medals, which of old,
Triumphant trophies, power and victory, told,
Mouldered by time, speak only of her doom.

Tiber alone remaining—he whose tide
Circled the royal city, now with tone
Solemn and sad, weeps o'er her hopeless fall.
O Rome! thy grandeur and thy beauty—all
Have passed away—and of thine ancient pride,
That which seemed fugitive survives alone!

FAITH AND GOOD WORKS.

Faith is the link that binds me to my Saviour; good works the link that binds me to my fellow-men. Faith is the light of the soul; love is the mirror in which it is reflected. The mind is the prison of faith; the heavenly rays fall on it, and we call the reflection by the names of 'joy, peace, long suffering, gentleness, goodness, meekness, and temperance.' Faith without works is a vine without grapes; faith without love is the faith of devils. Faith is a fruit tree, and neither oaks or elms, however full of leaf, are accounted such. Without faith it is impossible to please God; without good works, it is impossible to attest its reality before men. Faith is the channel by which all that is pure and angelic is received into the soul; love is the overflowing of that fountain, which gushes out in benevolence and good will to all. Faith sees with the eyes, feels with the heart, and works with the hands of love.

[Pearson.

ISLAND OF PATMOS.

This is an Island of the Archipelago, now called Patino, situated on the coast of Natolia, between the isles of Samos and Nicaria. It is twenty miles in circumference; and being one of the most barren heaps of rocks in the Archipelago, it might have continued forever unnoticed, but for the book of Revelation which St. John composed here. A few valleys only are capable of cultivation. It abounds, however with patridges, rabbits, quails, turtles, pigeons and snipes. In the midst of the island is a mountain, terminated by the convent of St. John, which, with its irregular towers and massy appearance, might well be immagined a citadel. The inhabitants of this convent are in reality the sovereigns of the country; but their domains would be insufficient for their maintenance, were it not for the possession of some lands in the neighboring isles, and the certain tribute they derive from the superstition of the Greeks. These monks, called Caloyers, are spread over all Greece. Scarce any of them can read, and yet they understand how far the empire of superstition can extend over ignorant minds. They keep their credulous countrymen in the most absolute subjection. The hermitage of the Apocalypse is situate on the declivity of a mountain between the convent and the port of Scola. It leads to the church of the Apocalypse, which is built against a grotto in the rocks; if we may believe the inhabitants, was the asylum of St. John, during his exile at Patmos. Here, they say, he wrote the book of Revelation; and they pretended to show the very chinks in the rocks, through which the Holy Spirit breathed his inspiration. The fragments of the rocks they affirm to be a certain specific against evil spirits. The Greek monks vend this remedy as well as the absolutions. The women of Patmos are generally pretty, but they disfigure themselves by the excessive use of paint. Long. 26 24 E., lat. 37 24 N.

"A journalist," said the great Napoleon, "is a grumbler, a censurer, a giver of advice, regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than an hundred thousand bayonets."

From the Christian Reflector.

WEEP NOT.

Weep not, when sad distress is nigh,
When bliss and transient pleasures fly;
When earthly blessings droop and fade,
And all is wrapt in sorrow's shade.

Weep not, when death with cruel dart
Pierces some idol of the heart;
When hallowed friendship decks the bier,
When tender love would claim the tear.

Weep not, for as the morning cloud
Doth nature's radiant smile enshroud,
But scatters soon—these gloomy woes
Shall flee, and all be calm repose.

Weep not, for as the floweret fair
Is crushed with winter's blighting air;
Pressed rudely down, it droops its head,
And all its varied hues are fled—

With opening spring its bloom revives;
Again the beauteous floweret lives;
Thus, when life's wintry storms are o'er,
The friend revives, to die no more.

Wm. B. Tappan.

THE CHRISTIAN-BUTCHERING CHRISTIAN.

"Persons who have nice scruples about religion, have no business in the army."

Duke of Wellington.

We trust that few can be found in this enlightened age disposed to dissent from this sentiment of the Hero of Waterloo. What business a follower of the meek and lowly Jesus can have in the army, is a question which has troubled, for centuries, the darkened understanding of the heathen world. To them—poor pagans!—and to all the beings that look down with pity and wonder upon the terrestial scene, a field of battle, where Christians meet and mingle in savage butchery, has been the most unaccountable phenomenon in the moral world. In what state of sentiment the love-breathing religion of the gospel exists in the heart of a Christian, while, with his eyes glaring like a tiger, he is pushing his bayonet through the body of another Christian, or stamping him, breathing, into a jelly beneath his horse's hoofs, is a problem which no moral physiologist has ever solved. We know there are some insects, reptiles, and quadrupeds, which after a long winter of suspended animation, resume, or assume, under the breath of Spring, a new and vigorous existence. But during this long interregnum of death, they retain no characteristic of their several natures. Nothing but their cold and lifeless forms ascertains to you that they were once flies, snakes, or mice. Through all this period they assume no new qualities. They sleep and awake, live and die, immutable and unchanged in their natures. If the Christian warrior could take advantage of a state analagous to this condition, the vital principle of religion might, perhaps, be perpetuated in his heart through a long winter of suspended animation. But here is a difficult defect of parity in the two cases. While training for the profession of man-butcher, and engaged in its ferocious and half-cannibal duties, he is compelled to sweep his heart clean of any vestige of humanity, and take unto himself "seven other spirits," as unlike the spirit of Christ—the vine of which he purports to be a branch—as any that ever fell out of heaven and kindled the fires of the infernal pit with the burning intensity of their malice.

In the first place, the oath that he takes to violate every law of God, at the command of his commanding officer, is all that Satan ever asked of the rebel angels, with whom he assayed to dethrone the Almighty. And in complying with that oath, and the fiendish service it involves, history, in seeking the most expressive terms of eulogy of the conduct of Christian armies on the field of battle; has described them as fighting not only like tigers, lions and hyeanas, but like *devils!* This is a just discrimination. To say that Christians ever fought like tigers and lions, is a libel upon those carnivorous beasts. In the most insane ferocity of those calumniated animals, they generally fight for food; as well as vultures and other birds of prey. It would mitigate the bloody occupation of the Christian man-butcher, if he could proffer the same excuse, and say that he fought as a cannibal. His inhuman work would then be slightly relieved by the plea of necessity and his character as a beast. In such a character only can the Christian fight like a lion or tiger. But as an intellectual and moral being, if he fights at all, he must fight like a devil. If he could destroy his fellow-beings with fire and sword; if he could take up little infants on the point of his bayonet and roast them in the flames "at the word of command;" if on his furious steed he could ride down the new-widowed mother, as she fled throw the crimsoned snow with her babe on her breast; if he could chase old age and infancy into the house of God and fire it over their heads; if he could do all this—and to do it is the bond—with no worse appetites and passions in his heart than those which stimulate the most ferocious beasts of prey, he might still retain the dignity of fighting like a lion or tiger. If he could do it in cold blood, without an angry emotion stirring in his bosom, the world, with united voice, would denounce him as an irrational monster, below the lowest of the brute creation—a murdering automation, a human butchering machine, wound up and set a going by "a superior officer." But if he must do it as an intellectual and moral being, possessing a moral conscience, and in face of all the laws, attributes, and revelations of God; if he may not do it as a carnivorous beast, a cannibal, or a soulless, cast-iron machine, then must he fight like a *devil*, invested with the chiefest attributes of that character. He must do it with those malignant passions burning in his heart, which make a devil,—which, set on fire in a mass, make hell in any part of the universe.

E. B.

"Bearing Precious Seed."—I have heard, says one, in substance, of seeds which will sleep in the earth for ages, and I have read of the young of certain insects, which lie in a state of death for eighty years together, and yet when the hand that scattered the seed has been long mingled with the dust, and when the insect that has deposited its young had ended its flight for generations, the seed would come forth and form a forest of mighty trees, and the slumbering insect would awake to life, and become the mother of an endless multitude.

And so it may be with us. We are scattering the seeds of knowledge, virtue, piety, and immortality, but we may not see the seed at once spring forth. Our instructions may seem to be forgotten; the fruits of our liberality may seem to have perished; and our labors to have been in vain. But no; the seed is still undecayed, and the time will come, when it shall spring forth, and yield a glorious harvest. And he that soweth and he that reapeth shall yet rejoice together.

What have I done that I should be used so?—said a forlorn woman, whose appearance gave every assurance of poverty and suffering, while she covered her eye, no longer capable of shedding tears. The fountain was dried up.

"Used how!" I asked.

'He'—pointing to a rumseller living in Chesnut street—'he took my husband, a faithful man as ever wedded woman, got all his money, burned up his heart, ruined his body, palsied his tongue; and sent him home to inflict on me, with the curses which overhung his own guilty head, and on his family, shame, that neither toils nor tears can wipe away; and now that husband is in the grave, with no one to weep for him, no one to console his wife and children.

"My son caught the spirit and followed the example of his father; was enticed by the same rumseller; and drained all he could earn or supply, till he came back upon me not a son but a bloated carcass, quickened with the spirit of a fiend, and has ended his career not in death, but in a crime, at the thought of which I cannot hold up my head; widowed, childless, and old! Oh God, what have I done that I should be used so?"

Our heart melted over the picture of wo, as we exclaimed, "God will not allow the cry of the widow to go unheard, or her cause to go unavenged."

Alas! for the man whose business calls him to such a responsibility.

[Philadelphia paper.

A Thrilling Scene.—In Frankfort, on the banks of the Penobscot, in Maine, a gentleman lost his wife by death. Three days after her interment he had some business with a young physician of that town. Calling at his house, he was informed that the doctor had gone out, but would soon return. He concluded to wait, and to pass the time more agreeably, as he thought, went into the young physician's Studio, and there he found a student with a scalpel in hand in the act of dissecting a dead body. He started back at first view, as people generally do when suddenly coming into the presence of the dead. Recovering from his surprise, he stepped towards the corpse which the student was cutting, and horrors of horrors, found the dead body to be that of his wife; buried three days before. His feelings may be imagined, but cannot be described. The husband immediately took legal measures against both student and doctor. They were examined and bound over to answer for the crime of carrying away and dissecting dead bodies.

Out and In.—A Frenchman who was traveling in a canal boat was about passing under a bridge. The Captain shouted "*Look out!*" to the passengers at the top of his voice. The Frenchman understood him literally, and poked his head up out of the cabin. He received a severe bump upon the forehead which knocked him sprawling upon the floor. He jumped up in a great rage, scratched his head and addressed the Captain in the most indignant style, "Sare! what yon say '*Look out*' for! Why you not say '*Look in!*'"

Evening Hymn.

BY WILLIAM BLAKE.

I know, when I lie down to sleep,
The Lord is near my bed;
That angels watch, by his command,
Around my infant head.

I know, when I kneel down to pray,
That still the Lord is there,
He hears my words, he sees my thoughts,
And listens to my prayer.

I know, when I go forth to play,
The Lord is by my side;
Through every hour, at every step,
He is my guard and guide.

I know his eye sees every thing
In earth and sea and air;
That he in darkness, as in light,
Can see me everywhere.

Then let me guard each thought, each word,
Lest he should chance to find,
Evil within a heart that should
Be gentle, meek, and kind.

FRIEND AFTER FRIEND DEPARTS.

BY MONTGOMERY.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end!
Were this frail world our final rest,
Living or dying none were blest.

Beyond the flight of time,—
Beyond the reign of death,—
There surely is some blessed clime
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above,
Where parting is unknown;
A long eternity of love,
Form'd for the good alone:
And faith beholds the dying here
Translated to that glorious sphere!

Thus star by star declines,
Till all are past away,
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night
But hide themselves in heaven's own light.

PRICE CURRENT

ASHES,	
Pot, first sort	a 40
Pearl	a 45
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾a 8
Brazil	6¾a 8¼
St. Domingo	5¾a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼a 7½
Do do 5-4	10½a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 3 ½
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11.75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn, Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc. ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15½
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Cardn's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co.	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8½
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5¾
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8¼a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9¼a 10
Do Brown	8¼a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	28@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8¼a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7½
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10¾a 10½
Pimento, Jamaica	11 a 11½
TEAS.	
Imperial lb.	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12½
Do. unwashed	5 @ 7
African	8 @ 14
Smyrna	10 @13
Mexican	12 @13

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For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER NINETEEN.

The Fourth Commandment is so expressed as not to admit of any change in the Day without altering the nature of the Institution.

"It is the Sabbath, not the seventh day, which we are to remember," say our first-day brethren; "Sabbath means rest; it was the Sabbath which was hallowed and blessed, and not the seventh day; so that the holy rest is one thing, and the day on which we are to rest quite another thing."

Doubtless to those whose prepossessions are all in favor of the first day, this appears a plausible argument. But to me it appears as sophistical as any argument I ever met with. It first perverts the meaning of the word Sabbath; wrests it from its connection with the word day; casts out of the commandment the numerical adjective seventh; and so transposes the word Sabbath, that instead of its being a participial adverb qualifying day, it becomes a noun, signifying another thing altogether! What less is this than loving and making a lie?

The fourth commandment says, "THE SEVENTH DAY IS THE SABBATH of the Lord thy God." It also says, "The Lord blessed THE SABBATH DAY and hallowed IT." And it tells the reason, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the *seventh day.*" It no where says that God blessed man's resting the seventh day, nor that he blessed the day because man rested thereon. But it says, he blessed and hallowed the seventh day, because HE, God, rested thereon. It is plainly then a commemorative day, and is to be kept as such. Hence the commandment says, "Remember *the Sabbath* day, to keep it holy;" and in Isaiah 56: 2, the Lord says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth *the Sabbath* from polluting it, and keepeth his hand from doing any evil." The reason then why God blessed the Sabbath day was, as stated in the commandment, that it was the day of HIS rest; the reason why he pronounced a blessing upon the observers of the Sabbath was, as stated in Isaiah 56: 2, because "they kept the Sabbath from polluting it, to serve him, to love the name of the Lord, to be his servants." God pleads for his holy day on principles very different from those on which many of our first-day brethren plead for it. These plead for it on the ground of its utility and expediency; He for his own honor, that its observance should be an expression of love to the Lord, and of service to him. To observe it on any other consideration than what is contained in the fourth commandment, is not obeying the Lord. To keep any other day than the seventh day, is not keeping the fourth commandment, because that commandment specifies the seventh day, and the seventh day only; and no other day can answer the end of the institution, nor agree with the reason given for its enactment. Now suppose we substitute the *first* for the *seventh*, and then see its absurdity: "Remember the first day, to keep it holy; six days shalt thou labor and do all thy work; but the first day is the Sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the first day." Here we should have God working and sabbatizing at the same time, on the same day, and that day at the beginning rather than the close of his work. Besides this absurdity, it makes the fourth commandment tell a lie. The first day is not the Sabbath of the Lord. It is the Romanized Christian Sabbath. God has no where called it *His* Sabbath, as our first-day brethren know very well, for they say they keep it in honor of another and greater event than that of God's sabbatizing after the work of creation. But this they never learned of Jesus Christ, whom they thus profess to honor, while they cast dishonor upon God's holy institution; for Jesus Christ proves his power to forgive sins, i. e. to redeem men, by his having power to heal the sick. See Matt. 9: 5. The argument, then, from the supposition that redemption is a greater work than creation receives no countenance from the Scriptures. Both works required a God to plan and execute them, and no man can safely assert that to redeem is a greater work than to create that which needs redemption.

—But when every other argument fails, it is common for the advocates for the first day to say, "We do not know certainly that any body keeps the seventh day; or that any body knows when that day is!" I have repeatedly heard sceptics say, "I do not know but that the Bible has been altered, it has passed through so many hands." But I never knew a devout Chrisitan who had not an answer to such surmises always at hand. It is so with those who love the Sabbath of the Lord. If there were any difficulty in this matter, it would lie as much against the observance of the Sabbath by the Jews in our Saviour's time, as against us at this day; for no one ever pretends that the knowledge of the first day of the week has been lost since his resurrection. But what a sad reflection this objection throws upon the great Jehovah! He has given a law, with awful threatenings, and glorious promises. Yet no one is able to tell whether it can be literally kept or not! God knows when it is, and has taken care to give the means of knowing to all who have a mind to do his will. He has raised it so high, that there is no other monument of antiquity so ancient and conspicuous as his holy Sabbath. When he created the sun and moon, he said they should be for times and for seasons. When he created the heavens and the earth, the sea and all that in them is, he numbered each day at the close of the light thereof; so that no man needs a clock or any other time-keeping machine, to know when Sabbath time begins or ends. A fair day or a cloudy one, at the equator or at the poles, it is all one; the great natural divisions of time are all marked, and cannot be altered. Jehovah has bound himself in a perpetual covenant that they shall continue to the end of time, saying, "While the earth remaineth seed time and harvest, cold and heat, summer and winter, *day and night*, shall not cease."

Not only does God know the times he hath appointed, but he has set up way-marks through all ages to perpetuate the knowledge of his appointments to all generations. 1. Methuselah was contemporary with Adam and Noah. 2. Shem with Noah and Abraham. 3. Isaac with Abraham and Joseph. 4. Amram with Joseph and Moses. Thus four illustrious individuals form the link of the first three thousand years of the world's history! At the giving of the manna, Moses, under God's direction, says, "To-morrow is the rest of the holy Sabbath unto the Lord." And God confirmed his words by withholding manna between the close of the sixth day and the close of the seventh. For forty years this weekly miracle was continued before three millions of living witnesses. Not for Israel's sake alone did the Lord do this; "but I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them in bringing them, forth out of the land of Egypt." Thus Israel was set among the nations for a light of them that sat in darkness. And to this day they are a monument of God's truth to all nations, just as Moses predicted they should be. They are a monument raised up of God to witness for his holy law, the shadow of which reacheth to the ends of the earth, and none can pluck it up. While God is God it will be impossible for the knowledge of his holy Sabbath time to be lost to the end of the world.

But says Doddridge, and ten thousand others who have been deceived by the great Mystery of Iniquity, "We cannot all keep the seventh day, beginning and ending at the same instant of time, in all parts of the earth." Astonishing discovery, and overwhelming argument! But who ever required this at their hands? God's law does not. The seventh day does not occur at the same instant of time in all parts of the earth. We know, however, where time began, and where the law was given; and whether we travel eastward or westward, we shall find Jews and other nations have the Sabbath, the seventh day, reckoned from the longitude of Palestine. There is, therefore, no difficulty whatever in ascertaining when God's holy Sabbath time begins and ends. When I have been repeatedly asked how I could keep the seventh day if I had sailed round the world, I have answered, that I would set my reckoning right when I found it was wrong. Sailors, I believe, never lose a day's wages by sailing round the world westward, nor gain one by sailing round the world eastward. The reason, I suppose, is that they never reckon more than 180 degrees of longitude; consequently they can never vary more than twelve hours time from any given place. They may have one day including by clock time thirty-six hours, or only twelve; one that may include two sunrisings or two sunsettings; but never eight days to a week.

Suppose two ships bound for Canton should sail from Boston at noon, June 1st, keep their time (as all mariners do) by the meridians or noon of the place where they are either sailing or lying, and both perform the voyage in 150 days, or meridians. If the ship Adolphos takes the western course round Cape Horn, and the ship Belus the eastern course by the Cape Good Hope, the following curious circumstances will occur. When the A. is at Otaheite, and the B. at Cape Good Hope, they would each be 90 degrees from Boston and Canton, and 180 degrees from each other, and the time of each would vary six hours from Boston time, and twelve hours from each other. That is, suppose the eastings and westings happen on the same day that half their voyage is performed, it is noon at Boston August 24th, while on board the A. it is six o'clock in the morning, and on board the B. it is six o'clock in the evening, by their time. But if they have a good chronometer on board, they will see at once that it is noon by clock time and at Boston. Pursuing their voyages, the B. arrives at Canton at midnight November 3d, and the A. arrives at the same port at midnight November 4th by Boston or clock time. By the reckoning of each ship it is noon November 4th, but the B. arrived one meridian earlier than the A. What then is the real solar time? The course of time is with the sun westward; consequently, although it is midnight at Boston, and the Sabbath is over, it is Sabbath noon November 4th at Canton. The crew of the B. understood this, and adjusting their time to that meridian, they commenced keeping Sabbath in port, after sundown; and the crew of the A., following their reckoning, commenced keeping the Sabbath at sea at sundown too, and thus they close it together. The only difference is, that the A.'s days have been a little longer than at Boston, and the B.'s a little shorter, which she has to make up by adding twelve hours clock time to her reckoning. On their return, the same difference will occur again, but reversed from one ship to the other. If they go round the world, and each ship returns the way the other went, the difference will the same, for there being but 180 degrees of longitude east or west, they must commence a new reckoning when they pass from east to west or west to east; consequently they are never more than 12 hours from the true time of any given place. It is all deception, then, to talk of losing the Sabbath time. Sailors have no six-day nor eight-day weeks, although they may be twelve hours longer or shorter by clock time at any given place. I have never yet heard it pretended, that the Jews of Asia keep one seventh day on the 3d of a given month, and the Jews of America another on the 4th of the same month. If the inhabitants of Pitcairn's Island were found observing the seventh day for the first day, it must have originated in their want of distinguishing between solar and clock time, and regulating their reckoning to the natural course of time, from east to west, which was very likely to have been the case with men in their station of life. They were common sailors who had mutinied against the officers of the ship, and having either killed or set them all adrift, they were not likely to have much science in their future reckoning.

These facts present insurmountable obstacles to that system which advocates the seventh portion of time for a Sabbath. It can never be exactly rendered as it is too difficult to ascertain under all circumstances by the different classes of persons affected by it. But the law of God says, "the seventh day," which can always be ascertained, although the week should have a day in it as long as that was when the sun and the moon stood still for Joshua in the valley of Ajalon; or although there be one like that day when the sun went backward ten degrees on the sundial of Ahaz. It is all in one week, and the seventh day is the last day. God's ways are perfect; nothing can be added to them, nothing taken from them, without marring their beauty and design. S. D.

I WILL PRAISE THEE.

BY CAROLINE FRY.

For what shall I praise thee, my God, and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health, or for ease,
For the sunshine of youth, for the garden of peace?

Shall I praise thee for flowers that bloomed on my breast?
For joys in perspective, and pleasure possessed?
For the spirits that brightened my days of delight?
For the slumbers that sat on my pillow by night?

For this should I thank thee: but if only for this,
I should leave half untold the donation of bliss;
I thank thee for sickness, for sorrow, for care,
For the thorns I have gathered, the anguish I share,
For nights of anxiety, watchings and tears,
A present of pain, a perspective of fears;
I thank thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed—
The flowers were sweet, but their fragrance is flown,
They yielded no fruit, they are withered and gone!
The thorn, it was poignant, but precious to me,
'Twas the message of mercy, it led me to thee!

A DAY'S EXCURSION.

Were New York a walled city, supplied with gates through which egress was made difficult, the changing seasons might afford little variety to most of its inhabitants, save a change of temperature. City and country, however, are in close contiguity even upon this narrow island, populated as it is with more than three hundred thousand souls.

Wishing to enjoy the cool breeze, and breathe the fresh air away from the dust and noise of a city street, we this morning accepted an invitation to accompany a friend to the Lunatic Asylum—an institution at Bloomingdale, some six miles distant. A year or two had passed since our last excursion in this direction, during which time the suburbs of the city had become so changed, that scarce any thing looked familiar. New dwellings were every where erected, or going up—new streets leveled and paved, and new public or private edifices, designed to last for ages, were scattered here and there, giving variety and beauty to the extended landscape. A little farther on were hills and valleys, fields and trees, left unscathed by man's device. Flowers were blooming, meadows waving, and Nature's own handiwork looked as we were wont to see it in the halcyon days of childhood.—Thought threw off its shackles, and soared away like a bird let loose. What so delightful as to see God in his works, where sin has cast no blight—to recognize a Father's hand in the green sward, the flowing stream, and the thousand nameless forms of beauty that grace the early spring. Who that loves to commune with Nature, does not perceive superior charms in rural sights like these?

Our ride terminated too soon. Ere we were aware, the vehicle entered the beautiful enclosure surrounding a stately mansion where 129 fellow immortals, deprived of reason, were measuring out their weary days. We alighted, and after exchanging civilities with the matron, were favored with an interview with the Superintendent and resident physician, Doct. Earle, who kindly permitted us to pass through the establishment, and converse with the patients as far as practicable. This we regarded as a special favor, knowing that strangers were not usually thus privileged.

What we saw and heard was painfully interesting.—The establishment throughout appeared in the most perfect order, and nothing seemed wanting externally to promote the greatest comfort of the inmates. Their excellent physician is manifestly a man of refined sympathies and quick discernment. As he passed from room to room he met each with a dignified urbanity of manner, and the response given to his salutations evinced how fully he shared the confidence of his numerous patients. All were sane on some subjects, while they lived only in an ideal world respecting others. Some with whom we conversed, supposed themselves the victims of wrong inflicted by imagined foes, and complained bitterly of their confinement—others affirmed that they were there from *choice*—had the control of matters—were persons of special consequence, etc. One who through early life had read almost incessantly, especially works of fiction, had become so changed, that she could scarce be recognized as her former self. The winning manners, intelligent expression, beautiful countenance—in a word, all that can render youth lovely and attractive, were sadly changed—and the wreck of reason was exhibited in all her actions.

To one whose speaking countenance indicated strong emotions, and keen mental suffering, we said, soothingly, "You have a pleasant home here, and much to make you happy." "Ah," she replied, "but it's a sad place to those who have been brought here bereft of reason, when they come to themselves enough to know the cause." Her eyes filled with tears as she continued, "I have my reason now, but six weeks since I had not, and I did things so dreadful that I tremble to think of them." She became much agitated, and understanding by a half uttered suggestion from our attendant, that it would be unwise to elicit farther remark, we turned away, and when beyond her hearing, were informed that but six weeks since, in a fit of insanity she had murdered her father, purposing at the same time to kill her mother and then herself. The reason she assigned in her delirium for thus attempting the lives of her parents, was, that as she was going to take her own life, theirs might better be taken first, so that they would not feel bad! Dr. E— said her reason appeared to be nearly restored, but they thought best, as much as possible, to prevent her dwelling upon the past.

Another patient whose case excited our interest, was a very old lady of dignified appearance, who is a relative of Washington. Her resemblance to the honored Father of our country, was strongly marked. She had been here several years—was now sufficiently rational to converse somewhat intelligently, and placing her arm in ours, she accompanied us with feeble step through the spacious hall, seemingly much gratified with being kindly noticed. We looked upon her as a relic of other years—a reminiscence of the far dark past—and a glance at the great interests that had once absorbed the minds of her kindred, now known but in history, and seen but in their glorious issues, brought to mind the lines—

> "Earth's scenes are passing all—its hopes, fears, joys,
> Flit like a sun-beam o'er the shaded plain—
> Man in his best estate fades as the flower,
> His deeds with their results alone survive—
> But if his having lived makes others blest,
> Then has he lived for high and holy ends."

One of the Halls of the male department appeared more like a reading room than like a Lunatic Asylum—the men were chiefly occupied with books or the morning papers—and one old gentleman began to talk politics to us with great good nature. This Hall is furnished with a good library of some five hundred volumes—also with periodicals, newspapers, and reviews, all of which are regularly read by many of the patients. We were also informed that Divine worship is attended statedly on Sunday, and regarded as highly beneficial in its effects. The strictly humane system of discipline, and none other, is adopted in this Asylum, and the law of kindness is found to effect far more in the management of the insane, than stripes, dungeons, and strait-jackets. Recreation and amusement of various kinds are provided, and the neighborhood of the Asylum affords a diversity of cultivated scenery surpassingly beautiful. Though the sight of mind in ruins must ever awaken the deepest sympathy of those who have hearts to feel for human suffering, yet it is truly pleasant to contemplate the many advantages enjoyed here for the mitigation and relief of mental diseases, compared with the treatment adopted in former years.

This Asylum was erected at an expense of near two hundred thousand dollars, and first opened in June, 1821. It has since received two thousand eight hundred and seventy-five patients, of whom one thousand three hundred and fifty-four have been cured. The causes of insanity as given in the statistical table, of their published reports, are various—but among them intemperance and licentiousness have contributed their full quota. In our judgment, a proper physical education, and right moral training from infancy to manhood would have diminished the aggregate number some 90 per cent, and when the time shall come that fathers and mothers understand their high mission, and meet its sacred responsibilities, then will a generation bless the world with sound minds in sound bodies, and instances of insanity will be of rare occurrence. But that time is not now, and taking things as they are, there is abundant cause to be thankful to God and to man for the existence of well-conducted Asylums.

The "Leake and Watts' Orphan House," a new and admirably finished institution for orphans, erected by the munificent charity of those whose name it bears, is but a few rods from the Insane Asylum. Taking this in our way, we found its kind matron a friend of the sainted Prior, and while passing through its spacious apartments, our hearts were made glad in view of the prospective benefits it is destined to confer upon the homeless child of want. Fifty-nine boys, from three to twelve years of age, are the present inmates; but its doors are open for any number of a given age for whom application may be made.

In the Orphan Asylum, three miles nearer the city, founded near forty years since by the faith and prayer and indefatigable labors of the well-known Isabella Graham, and her honored associates, we found one hundred and fifty children, under the care of a competent and devoted superintendant, matron and teachers. The portrait of Mrs. G., with a face beaming with benevolence, hung in the common parlor, and while we looked at the happy countenances of the bereaved ones congregated there, it was pleasant to contemplate the character of their gifted benefactress, and the reward she is now reaping in the New Jerusalem.

> "Deeds of good men all remind us,
> We may make our lives sublime,
> And departing, leave behind us,
> Foot-prints in the sands of time."

[Adv. Moral Ref.

THE UNFORGIVING CHRISTIAN.

"She is a very excellent lady, but she will never forgive you if you once displease her." These were the words of a Christian brother to us, while speaking of an estimable and religious lady, whose virtues we were well acquainted with. In kindness and benevolence to the poor, few equalled her; in punctuality at church and conference meetings, her place was always filled save when prevented by illness; in fervidness of religious feeling and warmth of religious devotion, she was an example to all her sisters in the church. She was a woman of high mental cultivation; affable in her manners, and possessed of good native understanding. No one, unless most intimately acquainted with her, could have suspected her of an unforgiving temper. But as we thought of all her excellencies, the words of our friend, "*She will never forgive you,*" rushed through our mind.

"Is it possible," thought we, "that she can be a Christian?" We recalled the words of Christ, "If ye forgive not men their trespasses, neither will your father forgive your trespasses." Perhaps, then, this lady has a long catalogue of sins, which her heavenly father has never forgiven. If so, of what avail will it be that all her friends think her a Christian. She may deceive herself, also; her good deeds and her deep sympathy with Christians and with the church, her inward glow of piety, may all lead her to a false estimate of herself as she appears in the sight of God. She is an *unforgiving* Christian! Can there be such a Christian?

We mused over this thought. An unforgiving Christian. Can we call such a being a Christian? We may apply the name, as we do to nations. The church may honor such with the title. But of what worth is the name, if our Father in heaven forgives us not our trespasses? The name and the reputation will do us little good, when we appear before our final Judge with trespasses unpardoned, and simply because we do not forgive those who trespassed against us.

How much religion we have among us; but, alas! how little piety. It is fashionable, to some extent, to belong to the church; and then, if our lives be not scandalous, we are good Christians. The most exalted Christian virtues, brotherly love, forgiveness of our enemies, charity and kindness to our erring brethren, these are too much overlooked. In the religious activity of the age, these quiet and unobtrusive but decisive evidences of true piety pass unobserved. If we join voluntary associations for benevolence and reform, advocate their claims with zeal, and support them generously with our money, we are never troubled with doubts of our piety. We have not time to examine our hearts; but as everybody acknowledges us to be Christians, we believe that we are such.

Forgiveness of our enemies? We might write a homily upon these words. How much it implies! Who are our enemies? All who are not our friends. All who would injure us. Do we forgive or forget the wrongs which they have done us? A fellow-Christian has done something to injure us. Some brethren believe us incapacitated for the office we hold, and try to effect our removal—perhaps wrongly. Do we forgive them? Do we pray for them? Or do we seek to undermine and destroy their influence? A neighbor has apparently slighted us—what are our feelings?

Christian! perhaps you have neglected forgiving those who would wrong you. Think of it! This may be the point on which your eternal salvation hinges. All that may be charged against him is an unforgiving temper. Because you would not forgive, God will not forgive you. *Christian Watchman.*

For the Sabbath Recorder.

TO AN ABSENT BROTHER.

BY AN ORPHAN.

Would thou wert here, my brother! Would that fate
Had not presum'd to part what God had joined!
—Cast early on the bosom of the world,
To nourish on its friendlessness—to share
Alike the scorn, contempt, and chilling words,
It ever pours upon defenceless ones,
Our sympathies were mutual—our hopes
Identical—our interests one. Our hearts
Were linked by ties as strong as bind to life.
—Thy joy and grief were mine, and mine were thine.
The blessed Saviour better knew the ills,
And sore temptations, incident to man,
For having been a man and felt the same;
[illegible]
What only thou hast shar'd—thy brother's lot!
Yet we on earth may meet no more—no more
Hold converse sweet, and mutual love express.
But—peace, my heart—there's yet another world
Where kindred souls part not, nor sigh, nor mourn,
O'er blighted hopes, and friendship's sever'd ties;
For that bless'd world let's steer, and stand our watch,
'Till anchor'd both within the veil, we meet,
To love and praise around our Father's throne.

STONINGTON, Conn., June 2nd, 1845.

FOR WHAT IS A MOTHER RESPONSIBLE.

A mother is usually also a wife, and has the management of a family and a direct influence and control over those within her appropriate sphere. She, in subordination of course to her head, has the seat of authority, and wields the sceptre of government. From a position of entire dependence she has risen to power and rank; and though her throne may be in a cottage, and her dominion the little world of household affairs, yet is she not the less really responsible, than is that youthful queen who now sways a sceptre over the four quarters of the earth. But for what is she responsible?

She is responsible for the nursing and rearing of her progeny; for their physical constitution and growth; their exercise and proper sustenance in early life. A child left to grow up deformed, bloated, or meagre, is an object of maternal negligence.

She is responsible for a child's *habits;* including cleanliness, order, conversation, eating, sleeping, manners and general propriety of behavior. A child deficient or untaught in these particulars, will prove a living monument of parental disregard; because, generally speaking, a mother *can*, if she will, greatly control children in all these matters.

She is responsible for their deportment. She can make them fearful or cringing; she can make them modest or impertinent; ingenuous or deceitful; mean or manly; clownish or polite. The germ of all these things is in childhood, and a mother can repress or bring them forth.

She is responsible for the principles which her children entertain in early life. For her it is to say whether those who go forth from her fireside shall be imbued with sentiments of virtue, truth, honor, honesty, temperance, industry, benevolence, and morality;—or those of a contrary character, vice, fraud, drunkenness, idleness, extravagance, and covetousness. These last will be found to be of the most natural growth; but on her is devolved the daily, hourly task of weeding her little garden, of eradicating these odious productions, and planting the human heart with the lily, the rose, and the amaranth, that fadeless flower, emblem of truth.

She is to a considerable extent responsible for the temper and disposition of her children. Constitutionally they may be violent, irritable, or revengeful; but for the regulation or correction of these passions a mother is responsible.

She is responsible for the intellectual acquirements of her children; that is, she is bound to do what she can for this object. Schools, academies, and colleges open their portals throughout our land; and every mother is under heavy responsiblities to see that her sons and daughters have all the benefits which these afford, and which their circumstances will permit them to enjoy.

She is responsible for their religious education. The beginning of all wisdom is the fear of God; and this every mother *must teach.* Reverence for God, acquaintance with His word, respect for the duties and ordinances of religion, are within the ability of every parent to implant; and if children grow up ignorant or regardless of the Bible and the Saviour, what mother, when she considers the wickedness of the human heart, can expect them to rise up and call her blessed.—*Mother's Jour.*

ROBBING GOD.

'Only see mother, what nice sweetmeats I have got, and now I am going to eat them. How good they will taste.'

'I am sorry you spent your money in this manner, my daughter. It is wrong. Such articles are injurious to health; and in using them you are guilty of robbing God.'

'Mother, how can you say that? I did not take them without paying for them, and my money is my own, I am sure.'

'It is your own as it regards any one else. But as it regards God, it is not your own. It is his, and his alone.—Whatever we have is given to us of God to use for his glory. You know I hire Amelia to do house work and sew and take care of the children. I entrust to her care articles of clothing, provisions, furniture, and sometimes I leave her to take care of you and Georgianna. How should she regard all these, as mine or as her own?'

'As yours, mother; you pay her for her work, and she ought to use all these things for you and not for herself.'

'Very well. But suppose she should regard them as for her own personal benefit. What should you think of that?'

'I know very well that it would be robbing you, mother.'

'Yes, and whatever God gives us, it is to use for his glory, and if we waste or squander it, or use it for any thing which is not in accordance with his will, we are guilty of robbing him. If you waste, or unnecessarily expend your money, your time or your influence, you take what belongs to God, and are thus guilty of robbery.'

'Well, mother, I will try do right, for I am not willing to be guilty of the sin of robbing God."

'Very well; try to do right, but remember you cannot do anything in your own strength, but must look to God to work in you, my daughter; and remember that none can be accepted of God, none can enter heaven, can be fit to live or die, but those who make an entire surrender of all to him.' R. E.

EXERCISE FOR THE YOUNG.—Action is a law of our being. Seasonable well graduated exercise is highly promotive of health, and as regards the young, can never be dispensed with without engendering the most serious evils. The parent, therefore, who restricts, unduly, that rational exuberance of animal spirits which vents itself in action—wild, free, graceful action, and circumscribes the sports of his child to the juvenile and tawdry engrossments of the kitchen, nursery and parlor, violates an important and essential law of nature. Let them out into the glad sunshine, where the bland airs of nature will enamel their young cheeks with the carmine of rosy and vigorous health, and where the great influences of creation operating through the intellectual, will tend to energize and develope the physical powers.

The Sabbath Recorder.

NEW YORK, JUNE 19, 1845.

THE LEARNING OF THE MINISTRY.

We have often been pained with the views which we have heard expressed respecting the amount of learning necessary for a Christian minister, and the value of such learning to him. There are many who seem to think a minister so entirely under the influences of the Holy Spirit, that he needs not the aid of human instruction or close personal application. They forget, that a sound judgment and a warm heart, though they are the gifts of God, and most important qualifications for the ministry, may yet need cultivation and improvement to enable a minister to reason with clearness and persuade with energy. Of course, forgetting this, they discourage thorough preparation for the work, if they do not actually encourage indolence in it.

But though this prejudice against human learning is wholly groundless, there are some things to be said in excuse for it. Good people there are, undoubtedly, who think of divine and human learning as directly opposed to each other; and having read of the oppositions of science falsely so called to the Gospel, they are afraid of science truly so called. But such persons would find, upon a thorough examination of the subject, that true science and sound philosophy, instead of casting a shade over Christianity or weakening its foundations, really contribute not a little to illustrate and confirm it. Profane history, candidly considered, confirms the history of the sacred volume; and a careful observation of human nature, establishes the words of Scripture in regard to it. Allowing such to be the case, the prejudice of which we are speaking is wholly groundless, and ought in consistency to be rejected.

Again, we are told, that human learning encourages vanity and pride. If this were really true, it would be a good ground of objection to it. One would naturally suppose, however, that an acquaintance with the history of the world and the laws by which it is governed, would serve to humble rather than to exalt men. It is true, that there is a semblance of knowledge which sometimes puffs up, and against which the apostle warns Christians. But the nearer men approach to the summit of knowledge, the more clearly do they discern their own follies and mistakes, and their need of a humble and inquiring mind. It has been precisely thus with some of the most eminent personages mentioned in sacred and profane history; and we believe it will be so generally, with those who have the reality rather than the show of learning. When it is not so, there is reason to doubt the pretensions of the vain boaster. He has abused a rich gift of God, and has incurred an awful responsibility. For our own part, we should as soon think of refusing food because there are gluttons in the world, or of rejecting the grace of God because some have turned it into lasciviousness, as of opposing ministerial education because some who profess to be learned have been vainly puffed up.

There is a third objection, however, which has greater plausibility, and deserves a candid answer, viz. that many ministers who have had but little learning have been very useful, and therefore ordinary ministers may do without learning. This is true to a certain extent, and should make us careful about laying down precise rules to which all must conform. There are many men whose minds have become disciplined, and whose judgments have become matured, by observation rather than by study, and who are not, therefore, accounted learned men. There are others who have had few literary advantages, but great experience in divine things, which qualifies them to speak effectually and to edification. Both these classes may be very useful laborers in the vineyard of the Lord, and should be welcomed to its toils and rewards. But can we suppose, that these men have accomplished all which a thorough training would have enabled them to accomplish, or that it would be best for all other ministers to follow their example? Surely not. We believe it will generally be found, that such men are the first to deprecate their own want of learning, and to urge those who have it in their power, to avail themselves of the advantages of a thorough education. They have seen its usefulness in the fact that most of those who have exerted a lasting and valuable reformatory influence have been educated men; they have felt the need of education in their own case; and hence they urge others not to neglect it.

As to the question what sort of learning is necessary for a minister, there may be some difference of opinion. Of course the first thing needed is an experimental acquaintance with the principles of the doctrine of Christ. Repentance from dead works, and faith towards God, are indispensable. There is an old maxim, it is true, that *grace* makes a Christian, and *gifts* a minister. Yet a poor minister will he be, however great his gifts, who is destitute of the grace of God. He may be eloquent and discriminating, and capable of interesting and instructing his hearers. But to speak of the truths of the Gospel with pathos, energy, and effect, gifts must be combined with grace, and both must be directed by the love of God and of the souls of men. Nor is this all; the apostle tells us that a bishop must be *apt to teach*. He must not only possess knowledge and the organs of speech, but must have that easy and agreeable manner of presenting the truth which will carry it home to the hearts of his hearers. It is a part of the design of education to assist the scholar in acquiring that possession of his own powers, and that command of language, which will assist him to do this. He who should neglect to use every means within his reach for securing such an object, would be recreant to his trust. Then, to good elocution should be added an acquaintance with the evidences of natural and revealed religion, a comprehensive view of the great doctrines of Scripture, an acquaintance with the manners and customs of those times when the Scriptures were written, a clear idea of the constitution and history of the Christian church, and a methodical and coherent manner of presenting these subjects. If he be lacking in these things, his discourses will necessarily be made up, to a considerable extent, of declamation or rhapsody, mis-stated facts or inconclusive reasonings—in short, of solecisms and absurdities. These are among the indispensable qualifications. Others might be added to them, which would greatly assist in the discharge of his duties and the success of his labors. Among them might be named, perhaps as first, an acquaintance with the languages in which the Scriptures were written, and the literature of those languages—a qualification of inestimable importance in the interpretation and explanation of the sacred volume. Other fields of study would open before the industrious and resolute student, as his opportunities for pursuing them should be increased—all serving to render him, as he certainly should be, thoroughly furnished unto every good work.

We believe there has never been a time in the history of our own denomination, when there was a more urgent demand for thoroughly educated men in the ministry, or greater encouragement held out to such, than at present. The means of preparation are accessible to the resolute and pious; the field for exertion is wide open before them; and they may enter it with full confidence of reaping a glorious harvest. Who is willing, for the sake of the truth, to endure the toil of preparation, and the fatigue and anxiety of actual service?

CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION.

From our Correspondent, Thos. B. Brown.

The Central Association of Seventh-day Baptist Churches was convened this day (June 11, 1845,) at Adams, Jefferson Co., N. Y. An excellent introductory discourse was delivered by Bro. Eli S. Bailey, from Matt. 5: 14—"*Ye are the light of the world.*" The obligation of our denomination to carry out the duty implied in the text, by a bold and faithful exhibition of our peculiar sentiments, was urged with much earnestness; while that sectarian spirit which would contend for the Sabbath even to censoriousness in the letter, but refuse to keep it in spirit, was condemned. It is also in place to remark, that the speaker urged, that while there was a fourth commandment, there were also *nine others* of equal importance, to which we must yield an evangelical obedience as the disciples of Him who died for our sins. Doubtless a good effect was produced on the minds of the audience by the sermon.

After a short recess, the Association again met, when Bro. Ephraim Maxson was chosen Moderator, and James Bailey and Jason B. Wells, Secretaries.

The letters from the churches showed that they generally had not enjoyed much increase during the past year. Some of them had rather diminished in numbers. Others stand about as they were. One or two of them, however, had been highly favored. One new church was added, composed almost entirely of recent converts to the Sabbath, among whom was their minister.

Several Committees were appointed, and a number of points of minor importance disposed of, but nothing of special interest came up except the report of Bro. James Bailey of missionary services performed by him last winter. The report embodied an interesting account of controversial opportunities between the missionary and certain opponents of the Sabbath in Richland and its vicinity, the result of which was highly beneficial to the Sabbath cause.

After prayer by Bro. Varnum Hull, this first day's session of the Association was adjourned.

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June 12.—The Association met, and after a sermon by Elder C. M. Lewis, and prayer by Bro. E. Burdick, the Report of the Committee on the State of Religion was read and adopted. The Committee appointed to prepare business for the Association made a report of sundry resolutions, from which we extract the following:—

Whereas, the law of 1839, for the protection of Seventh-day Baptists, has by the decision of the Supreme Court of this State, in the case of Maxson ads. Annas, been so construed as to leave us more exposed than before; therefore,

Resolved, That we recommend that the case be carried to the Court of Errors, and that the churches, and Seventh-day Baptists generally, be invited to contribute to meet the expense.

And farther, *Resolved,* That we instruct our Corresponding Secretary to prepare a petition to the next Legislature for an amendment to that law, so that we may enjoy equal protection with other citizens of this State, and that it be circulated among all classes for signatures.

Resolved, That Eli S. Bailey, James Bailey, and Joel Greene, be a Committee to act in concert with any committee that may be appointed by the Western Association, to prepare a detailed report that shall embody the arguments, scriptural, historical, and otherwise, for and against the Sabbath of the Bible, and whatever else may be important, to be presented to the Committee to whom the petition shall be referred in the next Legislature.

Upon these resolutions, an interesting and animated discussion arose, in which brethren Joel Greene, Eli S. Bailey, James Bailey, Varnum Hull, and others, participated. We wish we could give a report of the speeches made on this occasion, but it is out of our power to do so. Suffice it to say, however, that they evinced a noble determination to resist, in all ways compatible with the Christian profession, the spirit of intolerance and oppression which originated the unjustifiable case in law alluded to. The nature of this case has heretofore been made known to the readers of the Recorder; and the circumstances connected with it go to show, that even in this enlightened period of our country's history, the sacredness of conscience is not sufficiently regarded. It is indeed lamentable, that though our government has been in operation almost three score and ten years, yet still the great cardinal principle of free and full toleration, which our fathers laid in the foundation, and which honest and plain-hearted people always thought to be sufficiently guarded by the common law, must notwithstanding be disregarded and trampled under foot from time to time. The resolutions above referred to, were adopted by a hearty and unanimous vote. It was afterwards suggested, however, that the decision of Judge Gridley in the case referred to might have been caused by some informality in the proceedings, or by some real defect in the law, in which case a resort to the Court of Errors would only be attended with expense without availing any thing in the end. It was therefore resolved, that a committee be appointed to take able counsel on this point, and invested with discretionary power to act accordingly. Should it appear, that there was some legal informality in the proceedings, or that there is some real defect in the law, by reason of which it is insufficient for the protection of our rights, then the Committee vigorously to prosecute the alternative contemplated by the second and third of the foregoing resolutions.

Another important resolution adopted was the following:—

Resolved, That our Corresponding Secretary be instructed to ascertain, by correspondence or otherwise, what measures may be taken to stop the business, or close the canals, on the first day of the week, and prepare a petition for circulation against any and all such measures.

In the discussion of this resolution, it was shown, that the over-zealous advocates of Sunday reform did not scruple to resort to "*pious fraud*" in order to compass their ends. Petitions, with signatures measured off by the yard, had been sent to the Legislature; and it had been represented, that such petitions were from boat-captains, who thus asked the Legislature to *compel* them to do what their self-interest rendered them *unwilling* to do! To obtain their signatures, the petitions had been kept in the Collectors' offices, where, according to law, the captains must stop to do their business. In a very large proportion of the cases, however, the captain, instead of going in himself, sends one of his men, who is forthwith laid hold of, and persuaded to affix his name. So that instead of the petition coming from so many *captains*, as has been proclaimed, in reality not more than one-third of the names are of this rank! Moreover, instead of appealing to these men upon purely moral ground, they are told that they can make just as much *money* by working six days in the week, as when they work seven, and then they will have the Sunday to themselves! Thus self-interest after all, instead of divine truth, is the great lever at work in this popular reform. If ever there was a religious *humbug* palmed off upon the community, this Sunday movement is one.

The following resolution was also adopted:—

Resolved, That all the ministers of the Association be a committee to attend any Lord's Day, Sabbath, or Christian Reform Convention, that may be held in the bounds of this Association, where the subject of the Sabbath may, or can be, introduced.

During the rest of the day, the Association was principally occupied in arranging and settling its missionary operations for the ensuing year. The President of the Seventh-day Baptist Missionary Association being present, urged the expediency of conducting their operations through the medium of that institution. He was, however, unsuccessful, and the Central Association will therefore manage its missionary operations as it has heretofore done, at least so far as efforts in our own country are concerned.

The usual religious exercise closed the second day's proceedings.

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June 13.—A sermon was delivered this morning by Bro. E. Burdick, after which the following resolution was submitted:—

Resolved, That this Association has heard with great pleasure of the determination of the Executive Board of the Seventh-day Baptist Missionary Association to extend its operations to foreign lands, and that the churches composing this body be requested to aid this important object by their contributions and prayers.

The resolution was spoken to at considerable length by Thomas B. Brown, after which it was adopted by a hearty and unanimous vote. God grant that it may be followed by that activity in the cause which it contemplates.

Bro. Joel Greene submitted the following resolutions, accompanied by interesting remarks, which were adopted:—

Resolved, That we approve the plan and organization of the American Seventh-day Baptist Missionary Association, and pledge ourselves to co-operate with that body as far as our means will permit.

Resolved, That we appoint delegates to attend the next anniversary of the Seventh-day Baptist Missionary Association; and that Clark Rogers, Joel Greene, and Ephraim Maxson, be said delegates.

From a comparison of these resolutions with yesterday's proceedings, it will be seen that although the President of the Missionary Association failed to secure all that was embraced in the object of his mission, yet it is hoped that some approximation was made towards it, and that at all events, so far as efforts in foreign lands are concerned, they will be ready to co-operate. The friends of the Missionary Association have reason, therefore to be encouraged.

An animated discussion arose upon a resolution having reference to the practice of laying on of hands upon newly-baptized members, in which brethren E. S. Bailey, V. Hull, D. F. Randolph, and G. M. Langworthy, took part. The resolution was offered merely for the purpose of eliciting discussion, and was finally laid on the table.

The two following resolutions were adopted unanimously:—

Resolved, That our Corresponding Secretary be instructed to ascertain whether any measures may be taken by first-day observers to secure the aid either of our State or National Legislatures, to cause a greater regard to be paid to the first day of the week than the seventh, either by stopping the mails on that day, or otherwise; and prepare a petition for general circulation against such measures.

Resolved, That the operations of the American Sabbath Tract Society are highly necessary to the prosperity of the Sabbath cause, and we most heartily commend that institution to the liberalities of our churches, and ask their devout prayers to God that his blessing may rest upon it.

The foregoing are the matters of general importance acted on by the Association. On the whole, the meeting was one of considerable interest. The next anniversary is to be held with the church in Scott. Bro. C. M. Lewis to preach the Introductory Sermon; Bro. James Bailey his alternate.

After the customary formalities, the Association adjourned.

The American and Foreign Bible Society.—A pamphlet of ninety-six pages lies before us, containing the Eighth Annual Report of this Society, together with an account of the last meeting at Providence, and the addresses which were delivered on that occasion. The Society appears to be in a flourishing condition. The receipts of the year have been $34,342, which is $11,000 more than was received last year, and $8,000 more than was received in any preceding year. The entire receipts of the Society since its formation amount to the sum of $235,211. Within the past year sixty auxiliary Societies have been recognized, making the whole number recognized since the formation of the parent Society three hundred. This institution has not yet received the charter which it asked of the Legislature, but we judge from the introductory remarks of the President, that the failure to obtain it does not occasion much anxiety or very great inconvenience. The report of the Society's labors during the past year speaks well for the enterprise and liberality of our Baptist friends.

American Protestant Society.—We have before us the Annual Report of this Society, which was organized some two years ago, "for the purpose of enlightening the minds both of Protestants and Romanists respecting the doctrines and duties revealed in the word of God, and to diffuse correct information concerning the distinctions between Protestantism and Romanism." The Society embraces members from all evangelical Christian denominations and all political parties in our country. Its missionaries are from the various denominations; and those who are converted through their instrumentality are left to select for themselves the church with which they will become connected. The course pursued towards Romanists is avowedly neither vindictive nor denunciatory, but kind and conciliatory. No other course could be of the least advantage, but this, if consistently pursued, can hardly fail to be useful. The expenses of the Society during the past year were $6,746, of which $1,505 was for publishing tracts and other works on Romanism. Although the Society has but just completed the second year of its operations, we notice as an omen of good, that it already numbers *three hundred and twenty* Life Members.

The Methodist Church South.—Notwithstanding the decisive action of the Louisville Convention in favor of a division of the Methodist Church on account of slavery, it seems that there exists at the South considerable hostility to the measure. The editor of the Christian Intelligencer, a Methodist paper published at Georgetown, Ky., expresses a hope that the Kentucky Conference will veto the action of a majority of her delegates in the organization of a separate ecclesiastical jurisdiction. He further says, that if the action is confirmed, and an attempt is made to transfer the membership of the Methodist Episcopal Church into the Church South, he knows some who *will not go*—who can neither be led by persuasion, nor coerced by threats and persecution, out of the Mother Church. The same paper contains a call for a Convention of the laity of the Methodist Episcopal Church to consider the propriety of the action of the ministers at the Louisville Convention in relation to the separation of the body into northern and southern divisions. These facts indicate clearly enough that a separation of the South form the North will not put an end to divisions, but will rather increase them.

Catholic Missions in China.—In the Freeman's Journal and Catholic Register of last week, we find a long article respecting the prospects of Catholic Missions in the vast regions of the Chinese Empire. The article states, that through the influence of French diplomacy the rigorous edict of 1805, forbidding the native Chinese to embrace Christianity, has been repealed. "A boundless field for the true soldiers of the cross," has thus been opened in China. It is thought that the principal obstacle to the success of the Catholic missionary will be the misrepresentations and intrigues of pretended laborers in the same cause, since every petty religious sect in England or America, claiming the title of Christian, will send out its handful of champions and publications, against which the Catholic missionary must be on his guard. Notwithstanding these obstacles, the encouragements to labor in that country are represented as great, and the sons of the Church are exhorted to follow in the footsteps of their predecessors who penetrated China in the thirteenth century, and endured persecutions for the sake of the one faith.

Correction.—In the list which we published of the officers of the Seventh-day Baptist Missionary Association, we omitted the name of A. D. TITSWORTH, Treasurer, Metuchen, N. J.

The Sale of a Distillery: A Pencilling of the Present Age. By Wm. Oland Bourne. New York, 1845.

Such is the title of a pamphlet, in which the bidders at an auction sale of a distillery are made to pourtray the evil consequences of Intemperance. It exhibits considerable ingenuity and poetic talent.

Lexicology.—A correspondent, who is somewhat fastidious in the science of words, requests us to give the definition of a term which he says is often improperly used. Here it is, therefore, as set forth by Webster:—

"MOIETY, [Fr. moitie,] The half; one of two equal parts."

Of course, as our correspondent suggests, to talk about a "*small* moiety," or "*but a mere* moiety," is an outrage upon language.

Newly-discovered People in Africa.—We find the following in a letter recently published in the National Intelligencer. The facts were communicated by persons just returned from Liberia and Sierra Leone:

"Near the mission established by the American Board at the Gaboon, a people have been discovered far superior to any upon the coast, whose language is represented as one of the most perfect and harmonious in the world: who have among them a tradition that some two centuries ago a stranger came to their country and instructed them in civilization and their duties: who are acquainted with the facts and truths of the holy Scriptures, and who are remarkably prepared for the reception of further knowledge. They are at the present removing from the interior towards the coast, and our missionaries cherish the hope that through their agency civilization and Christianity may be widely diffused."

Lay Missionaries.—It is an encouraging circumstance, that a growing importance is attached to the influence of laymen in connection with domestic and foreign missionary efforts. The Rev. Mr. Bronson, writing from Assam for help in the Missionary Schools, says:—

"We should be perfectly satisfied could be Board send us a lay brother, who, with his wife, possesses deep piety, good sense, a common education, and a knowledge of some trade, or of business in general, so that they could teach the scholars some useful employment, and have the general management of the scholars. He could do as much as any ordained missionary in conversing with the people and distributing the word of truth. Good, active lay brethren, such as I have described, would do as much good as ordained missionaries; and I presume that there are many in the churches who would readily offer their services for the work if they thought they were required."

THE PREACHERS FOR THE WEST.

At the late meeting of the Massachusetts Home Missionary Society, Rev. Dr. Beecher, of Cincinnati endeavored to explain what sort of ministers are needed at the West. They should be young men, or men of small families; men who can live on small means are wanted at the West. The churches there are poor and feeble; if they were not, they could get ministers without the help of this Society. Old men, or middle-aged men with large families, had better stay in New England. Common sense was indispensable in men who go West—men who understood human nature. Not such men as a revolutionary friend of his was, who, in describing to the Dr. his management in a certain battle, said, he ran up to the main body of the enemy and fired, and fired away; when, the first thing he knew, the wings were closing around him, and he was obliged to turn and run, with the bullets whizzing about his ears. Just so he has been doing all his life—firing away at the main body, and then turning and running.

Men of well disciplined and well filled minds are needed at the West. Men that can preach good sermons, without reading them. Men that would not be obliged to preach old sermons, but would run them over and bring them out fresh and new again. He was broken of preaching old sermons years ago, by a conversation with one of his people: "Doctor, do you think it right for men who are paid for preaching, to preach old sermons?" "Why not?" says the Dr., "Sermons that have done good once, why should they not again?" "I declare," said the man, "I never thought of that." And I declare, said the Dr., I never preached an old sermon after that. For, though my reasoning satisfied my good parishioner, it did not me.

We must have men who will preach sound, discriminating doctrinal discourses. Such preaching has made New England what it is—the glory of all lands; and such alone will make the West like New England.

DR. BEECHER ON PERSONAL HOLINESS.

During the Anniversary week in Boston, two meetings were held in the Mount Vernon Church, for the purpose of hearing from the venerable Dr. Beecher, of Cincinnati, an account of the religious experience enjoyed within the last year by some members of Lane Theological Seminary and others at the West, and also to unite in conference and prayer for the extension of the same blessing. The Morning Chronicle gives the following account of the meetings:—

Dr. Beecher's statements were extremely interesting and instructive. He represented that a good many persons had lately found by happy experience, the blessing of sanctification, by simple faith in Christ. Christians who feel the need of holiness, seek it too much in a legal way, and not by faith. He said the requisites to the obtaining of the blessing, were:

1. A firm belief that it is practicable:
2. A strong conviction that it is a duty to possess it, and a sin to be without it:
3. A fixed determination to seek it, and to seek it now:
4. A willingness to sacrifice every thing, no matter what, that obstructs its attainment:
5. A diligent use of all the means of grace, especially the word of God and prayer:

And then there should be a simple dependence on Christ for it. All seeking which is not by faith in Christ, is legal, and must be ineffectual. He said of himself that he had begun to enjoy it, though he had sought it so late in life. His whole soul was in his theme, and a large assembly of Christians, including many ministers, listened with the deepest interest.

General Intelligence.

Death of General Jackson.—Gen. Andrew Jackson closed his eventful life at the Hermitage on Sunday evening, 8th inst., at the advanced age of seventy-eight years. He retained his intellect unclouded to the last. A short time before his death, his friends and domestics were called around him, of whom he took an affectionate leave. He expired with the utmost calmness, expressing entire confidence in a happy immortality through the Redeemer. This event, though long expected, will excite deep emotions in many hearts.

Mexico.—Private letters received here from Mexico by the British frigate "Eurydice," state it as a matter almost of certainty, that before long the Mexican government will declare war against the United States.

We have seen some of these letters, and they all go to confirm the statements to that effect made in our paper of yesterday. So harsh to this country and to Texas is the tone of public sentiment in Mexico, that it is generally believed the government must either go to war, or suffer an overthrow by a new revolution. [N. O. Rep.

Art of Floating.—Any human being who will have the presence of mind to clasp the hands behind the back and turn the face toward the zenith, may float at ease, and in perfect safety, in tolerably still water—ay, and sleep there, no matter how long. If not knowing how to swim, you would escape drowning, when you find yourself in deep water, you have only to consider yourself an empty pitcher; let your mouth and nose—not the top part of your heavy head—be the highest part of you, and you are safe; but thrust up one of your bony hands, and down you go—turning up the hand tips over the pitcher. Having had the happiness to prevent one or two drownings by this simple instruction, says an exchange, we publish it for the benefit of all who either love aqautic sports, or dread them.

The New Prison.—Over fifty convicts from the Sing Sing Prison arrived here on Monday evening in full uniform, in the Steamer Saranac. They remained over night in the Court-House, and were transported in wagons on Tuesday to the New Prison now building in this County. They were chained two together, and as they marched slowly up the Lake, they presented a most humiliating spectacle. [Plattsburgh Whig, June 7.

New York Statistics.—The following items are taken from the N. Y. State Register:—

The number of Colleges in the State is 12, Students, 985; of Academies and Grammar Schools, 501; Scholars, 34,563; of Primary and Common Schools, 10,871; Scholars, 501,156; Scholars at public charge, 26,266. There are 48,715 white persons over twenty years of age who cannot read and write.

Mill Tax on valuation, 592,008 57; Fees of Treasurers and Collectors, 30,881 40. Nett proceeds of Mill Tax, 561,127 17.

There are 391 periodicals published in this State.

There are 85 incorporated Banks, and 65 Banking Associations, making in all 150 Banks in the State, with a capital of $43,734,833. In the Counties of Alleghany, Clinton, Cortland, Franklin, Hamilton, Queens, Richmond, Rockland, Schoharie, Sullivan and Wyoming there are no banks. There are 14 Savings Banks in the State.

There are 639¾ miles of Railroads in operation in the State, which cost for construction $19,606,737 30, for repairs and running $799,752 81. The receipts have been $1,893,658 59.

Ohio Law.—In Clinton county, Ohio, the directors of a School District admitted 4 colored persons as pay scholars: objections were made by a man named Pyle, who had two children, one of whom he sent to a school in another district. He called a meeting of the people of the district; they decided in favor of letting colored children go, but not colored adults. He sued the directors for a violation of the law, and the jury awarded the damages at $22 50 against them. Such is the decision under the common school law of Ohio! So that colored children are in Ohio doomed to remain in ignorance, unless in Sunday Schools, or where philanthropic persons agree to educate them. This is one of the black spots in our code.

News Traveling in less than no time.—The strange fact is nevertheless demonstrated to be true, that news conveyed by Morse's Telegraph actually travels in less than *no time*. For instance, a member of Congress from Missouri commences a speech in the Capitol at 12 o'clock, and it is immediately communicated by Telegraph, and is announced in St. Louis *at about* 11 *o'clock*, just one hour before the speaker commenced. A correspondent of the U. S. Journal says, take any map and run your eye due West on the degrees, and you will get abundance of amusing illustrations of this *event-anticipating* affair. [Mirror.

A Bank Note on its Travels.—Some time ago the Editors of the N. O. Picayune conceived the idea of tracing and recording the progress of a bank note—promising to themselves and the public some amusement from its wanderings. They have had a note prepared accordingly, and put in circulation; and every person into whose hands it may come is requested to notify the Editors of the Picayune either by letter or through the nearest newspaper. The note is a five dollar bill of the Mechanics' and Traders' Bank, New Orleans, letter B, number 4001, dated January 2, 1843; its back is of a light red color, and on it is engraved, in large figures, the number 76.

Horrors of Earthquakes.—During the prevalence of the earthquakes in Mexico, recently, one town, called Valie de Rio Blanco, in Guanajuato, was entirely swallowed up, leaving only a large cavern where it stood. Upwards of 60 persons perished in this awful gulf. In Zacatecas, the oscillation of the earth produced the explosion of a powder mill, which did considerable damage, besides loss of life. On the 10th of April, the Capital was visited with two more shocks, which lasted each several seconds.

A Venerable Cap.—The mitre worn by Bishop Seabury, the first American Bishop, in the performance of some of his Episcopal functions, has, with the permission of his "distinguished descendant," Dr. Seabury, of New York, been obtained, and deposited in the library of Trinity College. It is a plain cap of black satin, the front of which has a cross and halo, embroidered in gold lace; while the reverse has, in similar work, a representation of the *crown of thorns*.

SUMMARY.

A laborer, named Andrew White, died suddenly on Tuesday, at Albany, while at work upon the clay banks. Verdict of the Coroner's Jury, that he came to his death in consequence of drinking cold water immoderately while in an extremely heated state.

This is the year of desolation created by fires. An entire square has just been destroyed in Lafayette, Ind.

The large and splendid collection of curiosities, with the cases, fixtures, &c., belonging to the Philadelphia Museum Company, are shortly to be sold by order of the sheriff, for payment of a debt exceeding $100,000.

The village of Ithaca has again been the scene of a destructive fire, the work of an incendiary. It took place early on Tuesday morning, and extended over nearly all the square bordered by Cayuga, Oswego, Geneva and Green streets.

There are about twenty-five days of full sale of strawberries in this market. At 4000 quarts per day this gives one hundred thousand quarts of strawberries sold in this market in one season. They average 8 cents per quart, which makes eight thousand dollars paid in a little more than three weeks for strawberries.

What would folks fifty years ago have said, asks the Pittsburg Age, had they received a London paper with an engraving of a fire in Pittsburgh, before the ruins had ceased smoking, yet such is the case now. We received a paper of the kind on the 4th, and lit a segar among the ruins on the same morning.

Any kind of brush, such as pine or spruce boughs, or other sorts of fine limbs that will lie somewhat compact, if laid upon rocks while being blowed to pieces by powder, will completely prevent fragments from flying, so that you may blast rocks in the vicinity of buildings, or even under buildings, with perfect safety.

We have been told by one of the passengers, that the steamship Hibernia, in her recent passage across the Atlantic, was three several times on fire! Now this a thing which could not have happened, we think, without the most culpable carelessness. [N. Y. Evangelist.

The trial of the individuals indicted for the murder of Joe Smith, the Mormon Prophet, and his brother Hyrum, last June, in the Carthage jail, terminated May 30, in a verdict of acquittal.

We learn that on Saturday, 7th inst., the sparks from a locomotive on the State Railroad set fire to a field of standing clover, in Lancaster county, which was entirely consumed, and the fire only arrested by cutting down a strip of wheat in the adjoining fields.

We see it stated that a spark from a locomotive on the Winchester and Potomac Railroad, on Monday, 2d inst., set fire to a field of green wheat, which by the most active exertions could not be subdued until about ten acres were consumed.

A letter from Milan, of the 21st ult., states that the Pope, a few days previously, had called together a congregation or meeting for secular purposes in Rome, at which it was determined not to allow railways within the papal States, either those having their origin there, or as connecting links with the adjoining countries.

The Northampton (Mass.) Gazette gives a sad account of the effects of a hail storm assuming the character of a tornado, destroying buildings, glass, crops, &c. to a large amount. In Williamsburgh it is estimated 3000 panes of glass were broken. In Amherst and Pelham several buildings were blown down, trees were taken up by the roots, and several persons narrowly escaped with life.

Extensive preparations are making by the Odd Fellows to celebrate the Anniversary of the revival of Odd Fellowship in Massachusetts, on the 19th inst. There are 75 Lodges, 7 Encampments, Grand Lodge and Grand Encampment, in this State, numbering about nineteen thousand. Delagations from all the Lodges and Encampments in the other states in New England will be present, swelling the number of which the procession will be composed to 20,000. This will, perhaps, be the only grand display by this brotherhood for many years. Their banners, emblems and insignia will all be brought out on this occasion.

The books for subscription to the stock of the Oswego and Syracuse railroad are to be opened by the commissioners on the 24th of July next, at the villages of Oswego, Fulton, Baldwinsville, Syracuse, and other places not yet made known. The Oswego papers say, that there is scarcely a doubt but that the stock will be taken up at once.

It is announced that in the archives of the kingdom of Sweden an autograph letter of Martin Luther has been discovered. It is addressed to the Archbishop of Mayence and Magdeburgh, under date Oct. 31, 1517. It declaims against the sale of indulgences by Tetzel, and the contents differ in many respects from the printed copy.

The University of North Carolina, at its annual commencement on the 5th inst., conferred the honorary degree of LL.D. upon the President of the United States; Rev. S. F. Hawks, of Mississippi; Hon. John Y. Mason, Attorney General of the United States, and Hon. Willie P. Mangum, late President of the U. S. Senate, all of whom are *alumni* of that institution.

The charter incorporating the Connecticut Grand Lodge of Odd Fellows passed the Senate by a vote of 14 to 7; and the House by a vote of 90 to 50. In each House objections were urged; but as appeared by the votes without avail.

The German papers relate a sad accident that occurred on the 7th ult. in the neighborhood of Vienna. A boat on the Danube filled with a hundred Sclavonians returning from a pilgrimage, was overturned in consequence of the rush of passengers to one side at the moment of debarkation, and more than a third of the party were drowned.

An Agricultural Congress, after the fashion of the scientific associations which meet yearly in England, and in various kingdoms of the continent, is to assemble in Paris, for the first time, on the 8th of next month, under the presidence of the Duc Decazes. The meeting is intended to be a yearly one. The present session will last for six weeks. And the *grand referendaire* will open to the Congress the grand conservatory of the Luxembourg.

The last Nauvoo Neighbor says: "Elder Pratt, our Missionary at Tooboui, one of the Society group, has forwarded several letters to this city, under date of Sept. 17, 1844. Although not the latest dates from that quarter, yet they contain much interesting matter, which will hereafter appear in its place. The Mission flourishes beyond our most sanguine expectations."

Rev. Dr. Sharp, of Boston, has safely arrived in England. He was on a visit to the scene of his childhood. He had kneeled on the graves of his parents—had preached in what was once his father's pulpit, where one of his early friends, now 70 years old, came to hear him, and walked home 12 miles after 8 o'clock in the evening.

Healy, the Artist, was at the Hermitage on the 3d inst., painting a portrait of Gen. Jackson for the King of the French.

We learn that the bill in relation to the Sale of Spirituous Liquors, which passed the Connecticut House last week, was rejected in the Senate on Monday, 14 to 5.

Governor Wright has offered a reward of $1000 for the apprehension and conviction of four men who, on the 23d of May last, made an attempt upon the life of deputy sheriff Sedgwick and constable Traver, in the town of Taghkanic.

Charles Hayward, Esq., of Boston, was severely injured on Saturday, by the gross carelessness of some persons engaged in tearing down an old building, a portion of which was thrown into the street, falling upon him in such a way as to endanger his life.

The German papers state that emigration to the United States, to a very great extent, is taking place among the better portion of the German agricultural laborers, farmers and artisans. Antwerp has been literally crowded with these emigrants recently, who were anxious to procure berths on board vessels bound to New York.

We learn that the new law in regard to newspapers is to be construed to mean 30 miles by *the mail routes*. By this construction the country papers are deprived of the advantage which it was believed they would receive from the law.

The papers state that Gov. Shannon was robbed by Mexican *lazarees*, both on his way out and return home, of every thing valuable in his possession. He had, however, a bundle of his Diplomatic Despatches about him which were left untouched!

A cheerful, handsome boy from the country yesterday got tired while walking through the hot streets, and taking off his thick, heavy shoes, set them carefully beside his clumped stick and laid himself down on an iron grating in William-street—his head on his cap and his face sunward—and slept peaceably and well, undisturbed by the noise and rush of the trampling crowd. Many a hard, stern face, corrugated with care, grew mild and expanded into a kindly smile at the sight of this brave boy sleeping securely with his wealth of new shoes unsuspectingly beside him, just as if all the world were honest. Poor boy! there is not a rogue in this great, wicked City, who would have dared to rob thee. [Tribune.

A meeting was recently held in the city of Charleston, S. C., to take into consideration the best means of promoting moral culture and religious improvement among the slaves at the South, at which the Hon. Daniel E. Huger, U. S. Senator from South Carolina, presided. Addresses were delivered on the occasion by the Rev. Charles Colcock Jones, of Georgia, and the Rev. Dr. Fuller, of Charleston.

A stranger in New York, last week, was swindled out of 30 or 40 dollars by a sharper, who appeared to value his acquaintance—and who borrowed the money to reward a man for picking up a pocket book in the street, as they were passing. Two dollars a year for a newspaper, would have given him a knowledge of such tricks, and saved him the imposition.

Twenty-one towns in Rhode Island, including nearly all the large towns, have voted not to grant licenses for the sale of ardent spirits. In this city the question of granting licenses has been indefinitely postponed in the Board of Aldermen. The whole number of licenses granted in the State a few years ago was over six hundred. The whole number this year is less than fifty out of the city of Providence, and probably less than one hundred if licenses are granted in the city. [Providence Journal.

It is said that there are at present in the Bellevue hospital four hundred and seventy-one, and in the city hospital two hundred and thirty-eight pauper immigrants, most of whom are more or less suffering from fever or other ailments, consequent upon the changes of climate, confinement on shipboard, and poor fare. The Irish Emigrant Society has aided nearly three thousand persons in obtaining situations, or information more valuable to them than any pecuniary aid.

Edward L. Carey, son of the late venerable Matthew Carey, expired at about 10 o'clock, June 16th, aged 40 years. Mr. Carey was a member of the firm of Carey & Hart, leading book publishers; and long esteemed one of the noblest patrons of the Arts and Sciences.

The District of Southwark was disgraced on Sunday last—the Sabbath, of course—by a brutal fight between the members of the Weccacoe and Franklin Engine Companies. Several persons were badly hurt.

The Friends' Yearly Meeting for New England is now in session at Newport. The meeting will probably be a stormy one, owing to a division which has taken place within the limits of the Providence Quarter on account of doctrinal differences.

It is stated that Mr. E. Deacon has purchased one-third of Graham's Magazine for $12,000, at the rate of $36,000 for the whole! Mr. G. has made a handsome fortune out of his work.

Her Britannic Majesty's ships Erebus and Terror are proceeding to make a further attempt for the accomplishment of a northwest passage by sea, from the Atlantic to the Pacific Ocean.

Dr. Tyng, a somewhat distinguished Episcopal minister of Philadelphia, and one of the candidates for the Episcopate of Pennsylvania, has accepted the charge of an Episcopal Church in New York.

The Alumni of Union College will celebrate the semi-centennial Anniversary of that Institution on the 22d of July; the day before commencement. An oration will be delivered and the graduates will dine under a pavilion on the college grounds.

A State Convention of School Teachers is to be held at Syracuse, commencing on Wednesday July 30th.

Sailing of Missionaries.—Rev. Mr. Burpe and lady, missionaries sent forth by the Baptists of Nova Scotia and New Brunswick, sailed from Boston for Calcutta, on Wednesday morning, in the ship Woodside, their ultimate destination being the Burman or Karen country.

Missionaries for China.—Rev. Mr. Syle and lady, Episcopalians, sailed from Boston for Macao on Thursday of last week, intending to join the Missionary Bishop of China in missionary labor.

Dr. Madden, the celebrated traveler, says, 'That the blessings of education and good government are only wanting to make the natives of Africa, intellectually and morally, equal to the people of any nation on the surface of the globe!'

From the Baptist Advocate.

THE PENITENT CULPRIT.

Messrs. Editors:—As much has been said in our daily papers about the unfortunate man who was executed last week in New York, much of which was untrue, I thought a line from an eye-witness would be interesting to your readers.

About six weeks ago, I was requested, by one of the Aldermen of this city, to accompany him to the cell of *Eager*. I did so, and was introduced to him as his spiritual teacher. The prisoner had partially opened his mind to the Alderman, in which he stated that no clergyman had been to see him. A number of persons had entered his cell, some of whom promised to send a minister, but they had not done so.

I was struck with his appearance. He could scarcely look up—his feelings were intense—caused by a conviction of his guilt in the sight of God and man. He never attempted to justify his conduct; on the contrary, whenever it was alluded to, he expressed his abhorrence of the act, and the justice of his sentence. His parents were pious, but so poor that they were unable to educate their son. He could not read, consequently, his mind was extremely ignorant of Bible truth; still there was evinced by him a strong desire to be taught the way of salvation. When the Bible was read or explained to him, he would sit with his eyes fixed upon the book or person, anxiously desiring to retain in his mind whatever he heard. This he did to a degree which indicated a strong memory; for weeks after he had heard certain portions of the Scriptures read, he would mention them in a manner which showed that they were blessed to his soul. I saw him every other day at least, which enabled me to watch the working of his mind.

Toward the close of his life, his anxiety increased in reference to his eternal destiny. When asked if it was the manner of his death which troubled him, he replied with firmness, "*No*; that does not cause me one moment's uneasiness; it is that which comes after death."

During the last week of his life I visited him daily, and spent the whole of the last night with him. On the day preceding his death, he was visited by many of his old associates, some of whom witnessed against him. He freely forgave them. His wife also visited him on that day, for the second time since he was sentenced, and then she was intoxicated. This hurt his feelings much, as he wished to give her some wholesome advice.

Mr. Joseph Harris, missionary to seamen, sat up with me the last night in the poor man's cell. The whole of that night was spent in devotional exercises. After midnight he was requested to take some rest. This he refused to do. Said he, "I shall *rest to-morrow night!*"

We left him about six o'clock in the morning, and returned at nine, when he said, "After you left, I had a good season in prayer; now I feel better." About this time the alderman alluded to came into the cell, when an affecting scene took place. For some time neither of them could speak. At length Eager said, "I thank you, Mr. Ward, for bringing the minister to me; others promised, but you did it." We then sung a hymn, and had a season of prayer. He was asked if Christ was precious to him? He replied, "*Yes; precious—very precious—very precious!*" He intimated that he would like to have the hymn commencing "Jesus lover of my soul," sung on the platform of the gallows. The officers, however, persuaded him to have all the singing in the cell. He yielded. As we were singing, it echoed through the building, causing many to weep who were unaccustomed to shed tears. While the officers were preparing him for his execution, he remained calm, he did not murmur, but continued saying, "My trust is in the Lord; I am not afraid to die." This done, we had another season of prayer, in which he engaged heartily.

He had been accustomed to converse with Babe and Saunders, through the iron pipe which runs through the cells. He now called out, "*Babe*, I am ready—Farewell! look to Christ! Saunders, put your trust in the Lord—do have ministers come to see you." We then moved off in procession to the place of execution. At the last moment he said, "*All is well*, all is peace."

In view of the whole, we cherish the hope that through the merits of Christ, he is now where sin can never enter.

Geo. Hatt.

MARRIED,

In Watertown, N. Y., on the 1st instant, by Rev. J. A. Brayton, Doct. E. B. Wells, and Miss Sarah A. Wilkins, both of Watertown.

DIED,

In Brookfield, Madison Co., N. Y., on the 28th of April last, Ephraim C. Davis, in the 22d year of his age. He embraced religion in early life, and united with the Seventh-day Baptist Church in Brookfield, of which he has since been a worthy member. In him society has lost a valuable member; but his friends have the pleasing assurance that their loss is his gain, and that he has gone where youthful vigor never fades, and affection's ties are never severed. D. E. M.

LETTERS.

Thomas B. Brown, Charles M. Lewis, Ephraim Maxson, Isaac D. Titsworth, S. Davison, Joseph Goodrich, J. P. Livermore, Avis Hall, A. D. Titsworth, R. S. Geer, J. W. Sisson, Wm. B. Maxson.

Postmasters at Factoryville, New London, Ct., Fairfield, O., Cowdersport, Pa., Newport, R. I., Portersville, Ct., Washington, D. C., Smithville.

RECEIPTS.

Millport, Pa.—Ozias Sparks $2.
Penn Yan.—Jared Green, by Winter Green, $2.
Republican.—Hiram Sherman $1.
Higginsville.—Henry Williams, Jr. $1.
Scott.—Alfred B. Babcock $1.
New London, Ct.—Daniel S. Browning $1.
Milton, W. T.—Jesse Saunders $4.
Factoryville.—Luke Saunders $10.
Hopkinton, R. I.—Dr. Geo. H. Perry $2.
Waterford, Ct.—Henry Potter $2.
Fairfield, O.—Joel Babcock $2.
Shiloh, N. J.—Solomon Carpenter $2.
Berlin Centre.—Nathan Vars $2.
Portsmouth, R. I.—Samuel Clarke $2.
Metouchin, N. J.—A. D. Titsworth $2.
New Market, N. J.—David Dunn, Isaac H. Dunn, Asa Dunn, Joshua Wheeler $2 each.
Pitcairn.—Richard S. Geer $2.
Portsmouth, R. I.—David Almy $2.
Smithville.—Elisha Crosby $2.

☞ In the second number of the Sabbath Recorder, July 4, 1844, we published the names of those persons who had paid in advance towards the 5th volume of the Seventh-day Baptist Register, and to whom we engaged to furnish the Recorder instead of the Register. The following sums have since been reported to us, and credited on our books. These are all, of course, for whom we become responsible:—

Morris Langworthy, Brookfield, $1 68; Peter M. Decampt, Somerville, N. J., $1; Fitch Brown, Milton, W. T., $2; James Bailey, DeRuyter, $2; Alfred—Silas Stillman $1, George Sherman $1, Albert Smith 40cts; New York—T. B. Stillman, Paul Stillman, $1 92 each.

NEW SUBSCRIBERS.

New London,
Mary Williams,
Maria Holt,
Caroline Holcomb.
Berlin,
Amy Saunders,
Dea. Asa Coon.
Waterford, Ct.,
Henry Potter.
Fairfield, O.,
M. B. Hill.
New Market, N. J.,
Joshua Wheeler.
Adams Center,
Nathan G. Whitford.

NOTICE.

The Ministerial Conference of the Western Association will hold its Annual Meeting with the Second Church in Alfred, N. Y., on Tuesday, the 24th day of June, 1845, commencing at 10 o'clock, A. M. All those having Essays to prepare are requested to have them in readiness for the occasion. Introductory sermon by Eld. A. A. F. Randolph. S. S. Griswold, Sec.

Independence, May 20, 1845.

WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association will convene with the Second Church in Alfred, N. Y., on Wednesday, the 25th of June, 1845. Eld. Griswold to preach the Introductory Discourse; N. V. Hull his alternate. James H. Cochran, Cor. Sec.

Alfred, May 20, 1845.

TRACTS RELATING TO THE SABBATH.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent.

No. 1—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts.
No. 2—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts.
No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts.
No. 5—A Christian Caveat to the Old and New Sabbatarians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.
No. 6—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct.
No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

This Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Maxson, as Preceptress, aided by able and experienced assistants.

Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars.

Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from $3,50 to $5. Board per week, in private families, $1. The entire expense of the academic year, including tuition, board, washing, light, and fuel, need not exceed $60. No extra charges incurred.

SAMUEL RUSSEL,
President of the Board of Trustees.

BANK NOTE LIST.

☞ The rate of discount affixed to the States shows the value, in Wall street, of bills of banks in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

	disc.		disc.
New England:	¼	Western New York	27
Calais, Me.	10	*New Jersey:*	⅜
Lafayette, Me.	-	Small notes West N.J.	¾
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	*Pennsylvania:*	¼ to 1¼
St. Croix, Me.	—	Relief notes	4
Westbrook, Me.	3	Berks County	—
Concord, N. H.	5	Carlisle	1½
Grafton, N. H.	—	Chambersburg	1½
St. Albans, Vt.	1	Far.&Drov. Waynesb'g	2½
Bennington, Vt.	—	Franklin, Washing'on	2
Windsor, Vt.	—	Gettysburg	1½
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	1½
Newburyport, Mass.	—	Lewiston	2
Housatonic R. R. Ct.	par	Lebanon	1½
Pascoag, R I	10	Lumberman's	90
Agricultural, R I	10	Miners'	2
Providence Co., R. I	5	Middletown	1½
Freeman's, Bristol, R I	-	Monongahela	2½
New York:		Susquehanna	50
City & most River bks	par	U. S. Bank	38
Clinton Bank, city	50	Wyoming	2½
Washington Bank, city	1	West Branch	2
Other Safety Fund	⅝	York	1½
Do. Red Backs	⅝	*Delaware:*	½ to 1
Alleghany County	52a30	*Maryland:*	⅜ to 1¼
America, Buffalo	26	Baltim.&Ohio R.R.Co.	10
Binghamton	23a28	Cumberland	2
Brockport	25	Franklin	5
Cattaraugus County	17a25	Mineral	2
Commerce, Buffalo	26	Salisbury	3
Commercial, Buffalo	25	*Dist. Columbia:*	¾ to 1
Commercial, Oswego	35	*Virginia:*	1 to 1¾
Clinton County	35	N.W. Bank of Virginia	2½
Erie County	30a42	*North Carolina:*	1¾
Farmers, Seneca Co	28	*South Carolina:*	1½
Hamilton	25	*Georgia:*	1⅜
Lodi	19a5	*Ohio:*	3
Lyons	35	Com. Bank Lake Erie	10
Merchants' Ex Buffalo	21a37	Farmers, Canton	20
Mechanics, Buffalo	39	Hamilton	20
Millers, Clyde	8	Lancaster	20
Olean	15a28	Miami Exporting Co.	40
Oswego	20	Urbana Banking Co.	60
Phenix, Buffalo	29	*Indiana:*	
State Bank N.Y. Buffalo	75	State Bk & branches	2
St Lawrence	70a52	*Kentucky:*	3
Tonawanda	40	*Tennesse:*	3
U. S. Bank, Buffalo	25	*Michigan:*	3
Union, Buffalo	21	Michigan & Branch	88
Watervliet	36	*Canada:*	3½ to 4

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Miscellany.

Written for the Philadelphia Saturday Courier.

THE MESSIAH.

When first born nations looked through distant time,
And future years before them swiftly pass'd,
Nations with pomp and kingly pride came forth,
To rule the world, then sunk into the tomb—
And other nations rose, and slept in death.
Far down in time, like ocean's wandering waves,
New kings commenced their reign, new poets sung—
New prophets lived, and birds and beasts were slain,
To testify the death of Him "to come."
Like one who on the shore of ocean stands,
When the blue waves lie still, and pendant stars
At twilight gild the main, till the pale moon,
With broader beams, comes forth upon the deep,
And last of all the sun lights up the day—
So ancient seers look'd out on time's broad sea.
First in the shadowy distance, scarcely seen,
While age on age, like wave on wave, flowed on,
They just discerned, through mists of centuries,
The "*promised seed*," the appointed Shiloh crowned.
Tracing the opening vista, they beheld
An era of increasing light and joy;
Beyond, far down, an age of darkness lay—
An age of terror and the reign of death.
Few prophets lived, few poets sung, few fires
Were burning on the altar of the Lord,
And they but dimly, till like oilless lamps,
Their beams expired, and left the world in night.
Intently through the years of fearful gloom,
They traced long shadows, reaching down, *half* down
The day of time; at length, like morning clouds
Before the sun, they vanished in the light
Of Bethlehem's star, which shed his affluent beams
O'er the world's gloom, gilding the hoary locks
Of coming years, with hues like those which crown
Angelic forms in the bright realms of bliss.
At length the day long promis'd and desir'd,
Arrived, fulfilling ancient prophecies.
Earth slept, unconscious of its destiny,
Not knowing the Messiah was at hand.
Calm was the air, serene the cloudless heaven,
When rose in brilliancy the star whose beams
The wise men guided to the infant King.
Mute was the shepherd throng, and prostrate, while
They wondered and adored. Silent their flocks—
And silent all, except the vocal spheres,
Where angels, with loud, bursting melodies,
In strains of rapture sung "Good will to man,
On earth be peace and universal joy;
For unto him is born a Saviour, who
Is Christ the Lord—whose reign shall never end—
Whose name shall be Immanual—God with us!"
They, listening, not in vain, but full of faith,
With joyful haste, to Bethlehem repair,
Approach the manger, and the lowly couch,
Where, with rich gifts, they bow themselves before
The infant Majesty of heaven and earth.

ADUMA.

Westchester, Pa.

THE FUGITIVE.

What is a fugitive? inquires some little bright-eyed reader. A fugitive is one who flees or runs away. But who is he, where did he come from, and where is he going? We will tell you something about him.

His name is Rocco, and he does not know that he ever had any other name.—He was a slave in Virginia, and knew but little about the blessings of freedom; yet he saw that others were free, and felt a desire to be free himself. He had never suffered so much in slavery as some others—having what is called a kind master, yet he feared being sold to some cruel trader, and driven south, as one of his brothers and two of his sisters had been.

From the moment they were sold and taken away, an awful apprehension took possession of his mind concerning his own fate—and how to escape such an evil was the subject of his day thoughts and his night dreams. He knew that there was a land in the North where there were no slaves; but how far it was, and how to find it, he did not know; nor had he any certain knowledge whether he should find friends or enemies when he should get there.

While he was in this state of mind, an unfavorable turn in his master's business was likely to settle his fate, and bring the very evil he had so much and so long feared. Though he appeared to be ignorant and unobserving, he watched every thing, and treasured up every word he overheard; and as he was mostly employed about the house, he had a good opportunity to understand the state of things. In this way he became satisfied that some of the slaves had got to be sold, and his fears told him that he would be one. He now began to think in earnest about running away—but where to go, or how to get clear, were matters over which the mist of darkness hung.

In the neighborhood lived a man who held no slaves, and though Rocco had never dared to converse with him, or about him, he had an impression that he disapproved of slaveholding. Whenever he met with this man, he fixed on him a look that awakened strange feelings; it did not make him tremble, as when his master or some other slaveholder looked sternly at him, yet it seemed to him as though the man saw and felt all that was in his heart, and made him wish the man would speak to him.—Now in his troubled state of mind about being sold, the thought occurred to him, that from this man he might obtain the information he so much desired concerning the land of his dreams, where there are no slaves.—With this view he managed twice to throw himself in the way of this man, and both times his courage failed and he dared not speak; but his strange conduct was marked by the old gentleman with whom he desired so much to speak. The third time when Rocco managed to cross his path at the hour of night-fall, the old gentleman anticipated his wish by speaking the first word. Pointing to the North, he inquired, "Seest thou that star?" The stars were just beginning to twinkle through the dusk of evening, and Rocco, after training his eyes for a moment, replied, "I see it." The old man added—"When thou wouldst seek after freedom, take that star for thy guide," and in a moment he passed on and vanished, while Rocco stood gazing at the star that had been pointed out to him.

We cannot describe all that passed in his mind; it is enough to say, that on that very night he ran away. About midnight he packed up what few articles he could get hold of, and started off at the top of his speed. He went first to the very spot of ground where the star had been pointed out to him, so as to be sure he got the right star—and taking its direction, he bounded over fences, through fields and woodlands, turning not to the right hand or the left, only when his course was likely to carry him too near some house, and then he would go round, lest he should alarm the dogs. In this way he pursued his course until day began to dawn, when he sought a thick wood, and concealed himself during the day. He got so far before morning, that he was beyond the reach of the stir which his absence produced, and he has never heard from home since.

But greater dangers awaited him, as you will soon see. He soon learned to distinguish his guiding star from all others, so that he could favor himself more in the selection of his ground, without danger of getting out of his general course. He traveled by night and hid himself by day, and suffered much from hunger. After he had been on his way for a number of days, he ventured out upon the public road one evening a little too early, and was met by two men on horseback, one of whom was armed with a pistol. They came upon him so suddenly that he had no chance to escape. They tied him, and took him back about a mile, where they put up for the night at a public house. They bound Rocco, and then agreed to take turns in watching him, one sleeping while the other watched.—About midnight the one on guard fell asleep. He went to sleep with his pistol in his hand, his hand lying upon the table.—His hand opened, and the pistol lay at ease. Rocco now thought it was his time to operate. He succeeded in untying himself.—Then he carefully took up the pistol. Next he put out the lamp, which burned dimly upon the table. Now came the last trial, which was upon the door, which he found so secured that he could not open it. He then attempted to raise the window, in which he made some noise, and the sleeping watch-man awoke and sprang upon his feet. Rocco presented the pistol, but it missed fire. By this time both men were up and rushing upon him. There was no hope but in a dreadful leap, and as quick as thought he plunged head-foremost through the window, and fell dreadfully cut and mangled upon the ground. He sprang upon his feet and ran some ten or fifteen rods, and paused long enough to look round, when he saw them come out at the door with a light, and run round the corner of the house to look for him under the window through which he had leaped. He then ran off as fast as he could, and leaving the road to elude pursuit, he traveled as fast as he could, bloody and wounded, until the approach of morning, when he concealed himself in a swamp.

No sooner did he cease traveling and become cool, than his limbs became stiff and swollen from the cuts and bruises he had received in jumping through the window. He was faint from not having eaten any thing the day before, and his limbs were so painful, producing a general fever, that he thought he must die. What to do, he did not know; to stay there was to die, and to go out and give himself up, was about as bad as death. He would rather have died than to have been taken back into slavery; but there was some faint hope that he might fall into the hands of friends, and this led him to make the trial. It was with difficulty he could walk; he rather crawled than walked at dusk of evening, and sought the nearest home of man. He knew not what part of the country he was in, nor whose hands he should fall into. What then must have been his feelings as he first heard the sound of an axe; the next moment he saw an open field as he crawled out of the woods—and then a house, at the door of which the axe was still sounding. As he approached still nearer, he saw through the gathering shadows an oldish-looking man, with a hat upon his head with a very large brim, and dressed in other respects very much like the man who first told him to take the star for his guide. A new ray of hope kindled in his heart, and he ventured up, intending to ask the privilege of staying all night. As he approached so near as to be heard, the chopper looked up, and his axe dropped from his hands. He paused before the venerable man, and before he could still his fluttering heart, and get his lips in a position to make his intended request, it was anticipated, as follows—"Thou lookest very ill; walk into the house; this is a public road, and it might not be for thine interests to be seen here."

The rest of the story is soon told; he staid there until his wounds were healed, and then he was given a full night's drive with a good horse, after which he went on foot, towards Canada, where he arrived in safety. [Juvenile Wesleyan.

The Toll-Man's Family.

A TRUE STORY.

In the town of Dessau, in Germany, there was a long, wide bridge over the Elbe. The ends of the bridge were much lower than the middle. The toll-man's house was placed upon the highest part of it, in the centre. In the spring of the year, when the ice was breaking up, there arose a great storm, and the river, with the broken pieces of ice, came roaring down so violently, that the ends of the bridge were soon carried away, and nothing was left but the middle arch of the bridge, with the toll-man's house upon it, which looked as if it were upon a little island, in the middle of the river. The force of the river was so great that it was impossible that this arch should stand long, and the poor toll-man feared that his house would soon be carried away by the waves, and his wife and children all drowned. There was a great many people on the banks, pitying the poor man's fate, and he and his wife and his children screamed to them for help; but the storm was heavy, and the ice made it dangerous, and they were all too cowardly to go out in a boat to try to save the poor family from drowning. Among them was a rich count, who held up a large purse of gold, and offered it to any one who would go and save the toll-man and his wife and children; but no one would risk his life for the money. At last a poor man came along in his waggon, and as soon as he saw the danger the poor people were in he set off in a little boat, and never minded the storm. He got safely to the toll-house; but he had to go three times before he brought away the whole family. Just as he was landing the last load the arch gave way, and the house was carried down the river. The poor father, and mother, and their children, were too happy to speak, when they found they were safe.

The count then offered the poor man who saved them the purse of gold. "No," he said, "my life was worth more than the money, and I do not wish to be paid for doing right." The count urged him to take it; he still refused it for himself, but said to the count, "I wish you would give it to the poor toll-man, who has lost all his clothes and furniture, and who has so many little children to feed."

FOR THE CHILDREN.

MY SUNDAY SCHOOL.

My Sunday-school! my Sunday-school!
  I love the hallowed spot;
Amid my trifles and my play,
  Thou shalt not be forgot:
Though idle, wicked children spurn
  Its counsel and its care;
Yet still my willing feet shall turn
  To seek instruction there.

My Sunday-school! my Sunday-school!
  How pleasant is the place
Where, in God's holy book, I learn
  The love of Christ to trace;
The words that fell from Jesus tongue,
  His cure of blind and dumb,
And how the Saviour loved the young,
  And bade the children come.

My Sunday-school! my Sunday-school!
  Oh may I so improve,
That my amendment may repay
  My teacher's care and love;
May all the blessings taught me there
  Be graven on my heart,
That I, O Lord, thy name may fear,
  Nor from thy ways depart.

Jane, and Fanny the Colored Girl.

'What is the matter? Jane,' said Mrs. Martin to her little daughter, as she entered one afternoon from school, her usually cheerful and good-natured face wearing a gloomy and sad appearance.

Jane hung down her head and burst into tears.

Her mother again earnestly inquired the cause of her unhappiness.

'Oh! mother, I have done very wrong to-day, and I am so unhappy.'

'But what have you done, my dear child?'

'Why, mother, you know poor little colored Fanny, that lives in the small brown house under the hill; she came to school to-day for the first time, and a number of the girls were offended because she came to school and was placed in the same class with them, and during the recess at noon they began to tease her, and call names. They called her Black Fan, and ridiculed her because she had on an old faded frock, and had nothing but brown bread for [illegible] was a washwoman, and that they would not play with her, and a great many other things they said to her.'

'But I hope, my child, you did not join in their wicked persecution of Fanny.'

'No, mother, I did not tease her, or call her names at all, I felt glad that the Lord had given me a white skin, and kind parents, and every thing to make me happy. I felt very sorry for poor Fanny, and ought to have told the girls that they did very wrong, and that I was Fanny's friend; but I was afraid to, because I knew they would laugh at me too. And when Fanny cried, and looked so frightened, I did not appear to pity her, and I know she thinks that I dislike her too. And I have felt so unhappy ever since, and I hurried from school to ask you what I should do to be happy again.'

'Why, go and acknowledge your fault to Fanny and your companions; tell them that you were afraid to do right, ask the Lord to forgive you, ask Him to help you do right in future—then may you be happy again. And then, my child, if you follow the example of our blessed Saviour, to love all, to be kind to all, to do good to all, then you may be happy with Him through eternity, with all those that love Him, and that love one another.' M. W.

The Choice.

A mother took her two little sons into their bed-room one morning, to pray with them. 'Well, my dear boys,' said she, 'what shall we pray for to-day? You know God's holy book says, if we ask aright we shall receive. Now we must ask to-day for what we want most of everything; what is it, Arty?' 'A pony, a real, live pony, I want.' 'O no!' said Tom, 'I want a gold watch; pray for a gold watch, mother.' 'O, I want something better than either of those,' said mama. 'Better than a pony! better than a watch!" exclaimed the boys. 'Yes, better than either; so choose again; besides, you know asking *aright* means to ask for something that will benefit us, as well as asking with right feelings in the name of Jesus; now choose again, what shall I pray for before we kneel.' The pony and the watch looked very tempting for a moment, but immediately they both exclaimed, 'that *we may be good*; pray that we may be good, mama.' 'Yes,' said the mother, 'that is a much better choice.' So they knelt down, and she prayed that the little boys might be good that day, and love the Saviour, and be kept from evil.

Little reader, what do you think of the choice? was it a good one?

When the day was over, the mother said, 'Well, little sons, how did you get along?' 'O,' said Arty, 'I am glad we prayed to be good in the morning; for when I got to the school-yard, a boy began to kick me because I would not go somewhere with him; and I wanted to kick back again; and my new shoes are real thick, and I could a hurt him plaguily; but,' said he, in a whisper, 'I remembered what we prayed for, and I didn't kick him, nor strike him; *wasn't God good to help me?*' and his little face beamed with joy at his conquest over himself, through what he felt was help from God.

'Well, Tom, what say you for your day?' 'O, I shan't pray any more—it's no use—God won't make me good—I am all discouraged—[illegible]' But the vexation displayed in his countenance plainly showed that he was not well pleased with this decision. So his mother told him God would not make him good against his will. 'Ah, my son,' said she, 'God helps those that help themselves: remember this, and try again.' 'Well,' said Tom, 'I *want* to be a good boy, and I *shall* try again; and if God will only help me I shall succeed; and I will tell you all about it, mother.'

Now, little reader, I suppose you would like to know whether Tom succeeded?—Well, perhaps when I write for you again, I will tell you. A MOTHER.

A MOTHER'S LOVE.—Time, nor change, distance, disease, wrong, unkindness, cannot exhaust it. It lives a fountain of undying waters, where the outcast, the wanderer may return, and the same hand that wiped away the tears of childhood will be put forth to cool the fevered brow and the parched lips of the world's rejected victim.

Honesty the best Policy.

We asked a gentleman the other day, how he became connected with the rich family of S——'s. He has had charge of their business from youth; always been befriended by them, and through their means, acquired a very handsome little property. "I will tell you, if you wish," said the gentleman referred to.

"When I was quite a small lad, Mr. S. used to send me upon errands for him, and was accustomed to give me all the cents that I brought back, as change, when sent to purchase anything. It seemed to me that I always had cents, and a great many of them to bring back. This made me feel ashamed, as I was afraid that Mr. S. would think that I took pains to get cents in change, so that I might be sure of my pay.

One day being sent upon an errand, I had quite a number of coppers to return. I felt so bad about it that I went into a neighboring store and had them changed into silver. As it happened, Mr. S. saw me, and when I returned he questioned me closely.

"Why, my boy," said he, "did you go into that store yonder?"

I blushed, choked, and could hardly speak at first; but summoning resolution, "Sir," said I, "as I always seemed to bring back cents as change, I was afraid you would think I had the money changed on purpose, so I went into that store to obtain silver for the cents I had."

"Go right back again, you little rogue," said the gentleman poorly concealing his admiration of the act, in the stern language he used, "go right back and get your coppers, and don't you dare to do such a thing again."

Soon after this the gentleman, who was a lawyer, insisted upon this honest lad's living with him, attending upon his office, and studying with him in the interim of his duties. He has ever since been connected with the family, and to this day reaping the benefit of this high minded and honest transaction, when but a boy.

Now, little readers, the question is, whether you would have been so scrupulous? Would you not rather have been pleased to have returned as many pennies, in order that you might have had a greater reward? Perhaps you might have been tempted to change the silver into cents; but how much nobler the conduct of this lad, and how much better for him in the end. God loves and will bless the honest boy and man! Be assured, dear little firiends, (and remember it as long as you live,) Honesty is the best Policy. [S. S. Messenger.

Ferocity of a Bear.

"Benjamin Foster, son of Maj. Asael Foster, of Bridgeton, being on his way through a thicket of woods, was suddenly alarmed by the growling of a bear. He soon discovered an old she bear and two cubs. The old one immediately made toward him, growling and very fierce. He immediately took to the first tree he could find, which was about nine inches in diameter, and about twenty feet to the first limb; this he ascended with all possible speed, and having reached the limb he called to the nearest neighbor, who lived about a quarter of a mile distant, for help. The bear, on hearing his cries, retreated from the tree and hallooed also, which she repeated as often as he called for help.

The bear then returned to the tree and climbed up nearly to the first limbs, but losing her hold, she fell to the ground; this enraged her, and she again ascended the tree with still greater velocity, and overtook him at the height of about thirty feet, when she seized him by one foot, but the shoe coming off she fell to the ground; recovering, she ascended the tree a third time, he constantly calling for help and found none. He had ascended the tree as far as was safe for him to venture, the bear constantly tearing his feet with her teeth, until they became a most shocking spectacle.

The bear at length fastened her jaws so powerfully to one of his heels as to cause the limbs by which he held to break, and he fell to the ground, the bear falling at the same time on the other side of the tree; and notwithstanding his feet were in this mangled condition, he escaped to the nearest house and arrived safe. The distance from the ground by measurement, from whence the young man fell, was forty-eight feet. It is supposed that his repeated and eager cries for help tended to increase the rage and fury of the bear, which had her whelps with her."

THE ARCHER AND THE ARROW.—*Injustice, or wrongfully laying the blame on others*—An archer complained of his arrow because it did not hit the mark. "If you had directed me right," said the arrow, "I should not have failed."

We too often blame others, when the fault is in ourselves.

Some children, when they do wrong things, instead of owning that they were in fault, and being sorry for it, will make the most silly excuses, and blame a brother, a sister, or playmate, or servant, rather than lay the fault where it properly belongs, to their own naughtiness. [Cobbin's Fables.

EPITAPH

IN THE PARISH CHURCH OF CHELMFORD.

Bold infidel, lie down and die!
Beneath this stone an infant's ashes lie—
  Say, is he lost or saved?
If death's by sin, he died—because he's here;
If heaven's by works, in heaven he can't appear!
  Reason, ah! how depraved!
Revere the Bible's sacred page, the knot's untied—
He died, for Adam sinn'd—he lives, for Jesus died.

A Brave Boy.

At a meeting of the Royal Humane Society, Lord John Russell in the chair, one of those who were esteemed worthy of the Society's medals was a young lad, named Joseph Lague, who was received with loud cheers. We give his 'case' from the report of the Society: "On the 13th of June, 1842, a boy named Richard Ledgett, when bathing in the Regent's Canal, Camden-town, suddenly got out of his depth, and sank.—The screams of his companions brought Joseph Lague, a little fellow only 11 years of age, to the spot. Without a moment's hesitation, he threw off his jacket, and at once dived into the water. In half a minute he appeared with the boy at the surface; but the latter being nearly double his size, he was unable to support him, and he again disappeared. Lague again went down after him, and again brought him up; but his strength failing him, he was compelled to let him go. After recovering himself about a minute, he dived a third time, and after a desperate effort brought the body of Ledgett up with his head under his arm, and contrived to reach the wood work at that part of the canal against which he sustained himself, until both were taken out of the water. Lague was much exhausted, and Ledgett was quite lifeless; but by the proper and timely treatment of Dr. Escott, both were recovered.

"Thou shalt not Steal."

As I was walking down the street one day, I saw a man running away as fast as he could, and a great many people running after him, calling out, "Stop thief, stop thief!" I think if this man had been taught the commandment at the head of this article, he might not have been running away as a thief. God says, "Thou shalt not steal." Do you know, my children, what it is to steal? I will tell you. It is to take anything that is not your own. Did you ever hear of a man breaking into a house and stealing money? He was a thief. Did you ever hear of a little child stealing a lump of sugar? That child was a thief. Yes, that child was as much a thief as the man that broke into the house and stole the money. They were both thieves. Stealing a little thing makes a person a thief as much as stealing a large thing. Then remember that stealing little things is as bad as stealing large things. Shall I tell you how to avoid stealing? Before a person steals a thing he sees that thing, and then he wishes for it. I once knew a little boy who went to his mother's cupboard, and saw a pot of jam. When he saw it he wished for it, and then he took it. What should that little boy have done? Why, as soon as he saw the pot of jam he should have run away, and then he would not have wished for it. Do you remember Eve in the garden, taking the fruit God had told her she was not to touch? Well, Eve should not have gone near the tree. When she was standing under the tree, the devil came and told her she might eat the fruit, then Eve wished for it, and then took it. Now take care not to wish for things that you must not have, lest you should be tempted to steal them. I have heard of people who have begun by stealing little things, going on till they have been put into prison. If you steal little things, you do not know where you may stop. A person that is ever known to steal any thing is never trusted. People are afraid to let him come into their houses, lest he should steal something. Pray remember that taking what is not your own is stealing, whether the thing be a great thing or a little one. Children are to obey their parents, but not when they tell them to do what is wrong. Some parents send out their children to steal. But children should not obey their parents when they tell them to do wicked things. They should say, "No, God has said, 'Thou shalt not steal;' therefore we must obey God before you!" They should say this respectfully, not pertly. If you steal very little things men may not think it worth while to take you up and send you to prison, but God will put you in a prison when you die. What prison? The prison of hell. Yes, God says in the Bible that no thief shall go to heaven. Men may not always see you. If you are sly, you may steal behind their back. But where is the eye of God, ah! where is his eye? Do you know? Upon you, yes, upon you! He sees you. Think of that. If you are ever going to steal, think that God sees the wicked hand put forth, he sees it take the wished-for thing, and while you are thieving, God is preparing punishment for you. Do you know any children that steal? If you do, talk to them, and tell them how wicked it is, and try to persuade them to leave off such wicked habits. But do you steal yourselves? If you do, pray to God to forgive you for all your thefts, and pray that you may never steal any more. You would not like to be put with thieves in hell. Then leave off stealing. Remember the little verse, "Thou shalt not steal," and pray, "Lord incline my heart to keep this law." [Youth's Penny Gazette.

PRICE CURRENT

Article	Price
ASHES,	
Pot, first sort	a 4 0
Pearl	a 4 5
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city	27 a 29
Do Patent	— a 38
COFFEE.	
Java	9 a 10½
Laguira	6¾ a 8
Brazil	6¾ a 8¼
St. D[illegible]go	5¾ a 6¼
DOMESTICS	
Shirtings brown ¾	5 a 6½
Do do ⅞	6 a 7
Do bleached	7 a 9
Sheetings b'wn 4-4	6¼ a 7½
Do do 5-4	10¼ a 12½
Do bleached 4-4	7 a 12
Do do 5-4	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	— a 8¾
Kentucky jeans	25 a 50
Satinets	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 @ 3½
FISH	
Dry Cod, cwt	3 00 @ 3 12½
Pickled Cod, bbl	3 25 @ 3 50
Pickled Salmon tc	12 50 @
Mackerel, No. 1 bbl	11 50 @11 75
No 2 bbl	10 75 @11 00
No 3 bbl	5 50 @ 6 00
FLAX	
Russia, lb	9 @ 11
American	6½@ 7
FLOUR AND MEAL.	
Genesee	4 62½@
Michigan	4 62½a
Ohio, Hey. & Ven.	5 37½@ 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87½
Richm'd c mills	6 25 @ 6 50
Do. county	@ 5 00
Brandywine	@ 4 87
Georgetown	— @ 4 87½
Rye flour	3 00 @ 3 12½
Indian Meal	2 37½@ 2 56¼
GRAIN.	
Wheat W.	1 05@1 12½
Do South new	1 00@1 10
Rye, Northern	66@
Corn Jersey	47@ 47½
Southern	@ 46
Barley western	55@ 57
Oats, Northern	30@
GLASS.	
English Crown 50 feet:	
6x8 to 10x13	3 50 @4 00
12x18 to 16x26	5 50@6 50
Eagle and Columbian:	
6x8 to 8x10	2 10@2 30
10x14 to 16x20	2 70@3 00
HAY.	
North River, 100lbs.	35@45
IRON.	
Pig, Eng.&Sc: ton	50a 52½
Do Amer	40a 45
Bar do rolled	90a 92½
Do RussPSI	1 05a1 10
Do Swedes	90a 92½
Do Eng com	80a 85
Do do refined	95a
Sheet E & Am lb	7ca 7½c
Hoop do cwt	5¾a 7
LEATHER (Sole.)	
Oak, lb	19 @ 24
Hemlock, light	15 @ 15½
Middle	14½@ 15¼
Heavy	13½@ 14
LUMBER.	
Boards N R [M ft	30 00 @35 00
Do. box	11 00 @12 00
Do. east. p.	10 00 @11 00
Do Albany, piece	7 @ 17
Plank, Gal [pine, M ft	33 00@35 00
Scantling pine	14 00@16 00
Do oak	30 @ 35
Timber, oak, cu ft	25@ 37
Do Ga yel pine	35@ 40
Shingles, 18in.	1 50@ 2 00
Do. cedar, 3ft.	22 00@24 00
Do. do. 2ft.	——@17 50
Staves, w o pipe M	@50 00
Do do bbl	30 00@
Do r oak hhd	25 00@26 00
Heading, w o	@45 00
Hoops	25 00@30 00
MOLASSES.	
New Orleans, gall	32 @ 33
St Croix	34 @ 35
Trinidad, Cuba	32 @ 33
Card'n's & Mat'nzas	30 @ 31
NAILS.	
Cut, 4d a 40d	4¾ @ 5
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Horseshoes No 7a9	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 50
Do prime	6 00 @ 6 50
Pork mess bbl	12 75 @13 50
Do Ohio prime	9 68¾@11 00
Butter, west pme	12 @ 14
Do. Orange co.	15 @ 17
Do order to good	10@ 12
Hog's lard	7¾ a 8¼
Cheese, Am lb	7 a 8
Hams smoked	8½ a 10
Do. pickled	7 @ 7½
Shoulders, smoked	6 @ 6½
Do. pickled	5¼@ 5⅝
RICE.	
Ordinary 100lbs	3 12½a 3 25
Good to prime	3 50 @3 75
SEEDS.	
Clover lb. new	6 a 7
Timothy, tierce	8 50 a12 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St Croix lb	8¼a 8½
New Orleans	6 a 7½
Cuba, muscovado	a
Havana white	9½a 10
Do Brown	8½a 9
SALT.	
Turks Isl bush	26 a 27
Bonaire,	23@ 30
Cadiz,	20@ 21
Liverpool, fine	1 35a1 45
SHEETING.	
Russia, white, p.	9 50@10 00
Do. brown	8 50@ 9 00
SOAP.	
N. York brown lb	4 a 7
Castile	8¼a 9
SPICES.	
Cassia lb	19 a 19½
Cloves	25 a 25½
Ginger, race	a 7¼
Nutmegs No 1,	1 11 a1 12½
Pepper, Sumatra	10⅛a 10¼
Pimento, Jamaica	11 a 11¼
TEAS.	
Imperial lb	40a1 00
Hyson	55 a 85
Young Hyson	38 a 85
Hyson skin	24 a 65
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	42a 43
Do merino	37a 38
Pulled superfine	31 a 32
S. Am. washed	10 @ 12½
Do. unwashed	5 @ 7
African	8 @ 14
Smyrna	10 @13
Mexican	12 @13